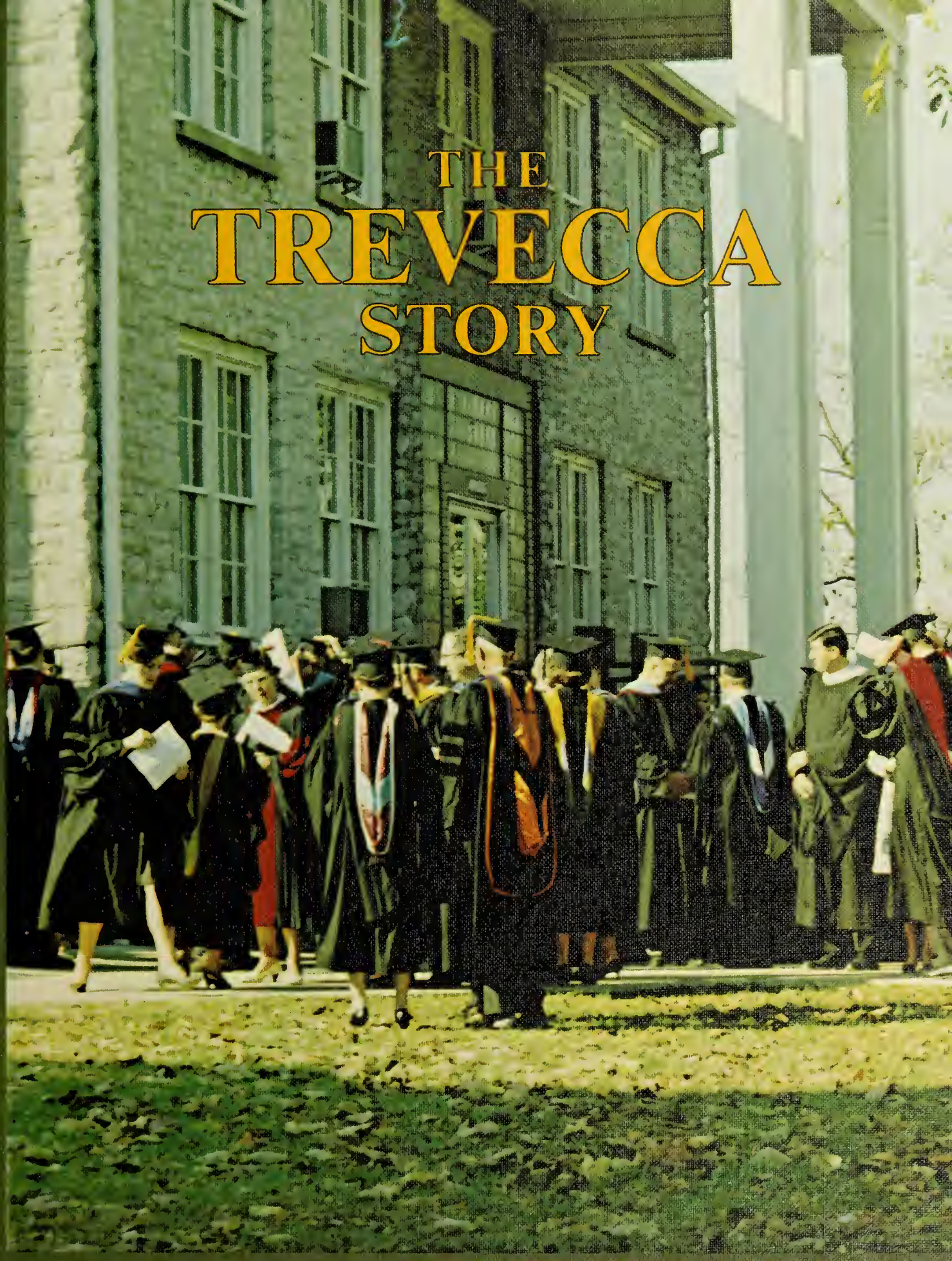
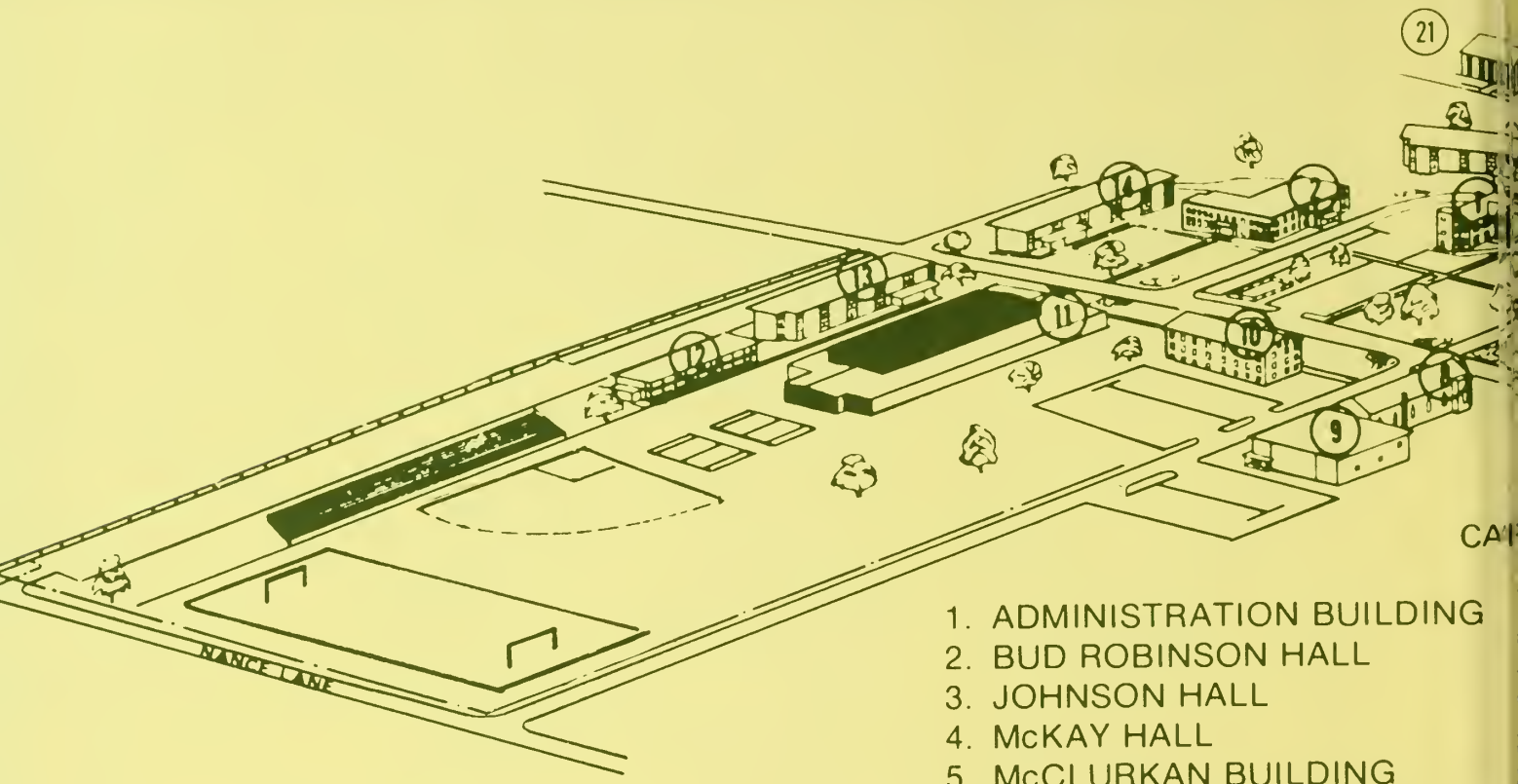
# THE TREVECCA STORY

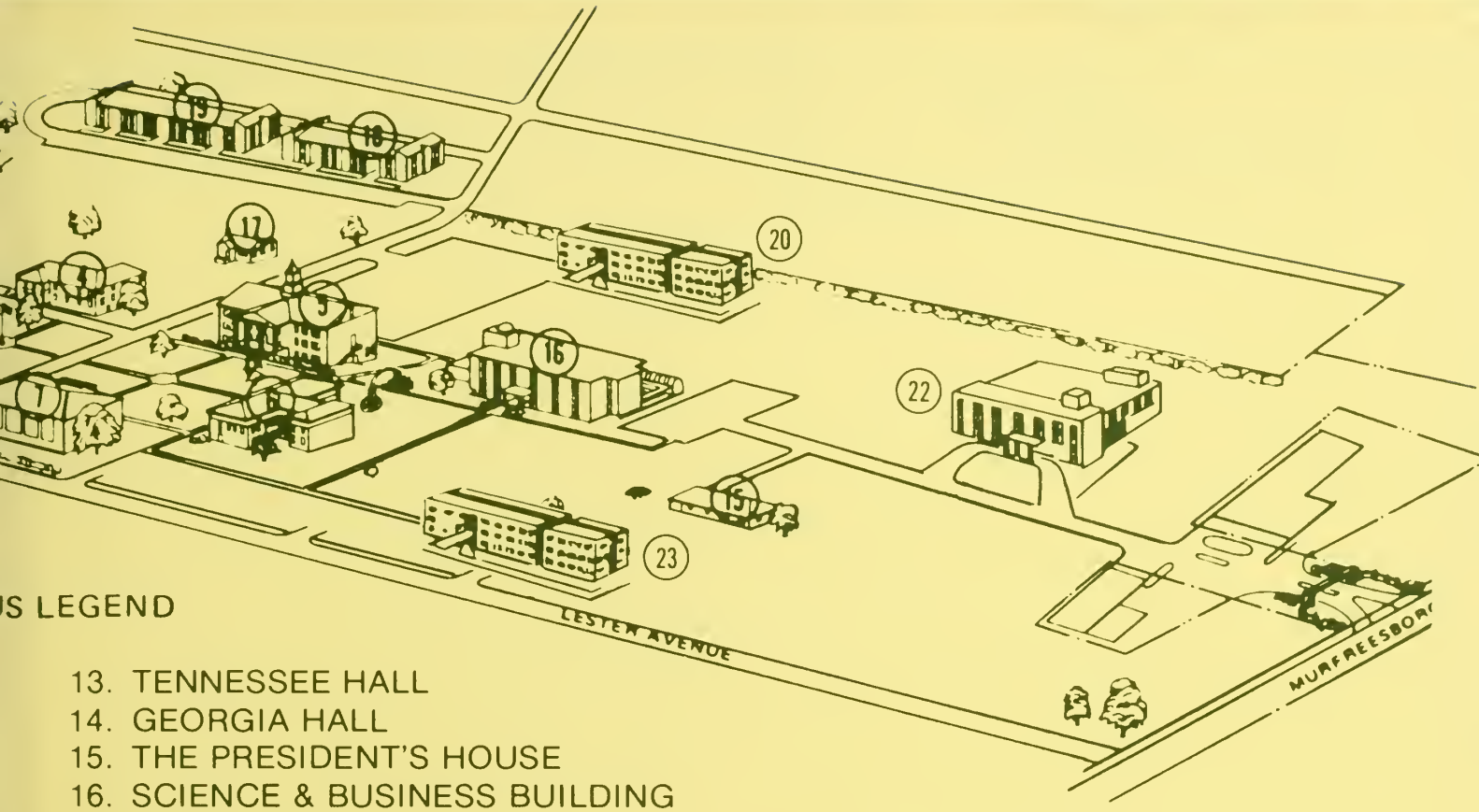


*Seventy-Fifth Anniversary—1901-1976*




CA

1. ADMINISTRATION BUILDING
2. BUD ROBINSON HALL
3. JOHNSON HALL
4. McKAY HALL
5. McCLURKAN BUILDING
6. WAKEFIELD FINE ARTS BUILD
7. MACKEY LIBRARY
8. COLLEGE HILL CHURCH
9. CHURCH ANNEX
10. TIDWELL FACULTY CENTER
11. PHYSICAL EDUCATION CENT
12. WISE HALL




S LEGEND

13. TENNESSEE HALL
14. GEORGIA HALL
15. THE PRESIDENT'S HOUSE
16. SCIENCE & BUSINESS BUILDING
17. SMITH HALL
18. SHINGLER APARTMENTS
19. REDFORD APARTMENTS
20. BENSON HALL
21. BUSH APARTMENTS
22. TREVECCA HEALTH CARE CENTER
23. PROPOSED APARTMENTS

# TREVECCA NAZARENE COLLEGE CAMPUS

THIS IS BOOK NO. 1472

SUBSCRIBER'S NAME

*seventy-fifth*
ANNIVERSARY

Digitized by the Internet Archive
in 2014

https://archive.org/details/treveccastory75y1976wynk

# THE TREVECCA STORY

75 YEARS OF CHRISTIAN SERVICE

*The Favor of the Lord is Upon Us and We Are Going on to Better Things*

JOHN T. BENSON

★

1976

TREVECCA PRESS

A DIVISION OF TREVECCA NAZARENE COLLEGE

333 Murfreesboro Road

NASHVILLE, TENNESSEE, 37210

## A SALUTE to the Great Trevecca Family,

past and present,
in heaven and on earth,
near by and far away—
captured by the Divine Mandate
to serve this present age
God's calling to fulfill,
where ever there is human need.

Master of Science, Master of Divinity
and Doctor of Theology

Department of Theology

TREVECCA NAZARENE COLLEGE

Mildred Bangs Wynkoop


## OUR HERITAGE

Heritage often has its hazards. It may turn the head backward toward the past. It may bind the soul to fashions and ritual long outdated and sterile with age. It may crush the spirit of creativity and vitality. But the kind of heritage enshrined in the memory of Trevecca's good men and women rebukes self-centeredness and haughty conceit and static status-preservation. Our heritage is the dynamic call of God proclaimed by the prophets to the full measure of service entrusted to us.

Our call to world service is a torch thrown from man to man,
from God to each of us

# THIS WORD IN THE BEGINNING

BY THE AUTHOR

# PREFACE

Birthdays are appropriate times to pause a while and find a new life perspective. "What's Past is Prelude." A seventy-fifth anniversary is a *most* appropriate time to compile as complete a history as possible in order to gain the most advantage in the backward look. At least this was the judgment of President Mark R. Moore as he thought about Trevecca Nazarene College facing into the future and particularly our generation's uncertain and challenging future. There are responsible observers who see little ahead but total disaster. There are those who speak cautiously of hope. There will be no retreat to past comforts, that is sure. Can Trevecca meet the future and minister to it without losing her past?

The task of unearthing the events which made Trevecca was eased somewhat by the prior work of several writers. Rev. Maury E. Redford, long associated with the school as teacher and administrator, wrote *The History of the Church of the Nazarene in Tennessee* as a thesis submitted to the faculty of the School of Religion, Vanderbilt University for the B. D. degree in 1934. This unpublished document contains some material no longer available. Eddie Jasper White wrote a thesis in 1973 entitled, *A Man and a Mission, The Story of J. O. McClurkan and the Pentecostal Mission, 1898 to 1915.* This is an unpublished Masters Thesis, Indiana Center College. Rev. Eugene Williams' *History of Trevecca Nazarene College* was his thesis submitted for the B. D. degree from Nazarene Theological Seminary in 1956. It is valuable for much historical material and for the fact that he and his parents have been associated with the College and First Nazarene Church for a long time. In a more popular vein, but warm and rich with intimate memories of her father, J. O. McClurkan, who was the founder of the school, is a little volume entitled, *A Man Sent From God,* 1947, by Merle McClurkan Heath. Another book by one who was closely associated with McClurkan and for many years a teacher in the school as well as preacher and administrator in relation to it is Samuel Walker Strickland who wrote *A New Look at Rev. J. O. McClurkan,* (1960). His intimate knowledge of events not referred to in other official sources makes the little volume essential.

All of these sources were of tremendous help and

### *The Trevecca Story Needs Be Told*

The Trevecca story needs to be told. The 75th Anniversary offers an excellent time to tell it. Through the TNC Planning Commission, a book committee was established to put in permanent book form, a history as part of the Anniversary Year celebrations. The Dean of the college allowed released faculty time for its writing.

Our desire in recording the love, devotion, and sacrifice of those who, in obedience to God, built Trevecca is to preserve the story for future generations. It is our hope they will realize that the benefits of history accrue to those who give heed to the past.

Dr. Mildred Bangs Wynkoop, a proven scholar, was chosen from the faculty to record this history. Her skillful research has uncovered near-forgotten facts. Her understanding of the principles of motivation and theological concepts proved useful in interpretation. Her writing style has given us both interesting narrative and meaningful interpretation.

The Trevecca community and those even casually associated with it owe her a debt of gratitude for her effort, time, and dedication to this assignment.

Thank you, Dr. Wynkoop. Your love and concern breaks through. We will read with appreciative hearts and open minds to the lessons of Trevecca's past.

Mark R Moore

President
TREVECCA NAZARENE COLLEGE

★

often provided leads to source material and interpretations of events which a relative stranger to the subject found invaluable.

Each of the writers did exceedingly well what was intended by him. A more complete compilation of data from the old, crumbling pages filled with handwritten *Journal Minutes* became the next step in the historical task. Not only the question, "what occurred?" but also, "why did it occur?" needed to be explored lest Trevecca College drift away from her past—a loss which any institution needs to avoid if it is to understand itself and remain vital to the present and future.

The first task was to find the old records. In one case dusty, ragged, crumbling *Journal Minutes* of Pentecostal Alliance Committee minutes were discovered in the coal bin of old First Nazarene Church. Someone was doing a "good deed" by cleaning out closets. The "trash" would be burned and warm the worshippers the next Sunday. Providentially, Maury E. Redford happened by and rescued our past. A remarkably continuous, though not always full, history was compiled. As this book goes to press, other bits and pieces are coming in to be filed for the next historical venture.

Assembling, organizing, and xeroxing is one task. Reading and digesting handwritten documents is another. Hundreds of exciting hours have gone into the task.

But human records are more precious. All too many voices from the past have been stilled recently. Their contribution could have given greater warmth and understanding to the story. We are trying to get an oral history on tape of all those who remember the human history of Trevecca College for a permanent archival resource. Perhaps this book may encourage many to correct errors in it and contribute added material by letters or, best of all, by voice on tape.

No matter how one goes into a study like this he comes out a True Believer.

### An Explanation of the Approach

A. *It is chronological rather than topical.* In this way a progress and interrelatedness of events can be taken into account. There will be a certain "brokenness" resulting from this approach (we hope it will only be the brokenness characteristic of a historical novel). A topical approach is smoother as it follows a plot from beginning to the end. But it becomes "jumpy" when one topic is spun out only to return to the beginning to follow another plot out. The relationship is lost. Jumping back and forth through history (topical) seems less desirable than to bring all events up together to show their relationship. Generally this has been the design.

B. *It is realistic rather than idealistic.* It is *history.* History is about events, of course, but events are done by people. So this history is people-centered. In order to tell about people-events it has been necessary to become "nosey" and maybe a little gossipy. We have, then, tried to give people faces, not just names, to paint them in living colors not merely charcoal grey, in depth rather than ikonic. People are prejudiced, very human, sometimes wrong—even cantankerous, sometimes right and brave, not always pretty but usually lovable if one can remember his own foibles and fallibility. This is what Trevecca was and is.

C. *It is reporting more than interpreting,* though interpretation is essential to history. The interpretation of this story of necessity depends on the sources available. One is convinced that "other sides" could have made the picture look somewhat different. We have sought for living voices and memories. These are not always factually accurate after so many years but do provide understandings of those facts which help to round out the interpretation. Unfortunately a number of those living voices have gone before the idea of this book was born. There has been large use of the actual records rather than summaries or paraphrases. The unique and illuminating original wording seemed to be a more reliable interpretation than the historian could produce. We have sought to be authentic.

Ordinarily, the common story telling prose style has been used. A few times, in order to indicate the uneven pace and nervous mood of the story, a staccato style in the historic present is used. Brief, incomplete sentences, present tense, terse, hurried phrases crowding each other—this is to say in writing style what prose would be awkward in attempting.

D. *It is historical not merely provincial or parochial.* Where does history begin? Today's events are in some ways the fruit of yesterday's sowing, so yesterday is important. *Trevecca Nazarene College bears the marks of human leaders.* She stands in the shadow of tall men and women. She triumphs over the handicaps of smaller folk who kept the institution human and believable. *Trevecca belongs in history*—history that molds thought and action, history contributed by a very local milieu, by the culture and politics of the South and by the religious and secular movements that moved over the face of the nation like clouds over a desert. Economic vicissitudes etched deep furrows in the very tissues of Trevecca's life, and two world wars and major and minor depressions dragged her into the maelstrom of national and international events. "*Trevecca is people.*" People are made in the milieu of everyday life. Everyday life is colored by the moods, prejudices, insights and reactions of the home, neighborhood, community, city and country. While *TREVECCA* is local, it is also a part of the throbbing life of the world. It is unique, but it is also very believable.

### The Outline

An analysis of Trevecca's history was contributed by L. Paul Gresham, then the Dean of Arts and

Sciences, for the Fiftieth Anniversary Celebration. It must stand as a permanent guide to an understanding of the progress of the history of the College. He saw Trevecca's history falling naturally into three periods (up to 1951) of about fifteen years each with a devastating Depression Interlude of from five to six years lying between the second and third periods. *TREVECCA* is roughly structured on this plan because there is no way to avoid its logic. Each of the leaders in these three periods impressed a character and led in a direction which permanently marked the institution. Each leader was unique in his own way, so to understand the college it is needful to know about that leader and his contribution to the specific need. Of course, a subsequent period, from 1951 to the present is added, as well as a speculative look into the future.

*The McClurkan Period* (1901-1915) extending from the founding of the college, November 5, 1901, (including "roots" going back several years) to McClurkan's death, September 16, 1914, and including the year his son, Emmett, and McClurkan's wife were the administrators. In this period support came from those who were drawn to "a towering and godly personality, J. O. McClurkan himself." Neither McClurkan nor Trevecca were Nazarene though the most cordial relations existed with Nazarenes. Strong and dedicated people, belonging to various denominations clung faithfully to one of the most attractive and worthful men in Trevecca's history. But independent they were. Gresham's tribute should be made available in this study to the public.

> I am convinced that in many ways the program of Brother McClurkan and of his school was equal to what Nazarenes were doing at the time. I am convinced also that many of the persons who were associated with Brother McClurkan did not become Nazarenes were as fine Christians as any Nazarenes then and now. My point is that these people were not Nazarenes and this fact has significance for the entire history of the college . . . (M., 4-25-'51, pp. 24-25).

*The Hardy Period*, from 1915-1930 to the "Great Depression." No one could fill McClurkan's place. C. E. Hardy served three separate terms, with S. S. White, A. O. Hendricks, and for one year John T. Benson, coming between those terms. Leadership and support for the Mission and School fell to others who did not have the "fallen captain's" genius and sources of moral and financial support. The whole work, the Mission and College, had out-grown its simplistic organization. Union with the Nazarene Church in 1915 was inevitable—and generally acceptable. It changed the format but not without problems. A number of administrators and professors stayed with the college whose theological and life-style patterns sometimes clashed with the standards of the new denomination. C. E. Hardy, as president, and John T. Benson, as financial director and supporter, held the shakey institution together and worked on restoring constituency confidence in the college.

> I have counted, said Gresham, for the decade of the 1920's, twenty-eight faculty members who were not Nazarenes. (It was more difficult to get qualified Nazarene teachers then than now) . . . Many of them were better educators, as such, than we have sometimes had in Nazarene colleges that were more denominationally adjusted than Trevecca was at the time. The point I wish to emphasize is that herein lies a part of the reason for the failure of the church to support the college as it might have done and for the fact that the load fell upon Brother Benson and upon those whom Dr. Hardy and Brother Benson could rally, with difficulty, to the cause.

### The Interlude, 1930-1936
### *The Great Depression*

Just as the Hardy-Benson team was making progress, a general depression swamped the nation. Disagreements and misunderstandings within the Nazarene community developed. "The story of these years is too melancholy to tell," Gresham said. (This book has not been so circumspect.) He thought the "heritage of that denominational maladjustment" was involved in the sordid story. However, from the "sound tap roots" there "sprang a new Trevecca," Nazarene to the core. This is all the more remarkable, I think, for an understanding of the events.

### *The Mackey Period*, 1936-1963

Full recognition of Trevecca by the parent denomination, the Church of the Nazarene, was achieved under the ministry of Dr. A. B. Mackey. In Gresham's fifteen years at Trevecca (1936-1951-to date) he could recall but one faculty member who was not a member of the Church of the Nazarene. And then he added, some of the Nazarenes were not the most exemplary ones in ideal and character. But, said he, some of the "cream of the Nazarene crop" were, or had been, on the staff of Trevecca. His list follows: "the Mackeys, the Brackens, the Redfords, the Phillipses, Greathouse, Duckett, Galloway, Keys, Adams, Kennedys, Hammond, Person, Hardy, Shelton, Bennett, Spruill, Spencer, Stuneck, Richardson, Cox, Hawick." (At the close of this report, the Board voted the names of Dr. and Mrs. Paul Gresham into the above list.)

Of course, Dr. A. B. Mackey served twelve more years as president of Trevecca, breaking the fifteen year cycle. But the observation of Dr. Gresham that these "Periods" were characterized by dominant leadership cannot be denied. The time span is interesting but incidental.

### Subsequent Periods
### *The Greathouse Years*, 1963-1968
### A Liberal Arts College Established

The William Greathouse Period was cut short by his call to serve the Nazarene Seminary in 1968. During his five years, the in-depth groundwork for

Accreditation was pursued. Major buildings were erected, expansion in academic consciousness and programming was established. An influx of earned doctorates strengthened the faculty. A professional maturity developed and the college became in truth what it had long been in name, a Liberal Arts College.

### The Moore Years, 1968– Accreditation and Expansion

Dr. Mark R. Moore came to the task of guiding Trevecca College out of a very different background than anyone previously in the school's history. Just as the college came to the time when financial, administrative and expansion demands arose, the right man at the right place was ready. Moore came with years of experience and aptitude in the areas needed most by Trevecca Nazarene College at that particular time.

Aided by expert administrators, the long-sought regional Accreditation became a reality and the ten year extension safely negotiated. The curriculum was expanded to include a number of important professional areas. A Medical Health Care Center scheduled to open in the fall of 1976 in a new facility constructed on Trevecca's Endowment property will contribute to the formation of a Physicians Associates program through the College. It will offer medical services fulfilling a dream never quite dead in Trevecca's history. The campus has been expanded in every direction and a number of superb student housing units constructed. The extensive campus improvement includes an unusual and beautiful Cascade—"The Living Waters." Dingy Tidwell Hall has become an almost luxurious faculty office and meeting center. An athletic program of growing importance is in operation. But—that is what the book is all about, so the rest of everyone's story is in it.

### The Format

Not everyone is interested in the same things in the Trevecca story. The attempt has been made to keep each reader finding what he seeks.

Each chapter begins with a quotation or two which sets the direction and mood of the material to be encountered in it.

The *Overview* following the quotations is the "map" of the chapter, the story in embryo. A brief survey of the entire book could be put together by combining these Overviews. In this way, the reader can select those parts of the story of major interest to him or be a guide through the complex events.

A simple, but adequate, system of locating sources has been devised which, it is hoped, will not disturb those who read for pleasure but will give the historically minded reader accurate data. Very few footnotes will be found in the text. Full documentation is to be located in the back of the book. The coded documentation within the text will lead to the source. (For instance, *Zion's Outlook* is shortened to Z. O., date and page). *Trevecca messenger* is (TM.). All official minutes are simple (*M*, date page). Timothy Smith's *Called Unto Holiness* appears as (TS, page). The alphabetized bibliography appears in the back of the book along with an Index and Appendix.

### Acknowledgments

This book is a real team project. Its compilation, particularly in the brief time allotted to its production, would have been impossible without the tremendous backing of Dr. Mark Moore and Dean William Strickland and the Book Committee: Drs. Charles Childers and John Wheelbarger; Vice-President, Harper Cole; Professors Franklin Cook and Dr. John T. Benson, Jr., guide, counselor, friendly critic and liaison between the college and the mechanical production of the book.

Dr. Benson, whose father was the strong right hand man for the first thirty years of the college, has memories linking the past and present. He became an integral part of the school's beating heart and his willingly shared wise and insightful perspective has made for whatever value this book may have. "John T. Benson, Jr." is "written large" over every page, invisibly but very truly. Any failure is mine for being a poor pupil. The teacher was superb. Dr. Benson opened the door to me to the throbbing life of the school which written records could not open, and he charmed me by his graciousness and intelligence and penetrating critical ability and gentle humor. The book could not have come to healthy birth without him.

Space will not permit the listing of the many former students and teachers who responded to our call for unrecorded information. The next researcher in Trevecca history (and there are so many aspects of it yet to write) will find a gold mine of resource as a result of these responses.

And I cannot forget the one who has deciphered my cramped and agonized handwriting and returned it to me in legible typed clarity. Deborah Clark was patient, accurate, dedicated, interested, and a constant companion in the writing of this book, going beyond the call of duty.

And now, it is time to begin to read the Trevecca Story. Students will dip into it. Alumni will scan it. The historian will ask it questions. The theologian will scratch his head. The layman will be curious. Some will read it for the human interest stories. Others will find an understanding of his past. You were all in mind as it was written. I was not alone. A prayer was prayed over every facet of the task: "May those who read feel the tug of the Spirit of God leading out into the great, wide, new dimensions of Christian service, unshackled by smallness, and fear and tunnel vision." What kept—and keeps—Trevecca viable is the Spirit of life in Christ Jesus.

# PICTURES, MAPS, CHARTS


Campus Buildings ..... Front Fly Leaf
Trevecca Nazarene College Seal ..... page 2
J. O. McClurkan ..... 13
Mark R. Moore ..... 15
Six Presidents ..... 16-17
Trevecka College, Wales ..... 20
Howell Harris Memorial Church, Wales ..... 21
Fort Nashboro ..... 25
McClurkan's Old Family Home ..... 41
First Official Mission Board ..... 47
Old Tulip Street Methodist Church ..... 48
Sam Jones ..... 53
Mast head, *Zion's Outlook* ..... 54
Old Hynes School Building ..... 57
Pentecostal Alliance Board Minutes ..... 58
*Living Water*, Mast head ..... 60
First Student Body ..... 63
Student Body—Pentecostal Tabernacle, 1907 ..... 67
1910 Student Body ..... 68
1911 Student Body ..... 71
Trevecka and its's Leaders ..... 79
1911 General Assembly ..... 81
City Excursion ..... 89
Last Student Body under McClurkan ..... 92
The McClurkan Grave stone ..... 92
Lease Release Letter ..... 99
The *Other Sheep* Report of Union ..... 101
Percy Warner Mansion—Trevecca's New Campus ..... 103
Nazarenes "Adopt" Trevecca ..... 103
Ruskin Cave ..... 105
Ruskin Cave College Main Building ..... 106
President's Home ..... 107
Mrs. Leona Shingler ..... 109
Shingler Holiness College Building ..... 109
Donalsonville, Georgia, Church of the Nazarene ..... 110
Elizabeth Roby and Rubye Paton ..... 113
Whites Creek Building ..... 119
John T. Benson's Gift to Trevecca ..... 125
1929 Graduates ..... 131
Students, 1921-22 ..... 139
Orchestra ..... 141
Students 1934-35 ..... 144
Whites Creek Pike Building ..... 149
Octagon Soap for a Bus ..... 155
First Church Before Great Nashville Fire ..... 158
Dormitory, Woodland Street ..... 158
Dining Hall, Woodland Street ..... 159
Nashville, Present Campus, 1860 ..... 161
Nashville, Present Campus 1897 ..... 162
Old Building on Present Campus ..... 165
First President's Home ..... 172
College Bell ..... 173
McKay Hall ..... 175
Old Cafeteria ..... 176
McClurkan Auditorium ..... 177
The Administration Building on Fire ..... 178
The Back of the Burning Building ..... 178
The New Administration Building ..... 179
The New Cafeteria, 1954 ..... 192
Tidwell Hall Begun ..... 194
Class of 1948 ..... 197
Fine Arts Putting Down Roots ..... 203
Construction (a) ..... 203
Construction (b) ..... 203
Fine Arts Completed ..... 204
Mackey Library Construction ..... 208
Library Shaping Up ..... 208
Library Completed ..... 209
New President's Home ..... 211
Bulldozer Working for Johnson Hall ..... 215
Student Studying ..... 220
Black and White ..... 220
Radio Station ..... 222
Students on McClurkan Steps ..... 222
Students ..... 225
Science Experiment ..... 226
Clarise Moore's Trevecca Seal ..... 227
Science Building Construction ..... 229
Science Building Construction (a) ..... 229
Science Building Construction (b) ..... 229
Science Building Architect's Drawing ..... 230
Cafeteria, 1971-72 ..... 231
Altar Scene ..... 232
Earphones in Dial Access Lab ..... 237
Hardy Hall Goes Down ..... 242
Trevecca Choral Society ..... 244
Encounters ..... 244
Dining ..... 244
McClurkan Memorial Auditorium ..... 245
Administration Building ..... 245
Tidwell Hall ..... 245
McKay Hall ..... 246
Hardy Hall ..... 246
Bud Robinson Building ..... 246
Wakefield Fine Arts ..... 246
Smith House ..... 247
Mackey Library ..... 247
President's Home ..... 247
Johnson Hall ..... 247
Wise Hall ..... 247
Tennessee Hall ..... 248
Georgia Hall ..... 248
Physical Education Building ..... 248
Science and Business Building ..... 248
Redford-Shingler Apartments ..... 248
Bush Apartments ..... 249
Benson Hall ..... 249
Trevecca Health Center ..... 249
Encounters ..... 250
Singing Group ..... 251
Basket Ball ..... 252
A Solo ..... 253
Map of Trevecca Locations ..... 256

# OUTLINE OF CONTENTS


**Chapter I—Historical Links** 19

A. Trevecka, Wales 20
Lady Huntingdon and America 22

B. Tennessee and Nashville, 1700-1900 23

C. Religious Background 27
Cumberland Presbyterian Church 28
Methodist Episcopal Church 29
American Holiness Movement 29
Christian and Missionary Alliance 32
The Eleventh Hour Worker 33
Fundamentalism 35
Dispensationalism 36
Wesleyan Fundamentalism 36
Education and Wesleyanism 37
The Streams Converge 38

**Chapter II—The McClurkan Period, 1897-1914** 39

Overview 39
James O. McClurkan 40
California Interlude 42
Sheds and Tents 43
Pentecostal Alliance 44
Old Tulip Street Methodist Church 46
Superintendent McClurkan 48
First Convention, 1898 49
Purpose of the Alliance 49
Second Convention, 1899 51
Missions 51
B. F. Haynes 53
Zion's Outlook 54
Old Hynes School 57
From Alliance to Mission to Bible School 59
Bible School Planned 61
A School Is Born 62
Trevecca's Birth Date 64
Moving Up-town 66
Sam Jones 69
A Proposal by the Church of the Nazarene 72
Organized Holiness 75
Trevecca College—the New Name 78
Pentecostal Mission Publishing Company 84
Third General Assembly in Nashville, 1911 85
McClurkan's Dilemma 87
John T. Benson, Sr. 88
Growing Out of Space 90
Percy Warner Estate on Gallatin Road 90
A Tribute in Stone 91

**Chapter III—The Hardy Period, 1915-1936** 93

Overview 94
Organizing 95
Dr. C. E. Hardy—biography 97
Nazarene Union—February 13, 1915 100
Hardy elected president 102
Trevecca College Becomes a Nazarene School 102
Ruskin Cave College 104
Trevecca Merged with S. E. Nazarene College 108
Depression 111
President Stephan S. White 112
White's Resignation 113
Complications, February 4, 1925 117
President John T. Benson 120
The Faculty Speaks 117
Politics of Resignation 120
President A. O. Henricks 121
Vote to Return to the Four Year College 127
C. E. Hardy's Third Term 129
John T. Benson Rests 134
The Lawsuit 139
Receivership 140
Whites Creek Move 145
Faculty Speaks Again 149
The Ghost of Trevecca 153
A New Beginning 157
Resurrection 159
The Dove Has Found a Resting Place 160

**Chapter IV—The Mackey Period, 1936-1963** 166

Overview 167
A. B. Mackey 169
Righteous Character 170
"Onward to a Four-Year College" 171
The "New Building" (McClurkan Memorial) 172
The Campus Grows 178
Fire! 178
Hardy Hall—Third Floor 181
The New Self-Image 183
First Serious Self-Study 185
Faculty Improvement 187
"The Million Dollar Campus" 188
Accreditation Ahead 191
Faculty Additions 197
Clifford Keyes 199
The Gresham Vision 200
Golden Anniversary 202
Sputnik 204
"Built with Bare Hands" 207
Trevecca High School Fades Away 208
Recapitulation 210

**Chapter V—The Modern Period 1963** ..... 213

A. The Greathouse Years 1963-1968 ..... 213
Overview ..... 214
Dr. William M. Greathouse ..... 216
Accreditation, Association Report ..... 217
First Black Student ..... 220
Teacher Education ..... 220
"Massive Self-Study" ..... 220
99ers ..... 223
Road Blocks ..... 225
The Dry Run ..... 227
The Great Judgment Day ..... 228
Groundbreaking—Science Building ..... 229
Survey of Achievements ..... 230
B. The Moore Years, 1968- ..... 232
Overview ..... 234
Mark R. Moore ..... 235
Accreditation Task Again ..... 236
The Next Phase ..... 237
"The Accreditation Story" ..... 238
Accreditation—The Open Door ..... 240
Follow-Up Reappraisal ..... 241
75th Anniversary Celebration ..... 242
The President's Report ..... 243
The Story of Our Buildings ..... 245
The Moore Years—The Present ..... 250
The Moore Years—The Future ..... 254

**AND IN THE APPENDIX**

**A. Historical**

1. Historical Perspective—The Calendar
2. Trevecca Locations in Nashville
3. "Articles of Agreement"
4. Trevecca's Four Charters, 1902, 1911, 1932, 1935
5. The Strickland and Wise Interpretations of "Trevecca's Trouble"
6. Chronological Review of Trevecca's Buildings
7. The Miracle of Benson Hall

**B. Student Activities and Organizations**

1. Presidents
2. Roster of Graduating classes
3. *Trev-Echoes* Editors
4. *Darda* Editors
5. The Honor Society
6. Citizenship Award
7. Student Alumni Award
8. Honors and Who's Who
9. Christian Worker's Association
10. Ministerial Association
11. Missions in Action
12. Music Groups
13. Encounters
14. Forensics
15. Radio
16. Intercollegiate Athletics
17. Trevecca Queens
18. Student Wives
19. Student Memories and Pranks

**C. Lectures**

1. Commencement Speakers
2. Mission Convocation Speakers
3. John T. Benson Revival Lectures
4. Student Council Lectures
5. Staley Distinguished Christian Scholar Lectures
6. Dr. William Slonecker Lectures

**D. Academic**

1. Trevecca Faculty through the Years
2. Comparative Study of Modern-Period Faculty
3. Student Enrollment
4. Teacher Education Workshops
5. Faculty Wives Club

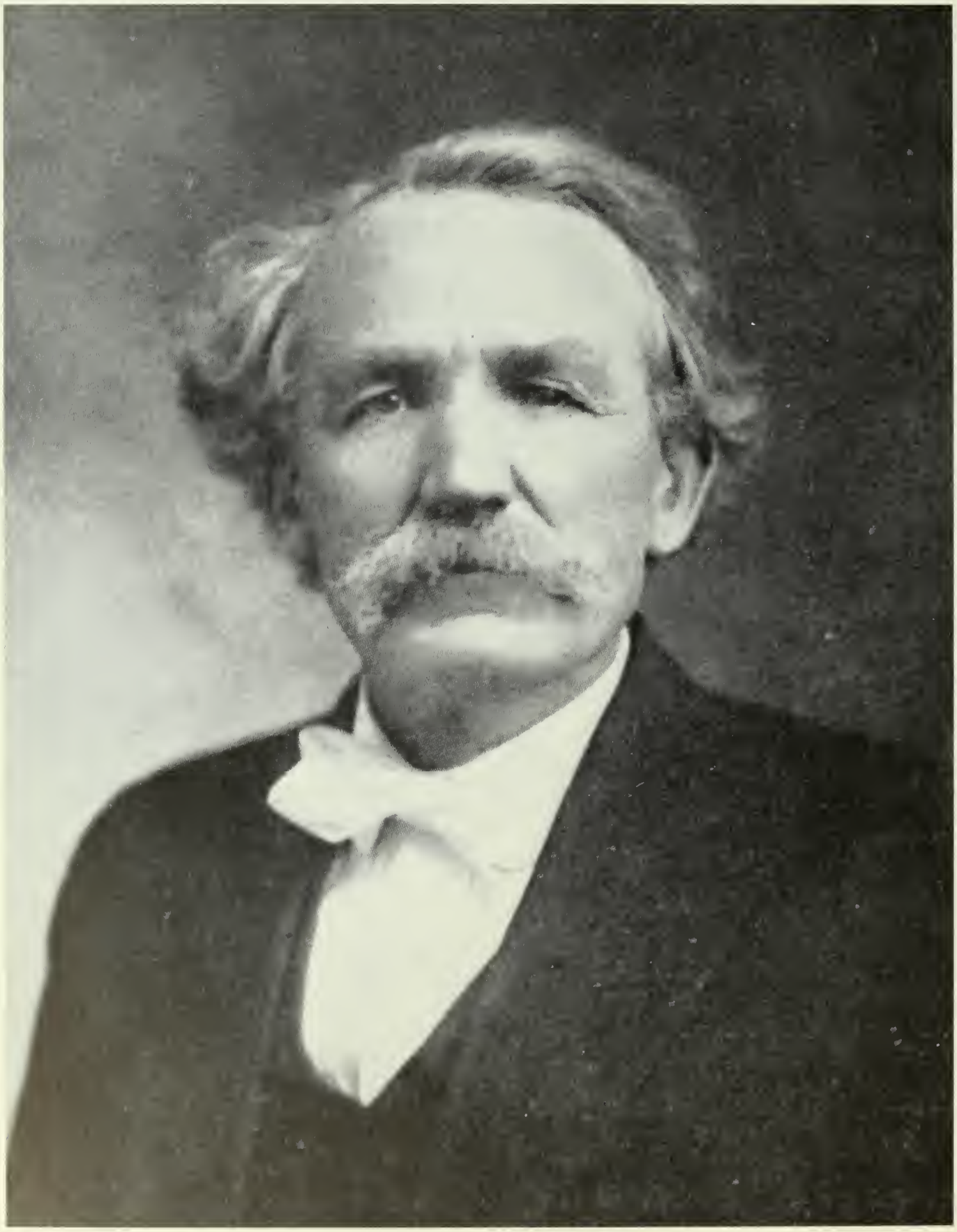
**E. Alumni Association**

1. Presidents
2. Executive Secretaries
3. ALUM-NEWS Editors
4. The T Award
5. The McClurkan Award
6. Missionary Alumni
7. Phi Delta Lambda Honor Society

**F. Administration**

1. Administrators, Presidents, V. President, Deans
2. Honorary Degrees
3. Nazarene Citations of Merit
4. President's Award
5. Deans of Students
6. Business Managers
7. Public Relations
8. Officers of Development
9. Admissions
10. Church Relations
11. Chaplains
12. Registrars
13. Librarians
14. Directors of Teacher Education
15. Deans of Men
16. Deans of Women
17. Food Services

**G. Board of Trustees**
**H. Clippings from Holiness Weeklies**
**I. Bibliography and Index**



# JAMES OCTAVIAS McCLURKAN 1861-1914

***holiness preacher and founding father***

## TREVECCA NAZARENE COLLEGE

J. O. McClurkan was "a good man." Goodness in McClurkan was coupled with strength and courage and vision, and he set in motion forces for good that transcended and over-shot the span of his brief life.

This is what I mean: Goodness to McClurkan was no empty "Polyannaism". It was the power of the "Terrible Meek" of Jesus. His eyes were on the needs of men around him. He spent himself in service—not clumsily, arrogantly, but with a tenderness an empathy and grace that brought healing. Listen to his daughters description of his famous, "doorstep ministry." It seems worthy of even this brief moment.

"Father had a winsome way of meeting people, as if *they* were glad to see *him*. They generally were. His visits were usually short, but long enough. They were never professional. His brotherly presence unlocked the pent-up sorrows and problems of people so that their grievances spattered all over him, giving them release and Father a chance to pray. He learned to pray a prayer so brief, 'Thumb nail prayers' he called them, short, terse, heart-felt petitions that drove straight to the core of the need without allowing time for extraneous circumstances to break in upon the privacy of the moment. So that, if need be, he could pray with busy people—women whose bread was in the oven, men at their desks, people on crowded thoroughfares, without attracting the gaze of the curious."

What vivid words, "The world's grievances spattered all over him!"

A portrait of McClurkan would be a distortion without painting in his holy enthusiasm for missions. He believed with all his might that an apostolic missionary spirit is the result of the baptism with the Holy Spirit . . . Many students called to missions trained in Trevecca. He said to them, "The Mission field is no dumping ground for failures," and proceeded to prevent failures by a strong course of training. In this spirit he set in motion a program of social and spiritual therapy that will keep today's Trevecca humping to keep up.

As Trevecca Nazarene College has grown the man who fathered her has also grown taller and finer and more challenging to her. The dynamic monument of a college fulfilling the dream of a man three score and 15 years ago is not an accident or a cellophane-packaged instant commodity with no history.

In our day there is an impatience with the normal rate of growth. We have become *speed* demons; cars that scarcely touch the road as they hurtle down the highway; planes that get there almost before they start; instant foods; instant friends, instant religion, instant mortgaged success, instant drug induced euphoria. We forget the need for a past and could not care less about tomorrow.

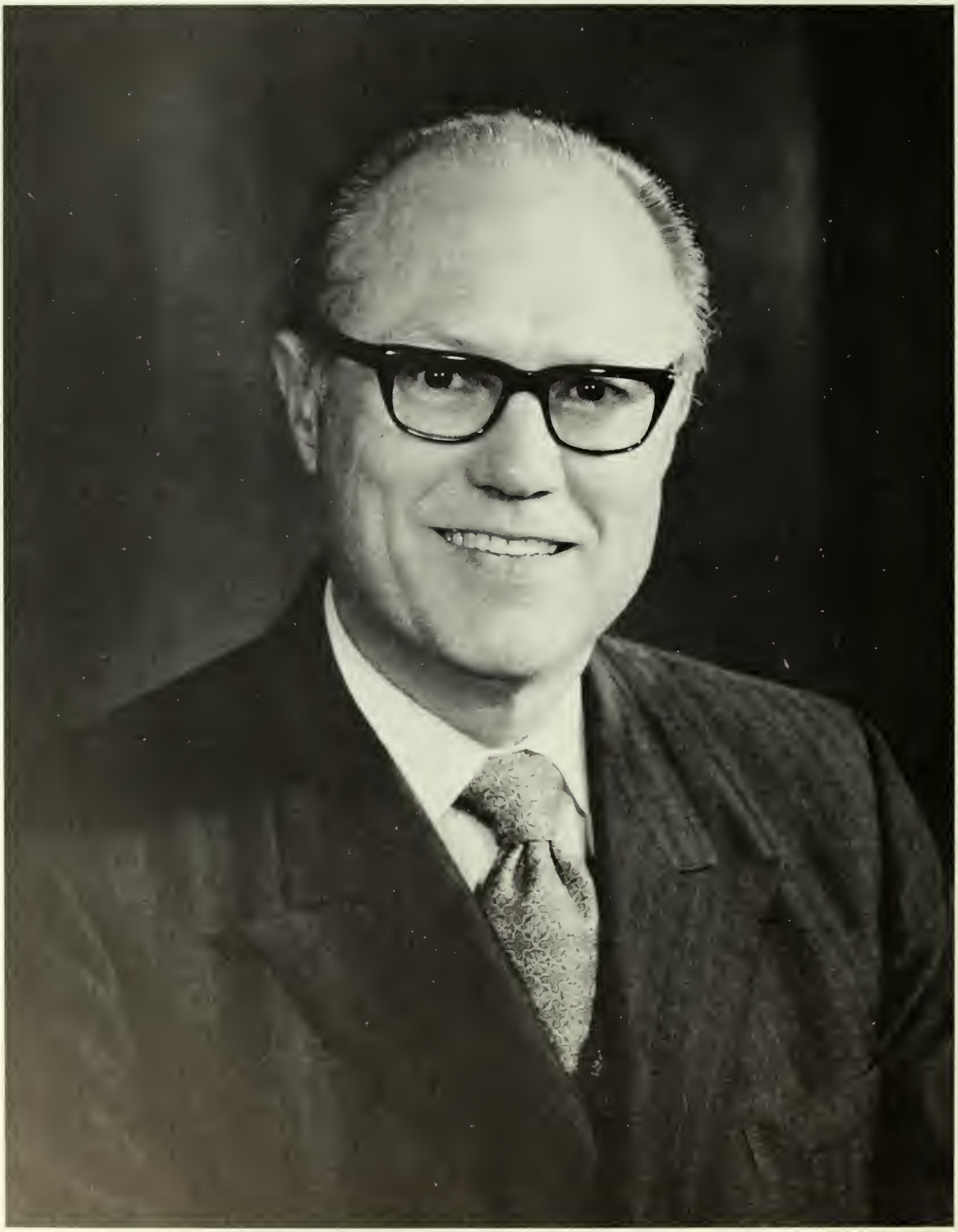
We live lonely, frantic, meaningless lives crushed between two worlds—The stifling past and the frightening tomorrow.

But "goodness", in God's inexorable way, cannot grow so fast. True goodness has roots in the past and branches that spread wide and fruitfully over the tomorrows. It takes time.

As Trevecca reaches out toward the needs of the world today, attempting to bring the total relevance of the gospel to bear on the age old problems of men in the new garb of need, she cannot outstrip the vision of the tall, lanky, Spirit-filled giant pacing out ahead of her. We, today, reap the reward of such a spirit. We reap it in a strangely contemporary way. Trevecca College has struggled to its feet through reverses, economic illness, and "image" problems. But today, Trevecca stands firmly, and finding itself, stands tall, on tiptoe, reaching for the stature of its founder, and approximating that stance, looks again into J. O. McClurkan's clear-visioned eyes to find its own ministry laid out before it—(MBW).

★

*J. O. McClurkan and his wife, Martha Francis*



# MARK REYNOLDS MOORE 1916–

*presently serving as the eighth president*

## TREVECCA NAZARENE COLLEGE

Trevecca was founded out of love for the spiritually needy and to train individuals who would move from its halls out into redemptive Christian service.

Trevecca has been a good college through the years. In this her 75th year she stands at the door of Greatness. What determines GREATNESS? Jesus said, 'whosoever wishes to become great among you shall be your servant' (NASB). Service is the Badge of Greatness.

But greatness in the true sense does not mean material accumulations, great numbers, or unrivaled power. Christ stated, "He who is great shall be your servant." It is necessary that we understand the truth of GREATNESS, catch a vision of it, and then pay the price in commitment and action. So it is with a college—Trevecca Nazarene College. Our objectives are clearly defined.

(1) THAT WE REFLECT CHRISTIAN PRINCIPLES: Our goal as an institution is that by word and example we reflect Christ's principles. It may sound simple to the casual listener but to fulfill this goal will require that we search diligently for the wish of Christ and when we find it have the courage to follow it.

(2) THAT WE PROVIDE A QUALITY ACADEMIC PROGRAM: This means we must first define what an academic program is, then develop talent, resources and methods to provide it for our students. In this we have had a measure of success. It will require, however, constant and persistent effort to maintain it.

(3) THAT WE CONTINUE TO BE A PERSON-CENTERED INSTITUTION: Institutions can become very impersonal. We have pledged ourselves to keep the individual in mind—to think of each one as a person—to treat each as an individual. Often our most loyal supporters feel that we can force all students into the same mold so that thinking, lifestyles and behavior are alike. Although there are basic Christian principles that all should reflect, there must be freedom for each person to develop in the way and manner which will bring glory to God.

(4) THAT WE BE SERVICE ORIENTED: Paul in writing of the Body of Christ said, 'Just as the body is one, although it has many members, and just as all members of the body, though they are many, are one body, so also is Christ.' This is one of the most beautiful pictures of the unity of the church that has ever been given—'You are the body of Christ.' This has tremendous implications for us. Christ is no longer in this world in the body. He can no longer serve as He once did. He left us to perform His ministry of love.

> 'He has not hands but our hands/To do His work today;
> He has no feet but our feet/To lead men in His way;
> He has no voice but our voice/To tell men how He died;
> He has no help but our help/To lead them to His side.'

"The college could be likened to the foot that carries out the service, while the Church is the heart. But, if the foot hurts, so does the rest of the body. A foot cramped into a shoe or left bare will cause such pain that the rest of the body cannot function."

"It is our committed objective at TREVECCA to serve where He would have us serve and through serving others enter an ere of true greatness" (Mark R. Moore).

★

*Mark R. Moore and his wife, Clarice*

*Chester E. Hardy*

To Dr. Chester E. Hardy, 1915-1935, man from the south, was committed the task of picking up the leadership of Trevecca College at the passing of the Founder, James O. McClurkan. For twenty years, his hand was at the helm, through three periods of his own presidency and the interim presidency of three others. A strong personality coupled with a firm sense of mission and Christian dedication Hardy left a heritage highly appreciated by his many friends.

Dr. Stephen S. White, a man from the east, served from 1919 to 1921, having been called from one year's pastorate of Olivet's College Church and Eastern Nazarene College before that. He helped to consolidate the union of Southeastern Nazarene College (Donaldsonville, Georgia) with Trevecca College. His contribution to the academic and spiritual structure of Trevecca left a permanent mark on students and faculty.

John T. Benson, Sr., 1925-1926, a profoundly dedicated Christian layman, permitted himself to become the president of Trevecca during one of its troubled times. His inspiring, loyal, efficient, quiet lay leadership had won him the unquestioned confidence of the entire college community and church constituency. He served the General Church for many years on important Administrative Boards.

*Stephen S. White*

*John T. Benson*

## FROM 1915 THROUGH 1968

Dr. Andrew Oliver Henricks (1926-1928) a man from the west, responded to a call to the presidency out of busy involvement in the life of Pasadena College and evangelism up and down the west coast. With a sense of personal responsibility to Nazarene education from P. F. Bresee, his vigorous application to the task of leading Trevecca to a strong financial base characterized his brief term.

Dr. Alexander Benjamin Mackey (1936-1963), a layman from Kentucky had served his apprenticeship long and well under Trevecca's leaders. His youth and maturity, optimism and realism, ability and humility made him the natural choice of all concerned as the college found its permanent resting place. College identity and maturity flourished under his administration.

Dr. William Marvin Greathouse (1963-1968), a man from Arkansas, theologically trained and having been immersed in the life of the College as student, teacher, and administrator, was elected to the presidency of Trevecca as it entered into the final phases of its bid for accreditation. The culmination of that goal was reached after he was called to the presidency of Nazarene Theological Seminary.

*William M. Greathouse*

*A. O. Henricks*

*A. B. Mackey*

## SOURCE REFERENCE CODE

### Method:

The sources of quotations and information follow the reference in the text, enclosed in parentheses. The author or periodical is coded. The date and page is included. To locate the passage consult the code below and then refer to the bibliography in the back of the book. For instance, (Z.O., 3-1-18) is *Zion's Outlook*, March 1, 1918. Abbreviations are used whenever the code can clear the meaning.

### Code:

| | |
|---|---|
| Cam | Cameron |
| CT | *Christianity Today* |
| D | *Darda* |
| HH | *Herald of Holiness* |
| Jones Guide | Charles Jones, *Guide to the Study of Holiness Movement* |
| Jones Perf. | Charles Jones, *Perfectionist Pursuasion* |
| LW | *Living Water* |
| M | Minutes of Board Meetings |
| MH | *Methodist History* Journal |
| NM | *Nazarene Messenger* |
| NW | *Nazarene Weekly* |
| OS | *Other Sheep* |
| TC | *Trevecca Catalogue* |
| TE | *Trev-Echoes* |
| TM | *Trevecca Messenger* |
| T Smith | Timothy Smith |
| T | *Treveccan* |
| ZO | *Zion's Outlook* |

## *Chapter One*

# HISTORICAL LINKS

### PRELUDE

**The Church of the Nazarene must not fall victim to a leadership which is verbally aggressive, but passionately ultra-conservative and reactionary. And this is no plea for the youth of years. It is a plea to men of every age to snap out of the subtle pessimism which passes for "carefulness" and to cast unbelieving caution to the winds, and to adopt plans so big and so absorbing that we shall all have to get up an hour earlier every morning and go to bed an hour later every night to even get a part of their plans executed. Always the caution of maturity is more paralyzing and less curable. . . . I have heard that Dr. Bresee was so adverse to turning back that he would go around the block to avoid it. J. B. Chapman, "The Menace of the Reactionary", *Herald of Holiness*, May 17, 1933.**

It is helpful to recall occasionally that we are not now running stepped-up Bible schools. We are operating trimmed-down universities. Among the treasures in the archives are the blueprints of the original campus plan [Pasadena University] complete with the location of projected buildings, and drawn up under the leadership of Dr. P. F. Bresee in 1910. The plan would readily house a thriving university of 3,000 or more students.

The founding fathers were willing to settle for nothing less than the best or lower than the highest. And the instincts of the founding fathers were sound. The ideal of the Christian life was expressed long ago in the prologue to John's gospel: 'And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth . . . For the law was given by Moses, but grace and truth came by Jesus Christ:' (John 1:14, 17). It is the conjunction of 'grace and truth' which is noteworthy here. Not grace alone, nor truth alone, but grace and truth. The order, of course, is the correct one. There is a priority to grace. But grace without truth may lead to one-sidedness and bigotry, just as truth without grace leads to formalism and abstraction. As the Quaker poet, John Greenleaf Whittier, expressed it:

*'It need not fear the skeptic's puny hand*
*While near the school the church shall stand;*
*Nor fear the blinded bigot's rule*
*While near the church shall stand the school.'* [*Purkiser*]

## OVERVIEW

Of one thing we may be sure, Trevecca Nazarene College did not float gracefully down from heaven all neatly connected and ready for someone to throw the switch. Trevecca did not even descend at all. It came up out of history like all human institutions do. But it did not grow up "like Topsy," either, as a sort of wild weed, unplanted and "unaccountable" for.

Nor is Trevecca a "sand dune" for all its varied shapes and sizes and colors. Complacency, myopia and reluctance to make crucial decisions do not apply here. But purpose cannot always determine direction when the tornadoes shriek. Tornadoes there were, but the roots of purpose dug in and spread far under the chastening, discipline and maturation which the winds called forth.

1. "Trevecca" was born in a formal way, November 5, 1901 in Nashville, Tennessee. But conception leading to that event began long, long before, and far away. Trevecca's history may be said to have begun in the Evangelical Revival in Britain early in the eighteenth century. The tidal waves spreading out from the enormous Spiritual Renewal which caught John Wesley up in its powerful sweep had leaped the Atlantic to America and had implanted not only a religious impulse but also secular ones. It made itself known by a glowing spirit of adventure in men weary of tyranny and hungry for freedoms of all kinds.

A tiny village in Wales, named "Trevecka," played a surprisingly significant role in the Revival that eventually brought the Tennessee Trevecca into being. That the names are identical, for whatever reasons, is incidental—but interesting. But the spiritual link rooted in history is highly significant. The connection between the two Trevecca's is much closer than has generally been believed and focuses in the British founder of the Welsh Trevecca, the Countess of Huntingdon. Before the first Trevecca was created in 1768 the Countess was supporting a number of institutions founded by George Whitefield in America and located in Georgia. In fact, Whitefield's work in the New World was subsidized by her. The same spiritual dynamic which came out of the work of that evangelist not only became a religious movement, but a freedom movement as well, and could well have played its part in sparking the American Revolution and creating tha optimistic spirit which prevailed in the 18th Century.

2. Men and women impassioned by the vision of freedom pushed westward into the wild, untamed hinterland beyond the Alleghenies. Out of these pioneers came the "hero's," if such they were, which had a part in creating the Nashville "Trevecca." That school cannot be explained without reference to these folk.

3. But Trevecca worthies were also made in the religious influences flowing out from the Evangelical Revival which was much wider than Wesleyanism. It included evangelical Calvinism which was carried by the Scottish and Irish colonizers into the New World. It was their sturdy, "rock bound" integrity that laid the foundation for the early American character.

This chapter must tie three strands together. (1) The story of the Welsh "Trevecca;" (2) the history of the westward trek into Tennessee and the colonizers who made it possible to put Trevecca College together and, (3) the strands of religious influence that put such metal into the souls of Trevecca's creators.

★

## A. TREVECKA, WALES

The spiritual roots of Trevecca Nazarene College run back deep into Evangelical history. Before John Wesley's Aldersgate Experience, a young man, Howell Harris, had found the Saviour in the very small Welsh village of "Trevecka" near Talgarth. The Welsh phase of the eighteenth century Evangelical revival had brought spiritual renewal to many. The experience of young Harris is strikingly similar to the Wesleys'. On Whitsunday, 1735, after weeks of wrestling in prayer, while kneeling at the Communion table in the Anglican Church in Talgarth, South Wales, the Spirit of God came to him with great personal reality. In his Diary, he describes this experience in words strangely like those in which John Wesley described his own similar experience in 1738.

I felt suddenly my heart melting within me, like wax

*Trevecka Castle, Wales*

before the fire, with love to God my Saviour, . . . I could not help calling God my Father. I *knew* that I was His Child and that He loved me and heard me. My soul, being, satiated, cried, 'It is enough, I am satisfied. Give me *strength and* I will follow Thee through fire and water' (Bickerstaff)

Howell Harris's experience that day in Talgarth so transformed him that he could not keep silent. As a layman he began to hold small meetings at his mother's home, reading the Scriptures and praying with those who came. He began to "exhort," a term which was used for the preaching of unordained laymen.

These informal meetings caused him great trouble because the Church could not countenance a layman holding religious services, and the Anglican clergy attempted to prevent it. But young Harris knew God was pushing him into the work of evangelism. So many people came to hear him and asked for his presence that he found himself going frequently into surrounding villages. Gradually the need to gather the hundreds of converts into "private Societies," as he called them, to find spiritual nourishment became imperative. These Societies corresponded to those Wesley had begun to organize in England.

As a result of his labors, a revival movement was born which came to the attention of John and Charles Wesley, George Whitefield, and "the Queen of the Methodists," the Countess of Huntingdon. Whitefield and Harris met for the first time in Cardiff in 1739 and were especially drawn to each other. In his *Journal* George Whitefield says of Harris,

A burning and shining light has he been in these parts, a barrier against profaneness, and immorality and an indefatigable promoter of the true Gospel of Jesus Christ. . . . Many call him their spiritual father, and I believe, would lay down their lives for his sake. . . . When I first saw him my heart was closely knit to him. I wanted to catch some of his fire and gave him the right hand of fellowship with my whole heart (*Ibid.*, p. 15).

*Howell Harris Memorial Church*

Illness curbed Howell Harris's itinerating activities for a time. This presented the opportunity to establish a "spiritual commune," Trevecka Fach, in the village of Trevecka, after the pattern of the Moravian Herrnhut Community in Germany. The German settlements were composed of people who desired to live under religious discipline in order to deepen and strengthen their religious life. They carried on their trades but pooled all resources as in the early church.

Harris conceived the idea of setting up such a commune in Trevecka. The family house was torn down and a larger building erected to accommodate the many people who came including whole families attracted to the settlement. As new people came, additions were built to the main edifice resulting in a sprawling "unplanned" looking place. Everyone arose at 4 a.m. and worked hard all day. Each day was punctuated by three periods of prayer and "exhorting." There was no recreation. They retired at 10 p.m. each night.

Many people visited the place—the Wesleys, various Moravians, George Whitefield, the Countess of Huntingdon and others—and all agreed to its charm and good organization.

Wesley was especially attracted to the place. He wrote in his Journal,

Howell Harris's house is one of the most elegant places which I have seen in Wales. The little chapel and all things round it are finished in an uncommon taste; and the gardens, orchards, fishponds and the mount adjoining make the place a little paradise. About six score people are now in the Family; All diligent, all constantly employed, all fearing God and working righteousness (*Ibid.*, p. 13).

Sixty or more trades were carried on among them, spinning and weaving, clog and shoe making, building, tailoring, bookbinding and printing. The methods of hedging and ditching taught at Trevecka are still practiced today and regarded as the *best possible method* (*Ibid.*, p. 21).

Any study of the Industrial Revolution in relation to Wales *must* take the Harris Trevecka Commune into account, say students of history (*Ibid.*, p. 23).

In England's struggle against France, during the Seven Years' War, Howell Harris was pressured to bring some of his young men into the Militia. Twenty four volunteered to go. During their absence the organization of the "Trevecka Family" disintegrated. Smallpox decimated a large segment of the Family. Harris returned in his last ten years trying to restore the organization to its former integrity. His health failed. He died in July, 1773.

His funeral must have been one of the most moving sights Wales has ever seen. The enormous crowd of twenty thousand people testified to the love bourne to him all over Wales, and it is recorded that no fewer than three clergymen in succession tried to read the burial service at the graveside, but broke down in tears. So, amid the weeping of the vast multitude, the great reformer was laid to rest (*Ibid.*, p. 30).

But during the last five years of Harris's life, events took place which involved him in the life of Trevecca College which was to locate just across the road from his home in the little village of Trevecka.

A wealthy woman, converted in one of the Wesleyan Methodist Meetings in England, Countess Selina Shirley Huntingdon, enters the picture. The more than merely circumstantial events which link Nashville Trevecca and the Welsh Trevecka began before the Welsh school was founded.

### Lady Huntingdon and America

We are indebted to a 1945 catalogue of Cheshunt College Cambridge, England kindly sent to S.W. Strickland when he was writing about this, for a brief review of the history of Trevecka, Wales. Excerpts follow:

Selina, Countess of Huntingdon, was one of the most remarkable people in a remarkable period. She was born in 1707 and died in 1791, and during her long life came into contact with all the distinguished people of the eighteenth century in politics, religion, music and literature. Herself a member of the ancient house of Shirley, whose roots go back to pre-Conquest times, she moved easily in Court circles, and her marriage to the ninth Earl of Huntingdon put her at once into a position of influence (*Cheshunt College Catalogue*, p. 3).

These were the days of the beginning of Methodism, and Lady Huntingdon was early caught up in it and became its most enthusiastic patron. She was attracted to George Whitefield rather than to John Wesley, and consequently to the more Calvinistic wing of the movement. She used her wealth to enable Evangelical clergymen of her persuasion to preach in parish churches, and she also built new chapels at Brighton, Bath, Tunbridge Wells and other haunts of fashionable society. Like John Wesley she never thought of herself as any other than an Anglican. But her actions were, in violation of Church Law, and after 1781 her chapels had to be registered as Dissenting meeting-houses (Tyler, p. 53).

As many as 60 clergymen and a host of lay workers comprised Lady Huntingdon's "Connection" as it was called, a clear defection from Anglican order.

The Countess purchased many halls and large homes and financed schools for children and for Christian workers who could not afford to pay for an education.

Before this date, however, she had decided to establish a college for the training of ministers, and this decision was due partly to her interest in affairs in America.

In 1753 a deputation from America had arrived in England to collect funds for a college in New Jersey to train Presbyterian ministers. This was the origin of what is now the University of Princeton.

The proposal was sponsored by Whitefield, and the Countess of Huntingdon threw herself with great enthusiasm into the task of raising money. Another American institution which was the object of Lady Huntingdon's concern was Dartmouth College, New Hampshire. It was originally an Indian Charity School founded by Eleazer Wheelock at Lebanon, Connecticut, in 1750. In 1765 an Indian preacher who was a former student came to England to raise money for the college and was supported by Lady Huntingdon and George Whitefield. So much money was collected in England that the school was enlarged, moved to Hanover, N.H., and given a Charter by King George III under the new name of Dartford College. This concern for the training of the ministry and for higher education in America turned the Countess's attention to the training of the ministry in England. Her interest was further stimulated by an untoward event in Oxford.

Hitherto Oxford and Cambridge were the only centers of ministerial training, and they were closed to Dissenters. But early in 1768 six students of St. Edmund Hall, Oxford, although Anglicans, were expelled for their alleged leanings towards 'Methodism.' This was their sole offence, and if his decision were to stand it was clearly going to be difficult henceforth for men of Evangelical views in the Church of England to be trained for the ministry at all. Lady Huntingdon, therefore, was persuaded to carry out a plan which she had had in mind for some time (*Cheshunt Cat.*, pp. 3-4).

She approached Howell Harris, with a view to securing Trevecka Fach. The historic castle at Trevecka in South Wales lying at the foot of Brecon across the road from the Harris house Beacons. The castle had been built, apparently, in 1176 according to a date over the entrance. About 1575, a Rebecca Prosser purchased and restored part of the original edifice. She called it "Trevecka" after herself (The Home of Rebecca). The village took its name from the restored castle.

A lease was arranged and Countess Huntingdon and her helpers spent several weeks in preparing the disintegrating building for the college she had in mind. On August 24, 1768, 'her Ladyship's' 61st birthday, it was opened as a training college for clergy. George Whitefield preached at the opening, and William Williams of Pantycelyn, the 'sweet singer' of Wales, wrote for it the hymn 'Guide me, O Thou Great Jehovah.' Williams had been converted in the Talgarth Church yard under the preaching of Howell Harris (*Ibid.*, pp. 3-4).

A large company of people gathered together, to whom the Rev. George Whitefield preached from Exodus 20:24. On the next day, Whitefield addressed the students in the College chapel, and on the following Sunday preached in the Court yard to a very large congregation from 1

Corinthians 3:11 (Jones, *Trefecca*, p. 59).

The first 'President' (Lady Huntingdon adopted this title from American usage instead of the more normal English one of 'Principal')—was the saintly vicar of Madeley in Shropshire, John Fletcher. He took the office on the understanding that when students had finished their course they should be free to enter the service of *any* denomination—a rule which is in force unto this day. The first Tutor was also an Anglican and he was succeeded by a Methodist, the Rev. "John (*sic*)" Benson, who came to Trevecca from Kingswood School. Two of the first batch of students were among those expelled from Oxford (*Cheshunt Cat.*, pp. 3-4).

Countess Huntingdon's hope was to solidify the evangelical forces in Britain so that the Wesleyan and Calvinistic traditions would not divide, as they tended to do. It was this ecumenical spirit, among other things, that inspired J. O. McClurkan to rename the Nashville school that he had founded Trevecca, after Lady Huntingdon's College.

But the Welsh experiment was not a total success as an ecumenical institution. In the course of three or four years Joseph Benson was dismissed because of doctrinal differences which he could not ignore in the school.

Mr. Fletcher resigned his presidency about the time Joseph Benson was dismissed and for the same reasons. Both held firmly to the affirmation that all men are offered God's mercy and that any man may be saved. In a letter to the Countess, Fletcher said that if theological tolerance prevailed, as he had hoped it would, Benson would not have been dismissed for believing that Christ died for all. "I am determined," he wrote, "to stand or fall with the liberty of the college. As I entered it a free place, I must quit it the moment it is a harbor for party spirit (1771)." But to Joseph Benson he wrote, ". . . cast the mantle of forgiving love over the circumstances that might injure the course of God" (Ives, pp. 68-71).

For some years the Countess made the College her home and supported it as her sole charge. The students remained for three years and received their education free and also their board and lodging. They even received a suit of clothes once a year, and in the College Library today there is a letter from the College tailor in 1772 enclosing samples of broadcloth for her ladyship's approval. At one point the Countess sold her jewels in order to pay the mounting cost. (*Lady Huntingdon and Her Circle*, Tyler, p. 52).

From Trevecca, as from a mission centre, students were sent all over Britain and to places abroad, and they entered the ministry of the Church of England and of the Dissenting Churches. The denominational issue did not arise, for they represented a school of thought that was to be found (and opposed) in all the churches.

Trevecca students even went as far afield as America. When George Whitefield (who was the Countess's chaplain) died in America in 1770 he bequeathed to her his American property. She thus found herself in possession of an orphanage at Bethesda, Georgia, which had been established by Whitefield as a school for the poor and also as a place of preparation for the ministry. In 1772 she sent out a party of students from Trevecca who were so well received that she formed a plan for a mission to the Indian tribes. The War of Independence for a time prevented this as the whole of her property was seized by the Americans. Nevertheless, she persevered and she had some correspondence with George Washington about it. Two of his letters on this matter are preserved in the present College Library. One is dated from New York 1783, sending kind regards from himself and Mrs. Washington; the other from Mount Vernon in 1785 expresses his concern that Congress had rejected his request to give her a grant of land for a mission station (*Catalogue*, p. 6).

When Lady Huntingdon died in 1791, Trevecka College was moved to Cheshunt, near London, and took the name of the town, Cheshunt College. In 1905, it moved again to Cambridge, England, retaining its name, Cheshunt. It operates today in Cambridge fully aware of its roots in Trevecka, Wales.

Considerable material is available about the whole cluster of events relative to the "Trevecca Period" in British Wales in the following additional sources, some of which were used above.

*Lady Huntingdon Portrayed, including Brief Sketches of Some of Her Friends.* By the author of "The Missionary Teacher," etc., no name given. Carlton and Porter, Sunday School Union, New York, 1857.

*Lady Huntingdon and Her Friends*, or, *The Revival of the Work of God in The Days of Wesley, Whitefield, Rimaine, Vernon and others*, Helen C. Knight, American Tract Company, New York, 1857.

*The Countess of Huntingdon and Her Circle*, Sarah Tyler, Eaton and Mains, New York, n.d.

*A History of the Church in Wales*, (1) Ambrose Jones, Carmarthen, 1926.

## B. TENNESSEE AND NASHVILLE 1700-1900

Any human situation as indigenous to an area as Trevecca Nazarene College is to Nashville, Tennessee, needs to be seen in its historical matrix. Trevecca's roots are in the middle south, they are Tennessean and Nashvillian. For only one year was Trevecca College outside of the Nashville area and then only as far as Ruskin Cave in Dickson County, about 60 miles southwest of the city of Nashville.

But this tells only part of the story, because Nashville is not wholly provincial, as most cities are not. The winds of the nation and the world blow through them bringing the flavor and color of far away places.

Trevecca, as a child of the local situation, is profoundly marked by those great forces that mold the people's thinking.

Reference has been made to Lady Huntingdon's

interest in the New World and her subsidy of George Whitefield's work in Georgia. The Wesleyan revival was spilling over into young America and molding its life-style and thinking through such activities. Something of that link needs to be recognized.

The first inhabitants of the whole southland, so far as it can be determined yet, were the "Mound Builders." Not much is known of them except that they pre-dated the American Indians, and they developed a rather extensive civilization. One of the Mounds is now preserved in Nashville as an archaeological exhibit. This interesting story cannot be touched here but is worth exploring.

Eventually Spain claimed the whole country in 1492 on the strength of Columbus's discovery. We are told that Columbus was seeking a way to China where he personally hoped to leave Catholic missionaries in answer to the urgent invitation of Kubla Khan, China's foreign conqueror, who had asked the Spanish explorer Ponce de Leon to send 100 priests to teach the Christian faith to the people of China.

In 1479, as a result of John Cabot's discovery, the English claimed the area. In turn, the French established their hold over it in 1539. But Tennessee was actually seen by white men for the first time by DeSoto and his party in 1541. As a defense against the French, the English built Ft. Prudhomme near Memphis.

An Indian civilization had been established in the Kentucky-Tennessee Country long before DeSoto visited the present site of Memphis in 1541. The capitol of the Cherokee Indians was Chota in the great Smoky Mountains and dominated East and Middle Tennessee, parts of Georgia and North and South Carolina. Over 100 years after DeSoto's visit the French built Ft. Assumption in Memphis but no colonization was attempted by the white man. The English came a little later followed by the French and Indian War.

A great time gap must be reluctantly passed over to enter quickly upon the pre-Revolutionary period. Some time before the colonists arrived in America, six or seven great Indian tribes had tacitly agreed to share the great southern wilderness for hunting and trapping. No "nation" laid claim to the area west of the Appalachians, but all respected the rights of others to find food and furs there.

In order to see the earliest, and most interesting, phase of this country we must follow the current of population flowing westward from the Eastern seaboard where the European colonists had settled. We must "trace its gradual swell and progress until at length its first wave breaks over the crest of the Appalachian Range and falls into the valley below" (Clayton, p. 9).

Professor Clayton, writing in 1880, says, "All that magnificent country lying to the westward of this great mountain chain, embracing Tennessee and Kentucky, was a vast hunting ground for various Indian tribes . . . the finest game-park on the continent . . . We cannot well conceive the interest which this fine country . . . must have awakened in the minds of the primitive explorers who first penetrated beyond the great mountain-range which for more than a century had shut in the view of the dwellers upon the more barren and sterile Atlantic slope. It was like the vision of a new world . . ." (*Loc. Cit.*).

Cornelius Dogherty, a Virginia trader, settled in Cherokee country in 1690. By 1740 an extensive trade route had been established in which furs and peltry were traded by the Indians for the white man's merchandise. Finally, not only traders but hunters and trappers were attracted to the great Shenandoah Valley where they bypassed the Indians' work. Among these was Dr. Thomas Walker of Virginia who finally located the remarkable depression or valley in the Mountain chain which had closed off the westward movement of the traders. It was named by Dr. Walker the "Cumberland Gap" in 1748 and through it passed a great tide of immigrants.

To the west, of course, lay what is now called Tennessee and Kentucky. As late as 1760 the Cherokees were at peace with the white man and it was possible for Daniel Boone to push into the trailless Kentucky country where he left his famous inscription on a tree; He "cilled a bar."

The beauty and wealth of the great wilderness so excited those who had seen it that their reports aroused many who heard and "the spirit of adventure now became almost a mania . . . By the opening of the spring of 1768, the 'savages' along the whole line of the western frontier, from the sources of the Savannah to those of the Tennessee, had become exasperated and united in their determination to check further encroachments upon their territory" (*Ibid.*, p. 11). The vicious White-Indian wars began.

Western men were not satisfied to share the wilderness wealth but exploited it and laid claim to the territories and closed these lands to any others. The spirit of greed created the bloody wars, then, between the whites and between white men and Indians.

Ft. Louden was built near Knoxville in 1756 by the English as a defense against the French and was the first Anglo-American fort west of the Alleghenies. This fort was taken by the Cherokee in 1760 after a bloody battle.

In 1768 William Bean from Pittsylvania, Virginia, built a cabin in what is now northeast Tennessee,

the first permanent white settler. Others came by the "Wilderness Road" thru the Cumberland Gap which permitted settlers to come into the Holston and Nolichucky River Valleys.

James Robertson had crossed the mountains to Watauga before 1770 and had decided to move his family there. The place had become an asylum from tyranny in the old colonies. Many settled in Watauga to find peace and quiet and to establish a government congenial to their sense of religious principles, conscience, the Bible and rights of property. In May 1772 a delegation of people met in the Robertson home and adopted Articles of Association and elected judges and public clerks. This simple organization is believed to be the first written compact of government west of the Allegheny Mountains and reflected a strong religious and moral conviction (Clayton, p. 13).

The Association then purchased the land they had rented from the Cherokees, and in 1776 it became a county of North Carolina which owned all the land west of the Alleghenies including Tennessee. That any group of people, independent enough to brave the rigors of rough frontier life and loving freedom enough to pay such a high price for it, raises the question of who such persons might be. Professor Clayton says that they were of the "noble race of Scotch (sic)-Irish patriots, and from the old North State whence they came to Eastern and Middle Tennessee . . ." (*Ibid.*, p. 12).

In 1772 the first preacher, Charles Cummings, came to Tennessee followed by Tidence Lane and Jeremiah Lambert and one feels justified in supposing that such missionary zeal may well have been encouraged by the work of George Whitefield.

Nashville's first permanent settlers came into this unexplored region in the summer of 1779. Traders were known to have come through as early as 1775 to hunt and trade with the Indians. DeMumbrune was known to have been here as early as 1775. A white hunter and explorer, Thomas Sharp Spencer, and "The Man of Big Feet" legend, Holiday by name, had hunted and camped in the Nashville area but not a sign of a log cabin remained when the brave little party of eight from Watauga settlement in 1779 reached the Old French Lick on the Cumberland river [which was also called "The Bluff"]. A reconstructed log "Fort" now stands on or near the spot in Nashville, on the banks of the river.

The leader of this pioneer group who came 300 miles through canebreaks and unbroken forests and hills was Captain James Robertson, the "Father of Nashville." He was joined by Kasper Mansker and a few of his followers who had explored and hunted in the Nashville area some ten years before and had returned to their homes with tales about the fertile land and delightful climate.

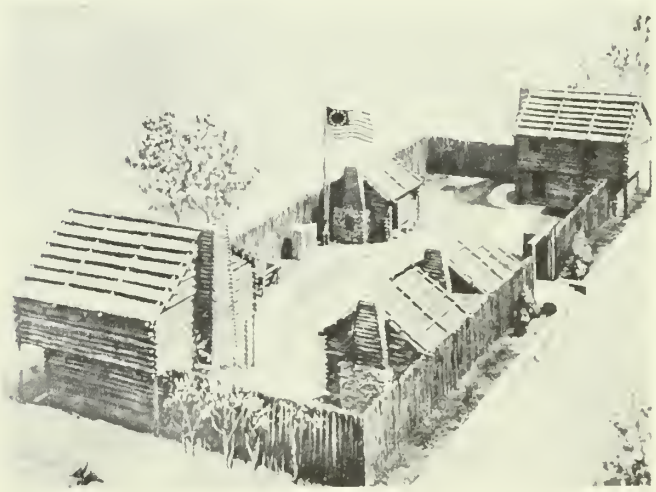
Though there was no evidence of contemporary civilization in the Nashville area when James Robertson and his party arrived, there was evidence of ancient civilizations. A number of ancient graves were found and buried remains of walls around the water springs. Some of these walls enclosed up to ten acres of land. Recent archaeological excavations in the general area have exposed many layers of consecutive civilizations running back to pre-historic times.

The Robertson settlers in the early spring of 1779 planted and cared for a corn crop to tide them over for the winter. Three men stayed to protect the crop from Indians and buffalo while the others returned for their families who had been left in East Tennessee. Robertson made a long detour through Illinois on the way back to obtain settler's rights and material equipment. When he arrived in Watauga he found the colony almost ready to depart. The three men who had been left in the Nashville area had returned after the buffalos had "pounded the young corn to jelly" (Kendall; Brochure).

In the fall of 1779 James Robertson led 260 men back to the Nashville area on horseback driving cattle and sheep before them. That winter was the coldest on record making such a trip difficult and hazardous.

They arrived on Christmas day. The Cumberland River was frozen over so the crossing to "The Bluff" was negotiated over the ice.

James Robertson established his headquarters



*Fort Nashboro*

near the site where Fort Nashborough has been reconstructed. The first building was a fort over the river with four blockhouses surrounded by a stockade of sharp tipped poles to keep Indians out. The leaders of the settlers, Robertson and Donelson, named the fort Nashborough in honor of their friend, Francis Nash, a North Carolina General in the Revolutionary War. Later the city was named Nashville.

The women and children had remained in Watauga until preparation was made by the men in the Nashborough location. Early in 1780 they started out by water in one fairly good boat, the "Adventure," and forty smaller crafts, such as dugouts, canoes, and flatboats, all under the command of Colonel John Donelson. They went down the Tennessee River to the Ohio River up the Ohio to the mouth of the Cumberland River and up the Cumberland to "The Bluffs," a four month's trip of incredible hardship, arriving April 24, 1780.

The next few years were full of trouble. Sixty men were killed the first year by Indians incited by the British who were in the midst of the Revoluntionary War. But in 1781 the colony voted to remain as a colony in spite of the problems. Groups migrated to six or eight places in Tennessee and Kentucky but kept in close contact with each other.

The James Robertson settlement became Davidson County in 1783, in honor of another friend, General William Davidson of North Carolina. In the next year Nashborough was named Nashville and incorporated as a town by the North Carolina Legislature. Two hundred acres were reserved for the town. The citizens were given the right to purchase lots around the square provided they built houses at least 16′ X 16′ and eight feet high "clear in the pitch."

In 1784, without consulting the people of Tennessee, North Carolina handed the territory over to Congress. Deeply angered, the citizens set up the independent state of Franklin with the capitol established first in Jonesboro and then moved to Greeneville. John Sevier was the governor. Franklin survived rather well for four years, passing laws and collecting taxes. In 1788 Franklin's brave existence ended and North Carolina once more took control.

In Nashville the first church building of any description was erected in 1790 on the Public Square. Bishop Francis Asbury said he met a congregation of "not less than one thousand in and out of a stone church which, if floored, sealed and glazed would be a grand house." It was to this church in 1790, under the ministry of Wilson Lee that James Robertson, the founder of Nashville, and Charlotte, his wife, were admitted to membership. It should be recorded here that this building was torn down in 1807. While the congregation awaited a new building (on the north side of Broad between Seventh and Eighth Avenues) they worshipped in the county jail (*Milestones in the History of Nashville*, 1942).

Again, North Carolina in 1790 ceded Tennessee to the United States government. William Blount was made territorial governor. He built the capitol in Knoxville. The building was the first frame house west of the Alleghenies in 1792. Blount College was founded in Knoxville (1794) which later became the University of Tennessee.

In 1796, President George Washington signed the act of Congress that made Tennessee the 16th State admitted to the Union. John Sevier was made governor of Tennessee. The capitol was moved to Nashville in 1827. The final decision to make Nashville the permanent capitol was made in 1843. Two years later (1845) the present capitol building was begun and completed in 1855.

Soon the slavery issue assumed precedence over most other problems. The stance of the people in Tennessee generally was more strongly pro-Union than pro-slavery and they refused to consider secession from the Union. Lincoln's call for troops in 1861 reversed this sentiment. But Tennessee was the last state to secede from the Union and join the Confederacy (during the "War between the States"). She furnished 115,000 men to the Confederate Army and 31,000 to the Federal Army. Tennessee proved to become the prime battlefield during the war exceeded only by Virginia. The names Shiloh, Stones River, Chickamauga and Chattanooga were "splashed across the face of history in powder and blood." Yet when it was over, Tennessee was the first southern state to reenter the Union (1866).

However, 1866 marked the formation of mystic fraternities, like the Ku Klux Klan in Pulaski, and seemed to have been a strong force in keeping the franchise from the black people. On the other side, progressive reforms were accepted, such as aids to education, and mother's pensions. Tennessee was the state whose vote gave approval and ratification to woman's suffrage and made it a Federal law.

The famous Maxwell House luxury hotel was finished in 1860. The coffee served in that great hotel had the reputation of being so excellent that the name Maxwell clung to that particular brand to this day, long after the great hotel was razed.

Nashville's first telephone was initiated by Mrs. James K. Polk, wife of the president of the United States, in 1877 by a conversation with a Professor Orewell, a block from the Polk home. On May 1, 1882, the first electric light was turned on in Nashville on Capitol Hill before a huge crowd gathered

for the event. Twenty years later (1902) Nashville's first electric street lighting system went into effect. The year 1896 marked the 100th Anniversary of the city of Nashville. In these years it had grown enough to conceive and carry through a huge, elaborate centennial celebration which virtually transformed the city into a fairy land. The actual event was delayed until 1897 because the ambitious plans could not be completed in time. The central attraction was the Parthenon. Today the Parthenon stands to grace Centennial Park in the center of the city. The original building, an exact replica of the ancient Greek temple complete with the marbles (in plaster) was made of cheap material and began, soon, to crumble. But it was so popular that the city replaced it with permanent stone and concrete—an impressive structure serving well the culture and art community of the city and state.

The first modern Tennessee State Fair was opened in Nashville on October 8, 1906 to which the *Nashville American* reported twenty-five thousand people came. The fair grounds were located very near the present site of Trevecca College according to maps of the city made in the early part of the century.

To catch the permeating mood of exuberance and optimism one more event needs to be added.

> It was the night of June 23, 1910. Five thousand people enjoying the thrilling spectacle of the Military Tournament at Cumberland Park suddenly became frenzied with excitement. The battles and parades were forgotten. For there in the heavens unannounced and unexpected, Charles K. Hamilton stayed aloft 16 minutes in an airplane . . . The first night flight in the history of the world (*Ibid*).

This brief review takes us up to the Tennessee Trevecca story. It was during the Centennial Celebration that events were taking place in and around the city of Nashville that would eventuate in the forming of the Pentecostal Alliance (later to be the nucleus of the First Nazarene Church) and the Bible Training School (later, after many tribulations, to become Trevecca Nazarene College).

## C. RELIGIOUS BACKGROUND

The glow of a bright optimism shone on Tennessee as the twentieth century approached. The great Centennial Celebration was in full swing when providential, though painful, circumstances brought J. O. McClurkan to Nashville. When he was detained by the serious illness of his son in the city, he began preaching all over the area. Men and women found the Saviour in these meetings. In a short time an amazingly enthusiastic nucleus of "Holiness" people began to cluster around this remarkable leader, and from this clustering would emerge an energetic Mission and a school which would become Trevecca College.

"Trevecca," even before the school received that name, was marked by the several streams of theological and religious thought, streams which first marked the founder. These streams flowed back and forth across the States mixing and mingling together into various combinations. To better account for Trevecca history, a brief analysis of these streams and combinations will be necessary.

Early America was predominantly Protestant and largely evangelical. Colonists from England were Anglican and Methodist; the latter influencing the religious scene more decisively than the former. Those from Scotland and Ireland were Presbyterian. Two traditions sometimes clashed—Calvinism, Methodism and Wesleyanism.

Methodists and Presbyterians, Baptists and Congregationalists (Puritans) were the major religious "parties." J. O. McClurkan was born into and ordained by the Cumberland Presbyterian Church. That loyalty held firm to his death.

But of equally great influence in his life was the American Holiness Movement through which he found that which John Wesley had called, "The strangely warmed heart." The Holiness movement had been born in Methodism. So, in McClurkan, was united two quite contradictory ideologies, the Calvinism through the Presbyterians and Arminianism through the Methodists, which he succeeded in blending with grace and wisdom.

### "Cumberland Presbyterian Church" A General Statement of Its Doctrines

Passing by the catalogue of doctrines, in which all orthodox Christians substantially agree—such as the existence of God, the Trinity, the authenticity of the Bible, Creation, Providence, the Fall of man, etc., etc.—the Cumberland Presbyterian Church holds to the following doctrines: That Christ died for the whole human race; that the atonement is sufficiently broad to embrace in its provisions every son and daughter of Adam; that the Holy Spirit strives with all; that the sinner is saved by the imputed righteousness of Christ; that faith is the condition upon which salvation is bestowed; that every truly regenerated soul will be saved; that all infants dying in infancy are regenerated and saved by Christ, through the Spirit, so also are others who have never had exercise of reason, and who are incapable of being outwardly called by the ministry of the word; that water baptism is not for the remission of sin, but is simply a sign and seal of the covenant of grace; that dipping the person into the water is not necessary, but that baptism is rightly administered by pouring or sprinkling water upon the person; that the Church of Jesus Christ is composed of

believing parents and their children; that the sacrament of the supper should be administered to all Christians of good standing in their respective Churches. The foregoing synopsis is peculiarly Cumberland Presbyterian, inasmuch as no other Church on earth teaches these doctrines as a whole (Blake, pp. 272-273).

### The Cumberland Presbyterian Church

Twenty years after the first settlers came into the Tennessee-Kentucky region, a profound religious revival swept over the busy new communities.

The Scottish and Irish immigrants who had come into the Tennessee-Kentucky area were mostly Presbyterian, solid, sound churchmen with firm religious convictions.

Just before the turn of the 18th into the 19th century, a Presbyterian minister, Rev. James M'Gready, moved into Logan County, Kentucky from the east, with a few families who had been his former parishioners. M'Gready was not a man of great gifts except the gift and grace of spiritual earnestness and profound concern. "He was the most earnest man I ever knew," said one of his friends. He believed the Bible implicitly and literally and began "to preach the Law, Judgment, and a literal Hell until these truths got into the night dreams of those who listened" (Bennett, p. 7). But he preached these stern truths with compelling love for those who heard him. It is believed that the American camp meeting, as such, took form in "The Great Revival" under M'Gready (Cleveland, p. 54). The necessity of finding a place to stay if one were to attend the meetings created the form (Johnson, p. 33).

M'Gready's earnest but tender spirit won the hearts of the people. His message so startled them that soon everyone was talking of little else but religion. "Deep conviction for sin came upon believers" (p. 8). A great revival broke out in 1800 in the Kentucky countryside that spread like a flame in dry brush all over the middle Tennessee-Kentucky area.

Denominational lines were forgotten, and Presbyterians, Methodists and Baptists melted together in fellowship. Communion services for all Christians became the order of the day. At Cane Ridge near Lexington, Kentucky, as many as 30,000 people gathered to worship together. The people were pioneers inured to hardship. They came—some from over 100 miles away in covered wagons, oxcarts, horseback and on foot. Heavy rains fell but the inadequate, rough tent shelters did not stop the services which continued without a break for five days and nights. Bennett tells of James B. Finley (who later became a Methodist presiding elder and missionary to the Indians), who reported that he had seen "500 men fall as if a battery of a thousand guns had been turned on them . . . My hair stood on end," he said, "and I fled to the woods and wished I had never come. The next day I was converted and beside myself for joy" (p. 8).

James Finley's father had organized the Presbyterian Church at Cane Ridge. He had been educated to be a doctor but this meeting changed his whole life. He reported that no less than 3,000 had been converted and "many sanctified" in this revival and had experienced the changed life as had he.

W. G. Bennett reports further that the revival "spread like fire through all the middle western states, Ohio, Western Pennsylvania, Michigan, Indiana, Illinois and in the south through Tennessee, Alabama, Georgia, and the Carolinas, also through some of the eastern states. Virginia had a revival some years previous to this among the Methodists. The peculiar phenomenon of prostration and other manifestations were not strange to the Methodists of that day" (p. 9).

Great moral reforms resulted. Bennett's report indicates the urgent need for such reform. "Infidelity and deism" were prevalent. "Some good authorities" (unnamed) indicated that more than half the population in the geographical area mentioned were "infidels, criminals, thugs, and toughs." They found immunity from the law in the wilds of this sparsely settled country. "Even General Jackson" Bennett notes, "attended horse races on Sunday, though his conscience smote him for it." (p. 9).

A few years later Dr. Bagster, President of Washington Academy in Virginia said that he had found "the part of the country visited by this revival the most moral part of the United States" (p. 10).

The spiritual results were more permanent than the passing enthusiasm of the revival. Out of it came such leaders as Peter Cartwright, and many others of unique and powerful influence through the Methodist Church. By it the very influential Bishop McKendree was able to mold the Methodist Church into a more effective spiritual power in the South. His name is memorialized in many ways, not the least in the naming of Nashville's downtown Methodist Church on Church Street as the McKendree Methodist Church.

The Presbyterian Church in the South, however, was split as a result of the revival. The spiritual and aggressive members, on finding themselves somewhat out of step with the main body, organized the Cumberland Presbyterian Church—faithfully Calvinistic but motivated by a most evangelical warmth. There stands in Montgomery Bell State Park a double log house in which the Cumberland Presbyterian Church was born on February 4, 1810 (County of Dickson, State of Tennessee).

As the 1800 Kentucky revival spread into North Carolina, the more spectacular and often fanatical characteristics prevailed over the more solid Gospel life-changing emphases experienced in the Kentucky-Tennessee areas. An informative report through a Lutheran minister's eyes is recorded in *Methodist History* (Keever, pp. 38ff). The North Carolina revival stemming from the 1800 meetings in Kentucky was characterized by great emotion and involved mainly the Presbyterians rather than the Methodists who were traditionally more inclined toward the unconventionalism of revivals, he writes.

Methodism was the channel through which the Wesleyan theology was brought into American life and which provided the background for Holiness doctrine. The American Holiness Association arose largely among Methodists in its earliest phases.

### The Methodist Episcopal Church

The formal organization of the Methodist Church in America took place at the 'Christmas Conference' which convened in Baltimore, Maryland in 1784. Mr. Wesley, of England, gave instruction to the American societies as follows: 'I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper.' Mr. Asbury was set apart or consecrated at the 'Christmas Conference.'*

After the American Revolution there was a broad and strong tide of immigration Southward, deflecting westward. Those conquerors of the wilderness brought their religion with them, which was demonstrative, informal, and aggressive. After the war the rich and beautiful country from the Holston to the Mississippi became an El Dorado, especially to the Marylander and Virginian. How natural it was that a brave people should be accompanied by brave religious teachers. The first Methodist Conference was held in the Holston country in 1788 by Bishop Asbury.

Among the earlier Methodist preachers in this region were: Messrs. Ogden, Haw, Massie, T. B. Williamson, McHenry and O'Cull.

Massie came into the Cumberland country about 1791. He preached the prayed and exhorted and sang in every cabin where he stopped.

Rev. Wilson Lee was a Methodist hero of the early times. Gen. James Robertson and his wife Charlotte Robertson were converts under his preaching, and became members of the first regularly organized society of Methodists in Middle Tennessee.

In the year 1800 a great revival of religion swept over the state. The emotions were so wrought upon by intense religious excitement that men and women were taken with jerks, laughing, singing, and running exercises. During this awakening the 'mourners bench' or anxious seat which has been charily used before, was fully adopted by Presbyterians, Baptists, and Methodists in all their protracted services (Op. cit.).

Methodistic Wesleyanism grew phenomenally during its first seventy-five years in the United States. From about fourteen thousand members at the end of the War for Independence, The Methodist Episcopal Church grew to six hundred thousand in 1833, and to over a million (out of a total population of twenty million) in 1845.

At least two major issues drove wedges between Methodist groups. One was slavery. The other, a coolness toward holiness and a drift from the evangelistic zeal of the earlier years, was the deep distress of some. Strangely, one of the first recognitions of the problem was the institutionalizing of the doctrine of Holiness. American Methodists had been forced to organize in order to survive after losing contact with the English Church by American independence. Gradually the Methodistic institution became, in the eyes of some, a substitute for perfectionism (C. J. Perf.). A strong non-denominational emphasis characterized the early Holiness groups.

Ironically, perhaps, it would be in powerful defense of "Organized Holiness" that the Pentecostal Church of the Nazarene would commend itself to the Church world (NM-7-4-'07), a fact which was to create problems in days to come as the McClurkan people sought union with it.

In the 1830's the concern was that Biblical Holiness would be lost by identifying it with the Methodist Church. Holiness, it was believed, should be as big as the world of mankind, uniting rather than dividing Christians.

### The American Holiness Movement

It was a woman who found a practical way to call the church back to its peculiar message, "Scriptural Holiness." In the interest of preserving the ecumenical as well as experiential aspects of holiness, Mrs. Phoebe Palmer (1807-1874) introduced what was intended to be a return to the perfectionism of John Wesley. Afraid of being too aggressive as a woman, Phoebe Palmer, timidly, at first, offered the women who came to her home for Bible study a step-by-step method of obtaining the experience of holiness. So many entered into the victorious life that their husbands began to attend the "Tuesday meetings," and found personal victory. Among them were the leaders in Methodism. No more important

* From "Tennessee Through the Years," 1796-1946. Published by the Davidson County Teachers, 150th Anniversary of Tennessee Stateboard. The information was "copied from Nashville Newspapers Published May 1, 1897."

theological and spiritual influence was contributed to the American Holiness Movement by anyone than that given by Mrs. Palmer to the Wesleyan revival movement of the early 19th century. She insisted that this work was "unsectarian" and rejoiced at the interdenominational character of the week-day meetings and national camps (Smith, p. 23).

John Wesley has been regarded as the Father of the Modern Holiness movement. His *Works* are read and quoted by Holiness leaders and writers. But many of the distinctive ideas and practices in The American Holiness Movement are those which Phoebe Palmer contributed. The intent of both Wesley and Palmer was identical, but the difference in emphasis relative to perfectionism created a real division in "Wesleyanism" and in the Methodist Church. "Wesley's followers developed a discipline for seeking perfect love; Mrs. Palmer's, a discipline for the sanctified life" (Jones, Perf., p. 4). Where Wesley stressed the process aspect of sanctification as a balance between life and crisis, Mrs. Palmer stressed the crisis experience almost to the exclusion of the growth and process in the Christian life.

So, it was not Wesley's but Phoebe Palmer's theological terminology which became the vehicle through which "holiness" theology was expressed. Phoebe Palmer's "altar terminology" prevailed because it was relatively uncomplicated and provided a norm by which to judge one's own progress toward sanctification: "Put your all on the altar. The altar sanctifies the gift." "I have put my all on the altar. Therefore I am sanctified." The new Christian was urged to go immediately on to Perfection, within hours if possible, sometimes within minutes. Crisis experience without process was the pattern. Clock-time instantaneousness (crisis) separated this experience from any other experience in life. Consecration on man's part and an act of personal faith became the hallmark of sanctification, rather than reliance on Christ and God's grace. Above all, public testimony in the church to the fact was absolutely required so that very frequent "testimony meetings" and a sense of obligation to give one's testimony in a religious service was very strong. Failure to do so, and to include the word "sanctification," constituted a compromise which could lead to backsliding. In fact, in some circles, the public testimony in the church or camp meeting came to constitute a sort of test of one's sanctification and was itself the definition of testimony.

J. O. McClurkan, as will be shown later, was tremendously transformed by the deep, inward spiritual renewal taught by those early Holiness Movement worthies. To this definite transforming crisis can be attributed the vision for the goals of his life and the spiritual passion to accomplish them. From the Holiness Movement was given to McClurkan personal spiritual victory and a theology to support it. But, there was more. The Holiness Movement was non-sectarian. Wesley himself transcended church organizations, and Methodism in England became a "Church" only when its dynamic could not be forced into the structures of Anglicanism. Reluctantly, a new church was born. In America, self-preservation forced Methodism into denominationalism. The Holiness Association was, however, not a church. Holiness was too much a total Church and Christian truth to be fenced in by human organizations.

The "holiness movement" (1) stressed: "Entire sanctification" as a distinct second work of grace subsequent to regeneration and (2) taught that this particular kind of experience is conditioned upon an act of faith. It was known as "Wesleyan," meaning that Wesley's emphasis on a crisis experience would be taken as the norm of the movement's theology. Mrs. Palmer's rather simple method of acquiring sanctification cut through some of the confusion about it at that particular time in history. Waves of victory issued forth from the Palmer home for upwards of forty years.

> On the eve of the American Civil War, the stream of holiness preaching in the United States approached flood stage. A great revival swept the nation in 1858. Hundreds of mammoth daily prayer meetings broke out almost spontaneously . . . (Smith, p. 11).

So tremendous was this revival that many believed, in 1858, that the gospel of Christian perfection was the key to a century of spiritual progress. But a measure of pragmatism, typical of the American spirit, entered the spiritual awakening. Revivals would "save our nation," it was said. It would make and keep American institutions Christian, solve financial problems in the church, increase membership, even giving "Power in the Pulpit" (Smith, p. 62), all motives somewhat less "pure" than might have been.

In the awakening of 1858, the Church labored "to precipitate a national Pentecost which they hoped would baptize America in the Holy Spirit and in some mystic manner destroy the evils of slavery, poverty and greed."

Among the many Christian laymen, ministers, church officials and Bishops from several denominations, Methodist John S. Inskip, after years of seeking spiritual fulfillment and effectiveness "became wholly and forever the Lord's." He gives August 28, 1864 as the date from which he began

preaching Christ as "present sanctifier." Two weeks later he attended, for the first time, the Palmer's Tuesday meeting and became an enthusiastic colleague (Rose, p. 59).

As chairman of a Methodist preacher's meeting, he conducted a series of discussions among them. These discussions finally led to the first "National Camp Meeting for the Promotion of Holiness." The name was shortened to "National Holiness Association," (and recently to "Christian Holiness Association" to better express its international membership). The purpose was to vitalize the lives of individual Christians by the sanctifying grace of God in Christ and send them back to "dead" churches to precipitate revivals everywhere. Holiness was not intended to be a divisive, separatist movement but an ecumenizing spirit, uniting Christians and empowering them for creating Christian fellowship and revival.

Nothing could express the genius of McClurkan better than this. He, a sound and solid Churchman, Presbyterian to the core, sanctified and on fire with the Christian message, found it impossible to tuck that spiritual dynamic into the Nazarene Church or any church which might seem to desire to be the guardian of a doctrine so ecumenical in nature. Expediency forced him to encourage his people to unite with the Nazarenes, but he himself had to say to them, "When I am ready." He never was.

### The Keswick Influence

Another stream of religious life flowed into the making of McClurkan and Trevecca College. The 1858 Awakening in America which had spurred the development of the Holiness Movement contributed to revival in England. Mrs. Palmer and her husband went to England and engaged in preaching missions in the large centers for four years. They and other Americans who went to England preached sanctification so effectively that hundreds of Methodists professed that grace. As a result, several great open-air conferences were held in various places, finally in the beautiful Lake District in the village of Keswick, Northern England.

"The Keswick Convention arose in an England stirred by the evangelism of D. L. Moody," says John Pollock in an article commemorating Keswick's centennial (*C.T.*, p. 6). It became the chief center of holiness teaching in England. "It was, in some ways, a British equivalent of the (American) camp-meeting movement (Smith, p. 24).

The spiritual awakening began in America, carried by the same people to Britain returned to America through the voices of such well-known preachers as D. L. Moody, Charles Cullis, R. A. Torrey, first president of Moody Bible Institute, Adoniram Judson, founder of Gordon College, A. B. Simpson, founder of the Christian and Missionary Alliance, J. Wilbur Chapman, Asa Mahan, Hannah Whitehall Smith and many more. "The doctrine of entire sanctification, like the crusades against slavery, drunkenness and pauperism, appealed to the widespread confidence that all the world's evil could be done away (Smith, p. 26).

McClurkan's interest in the Keswick movement is surely understood in the light of its purpose and emphasis which was so much like his own. "Keswick" was founded as a "Victorious Life" conference to offer to hungry hearts the vitality of the surrendered and spirit filled life which the churches were not prepared to give.

John Pollock gives his analysis of the reasons for the great popularity of the Keswick work and is worth recording here.

> It arose at a time when evangelicalism held apparent dominance in British religion. Yet, joy too often gave way to anxious conformity; too many calling themselves evangelicals were like the clergyman Patrick Bronte, whose daughters, the novelists, had a grim childhood; or like the foster-mother whom young Rudyard Kipling justly loathed (Pollock, p. 7).

Such a parody of the New Testament faith was well described by one of the early Keswick leaders, Hanmer Webb-Peploe:

> Was not the Evangelical teaching something like this: that I was perfectly justified in a moment and had then a standing before God; then at that moment sanctification commenced and I had to go on, struggle and strive and call in the aid of the Holy Ghost—which one too often forgot to do. I was continually expecting defeat and if I conquered, I thought it wonderful (*Ibid.*).

Against this dreariness Keswick as well as the Holiness Movement set the truth of "Christ the Victor."

McClurkan published a report in Zion's Outlook of a Rev. L. G. Broughton, a "noted Southern Baptist clergyman who had gone to Keswick, England to attend the convention there," for the purpose of making a judgment about its soundness and worth. Among other things he lists the Keswick teachings as he understood them.

1. The definite and immediate abandonment of every known sin or hindrance to holy living.
2. The definite surrender of the will to God.
3. The definite infilling of the Holy Spirit for the enduement of power.
4. The definite acknowledged mastership of Jesus Christ in daily conduct.
5. The definite test of faith in matters of life and service.

Broughton found nothing contrary to his own Baptist beliefs in what he had heard. What, then, did the Keswick experience do for him? he asks in his article. "It was a place of revelation," he said, "certain idols in my heart, I trust, God has enabled me to forever put away." (Z. O., 10-10-1901).

This Keswick emphasis was wholesome and strong. It was the secret of the kind of victorious life McClurkan so thoroughly believed in and taught. It is that which gives the Keswick message its validity. But not all "holiness people" and Wesleyans recognized the subtle theological differences inherent in it.

McClurkan was drawn to the Keswick movement for its spiritual life and realistic appraisal of the weaknesses of human nature even in the spirit filled Christian but was well aware of the fact that major differences lay behind the many things held in common. In an editorial in Zion's Outlook he said:

> The various branches of the holiness movement are stressing purity of heart and holy living; and, on careful investigation it will be seen that there is not so much difference between them as some have thought. . . . Much of the difference between them is simply a question of terminology and methods of stating truth. Brother Strouse says of the Keswick brethren, 'They fail to distinguish between humanity and its passions and dispositions and desires with which Adam was created, and the enmity which the devil put into the heart of man, the carnal mind, which is enmity against God, and is not subject to his laws. They simply bundle the man, and call him the self life.' Failing to make a distinction between the good and bad self, they conclude that the old man is suppressed rather than put off. Not understanding our teaching on the question, they sometimes feel called to rebuke what they deem heresy in us, when really the apparent conflict results from their misconception of what we teach.
>
> The Keswick friends, failing to distinguish between sin and the nature with which we were created, became confused and indefinite in their teaching as to a pure heart. The life and experience which they describe is the very same which the holiness movement of America teaches. Let us rejoice in the great work the Lord is doing through them, but continue to push the battle on 'eradication,' not 'suppression,' lines. (Z. O., 5-30-01, p. 8).

McClurkan was aware of the drift in Keswick teaching from Wesleyan terminology, a drift which reflected a more Calvinistic concept of man and grace. Asa Mahan had introduced the phrase, "Baptism of the Holy Spirit," into the Keswick language with a meaning not found in previous Wesleyan or Holiness terminology. He used the phrase to refer exclusively to the crisis experience of entire sanctification. The Keswick people tended to explain this "Baptism" as enduement of power for service rather than the Wesleyan implication of initiation into Christ, or, even the Holiness Movement use of the term, to describe inner cleansing from sin. McClurkan borrowed the term, but maintained the Mahan meaning.

There were other Keswick emphases, however, that were accepted wholeheartedly by the McClurkan "family." Faith healing and the pre-millennial interpretation of the prophecies of Christ's second coming became cardinal points in Keswick doctrine (Smith, p. 25). The nonsectarianism of Keswick provided one more link in a chain that would make denominationalism even more difficult.

Keswick teaching, as it began to take permanent form, "opened a wide breach in (American) holiness ranks" (Smith, p. 25). It was its denial of the possibility of eradication of inward sin, its very strong stand on dispensational pre-millennialism and its affirmation that physical healing was one of the unconditional benefits of the atonement that drove an irreparable wedge between "holiness" groups. The Holiness Association rejected the first as error and the second and third as teachings which should never dominate holiness theology and preaching since these were secondary matters capable of dividing rather than uniting brethren. The addition of faith healing and prophecy preaching to the holiness pulpit is a later and important story which cannot delay us in tracing Trevecca matters.

### The Christian and Missionary Alliance and The Eleventh Hour Movement

Among those in the Holiness Movement between 1870-1900, moving back and forth between America and Britain was A. B. Simpson who originated the Christian and Missionary Alliance. He found Keswick doctrine more satisfying to him than that of the Holiness Association statements, so that he actually projected the Keswick position in America under the name of his own movement.

J. O. McClurkan was so closely connected with the Christian and Missionary Alliance during an early period of his own mission that the two were virtually identical. It is necessary, then, to trace briefly the reason for this affinity.

The Christian and Missionary Alliance, preferring to be considered a movement rather than a denomination, originated in 1881 under the leadership of A. B. Simpson. Simpson was a New York Presbyterian minister who led that church to bring the Gospel to the neglected poor in the city by means of evangelistic campaigns. At first there were two societies, the Christian Alliance for home missions

and the International Missionary Alliance for foreign work. In 1897 the two societies united under the present name.

The Alliance was evangelical and fundamentalist with a four-fold summary expression of the content of the Gospel: Christ as (1) Saviour, (2) Sanctifier, (3) Healer and (4) Coming Lord. Several emphases characterized their message: the literal interpretation of the Bible; divine atonement; separation from the world; the pre-millennial return of Christ; the baptism of the Holy Spirit; and practical holiness.*

It was the missionary outreach of the movement that gave it its distinctive character and appeal and especially attracted McClurkan. Foreign missionary work was carried on in many overseas areas and among ethnic groups in the United States. One of the first concerns was the training of workers. In McClurkan's earlier days their training school in Nyack, New York was used for his own missionaries who sought missionary careers either with the "C. and M. A." or through the McClurkan Mission.

The heart and soul of the Christian and Missionary Alliance was expressed by the title of a little book produced by Rev. F. L. Chappell about 1900, *The Eleventh Hour Movement.* It is unlikely that the alliance zeal for missions contributed anything to McClurkan's own Missionary vision, but the "Eleventh Hour" concept structuring the Simpson's Alliance movement provided an attractive and compelling pattern for his work. When later (1901) McClurkan would organize his own training school, he would commend it on the basis of its Eleventh Hour relevance. Under the heading " 'The Eleventh Hour Movement,' A School is Born," McClurkan said in an editorial,

> Bible institutes and training schools are among the products of the 'Eleventh Hour' movement. There is an open door for such an institution in this city, and if the Lord so direct, we will begin the work this fall. There are many who need the help of such schools who are unable to take a regular collegiate course, but can devote some time to a study of those branches most needed in their work (Z. O., 3-7-01, Editorial).

With these words the first public announcement of what would become Trevecca College was published.

* (See, Frank Mead, *Handbook of Denominations*, Abingdon, 1951; Elmer Clark, *Small Sects in America*, Abingdon, 1949; A. B. Simpson, *The Four-Fold Gospel;* F. E. Mayer, *The Religious Bodies of America*, Concordia, 1956.)

### The Eleventh Hour Worker

Of prime importance to the Pentecostal Mission in that day, and to Trevecca College later, was the concept of the "Eleventh Hour" which requires here a little more attention. This term referred to an eschatological teaching that Christ's return was imminent, so near in fact that there was scarcely time to do more than preach, throw up cheap "sheds" in which to preach, and then to preach. Many young people could not wait for proper schooling and rushed out to evangelize so as to save as many "souls" as possible before the end. The specific emphasis of the Eleventh Hour movement was a belief in the immediate pre-millennial return of Christ to set up his Kingdom on earth for one thousand years. When this occurred the social ills of the world would be healed by Christ—a task, then, that no Christian worker ought to spend precious time in attempting now. There was more urgent business at hand.

In a lead article in *Zion's Outlook* of March 7, 1901, the same issue in which the new school is advertised, McClurkan's position is outlined. Excerpts from the Chappell book referred to about the Eleventh Hour Movement provides the information and becomes the outline for an article by McClurkan. In it we discover that the Christian and Missionary Alliance is "Eleventh Hour" in its deepest commitment. In committing himself to this movement, McClurkan's theological position is established. "We are inclined to believe," wrote McClurkan, "that the explanation of the origin and purpose of the various Pentecostal movements of the day are clearly stated in this book" (*Z. O.* Op. Cit.).

McClurkan's review and commentary on the Chappell position is so germane to the Trevecca story that a fairly complete summary of it seems essential.

> If our Lord's parables cover the whole dispensation, as some excellent interpreters suppose; and if we are nearing the end of the dispensation, the eleventh hour laborers, mentioned in Matthew 20:5,6, may represent a class hitherto unemployed, but now called into service because of the work during the closing days. The call at the third, sixth and ninth hours is more ordinary and normal, since these are the common greater divisions of the day, which laborers are want to observe.
>
> Rarely do we ever hear of workmen being engaged for only the last hour of the day. The action of the householder is unusual, and may represent the urgent need of hitherto unemployed laborers as the dispensation is closing.
>
> And is this not the meaning of much that we are now beholding? Certainly a class of Christian laborers hitherto unemployed are by some power being urged into the work. . . . Faith missions, special missions, personal mis-

sions, independent missions, undenominational missions, etc., are now added to the old-time and long-time methods of evangelization. They do not supersede those in the field before them . . . but simply meet the more urgent demand of the swift going times (Z. O. 3-7-01, p. 1.).

McClurkan then discusses the equipment these eleventh hour laborers need.

The urgency of the case, he says, demands shortcut methods in preparing for the work. Training schools, Bible institutes, etc., are springing up all over the country . . . [All] criticisms hurled at these schools, notwithstanding, they have come to stay. They are an essential part of the eleventh hour work.

What is their message, asks McClurkan in his review article. "Repent, for the kingdom of heaven is at hand." Men are bidden to prepare for the coming of Jesus. Repentance and conversion for the sinner, and sanctification with the fulness of the Spirit for the believer—these two themes constitute the burden of their ministry. It does not require so much preparation to effectively declare these great truths provided the cloven tongue has been given. In fact, these truths are uttered by the eleventh hour laborers with more telling effect than by any other class of workers. "We have seen uneducated, frail women, filled with the Spirit, more powerful in winning souls than half a dozen cultured doctors of divinity."

McClurkan, still reading from Chappell's book, talks about the songs of Eleventh Hour people. There is an absence of eleventh hour music of the heavy, sombre and sad. The eleventh hour music is as noisy as the deafening shouts that rose beneath the walls of Jericho as they marched seven times in succession around it. Many of God's dear children believe that they discover the advancing rays of the Sun of Righteousness coming over the eastern hills, and that the Jericho of sin will soon fall before King Immanuel; hence as Brother Chappell says,

A kind of disorderly exuberance has seized the believing ones, . . . and they shout and sing and pray in view of what their God is about to do.

The time for orderly marching and solemnly waiting is nearly over, and the time of tumultuous victory is close at hand, or, to change the figure, it is no longer the sowing in tears, but the reaping in joy that is now in order. Hence, the almost hilarious songs of the reapers are following so closely upon the former sad tears of the sowers, yea more, almost mingling together. Bear with them, then, even if they seem rather congruous. The unusual trumpetings and shoutings seemed proper enough when the walls had fallen. But the instinct of faith multiplied its expression before the fact (Z. O., p. 8).

In McClurkan's extensive declaratory statement in *Zion's Outlook*, in which Chappell's position is approved and elaborated, the following characteristic of the Eleventh Hour movement is noted.

One of the peculiarities of the eleventh hour movement is the emphasis it places on women's work. . . . Quiet, humble girls are being called into the work, and the Spirit is resting mightily upon the daughters and handmaidens, according to Joel's prophecy. Just as when an emergency arises the women are pressed into service, like housing a harvest on the farm when a storm is seen approaching, or helping to save goods from a house on fire, so their call is thought to be the result of an emergency movement, to give the world its final call.

Conventions, institutes, campmeetings, etc., are a necessary part of the eleventh hour work. Meetings are for the deepening of the Christian life, for learning more about 'his glorious appearing,' for stirring up fervent missionary interest, etc., are dotting the whole land. . . . The unity of the Spirit is clearly manifest in these gatherings; for denominationalism is not mentioned, though nearly every sect is represented.

Believing as they do that they are an 'emergency force,' called to give the world its final warning, preparatory to the return of the Lord, they do not attach great importance to the brick and mortar feature of the work, choosing to expand their energies in soul saving, rather than in the erection of costly church edifices. They are a people of tabernacles, tents, old warehouses, brush arbors and open air meetings.

The celestial fires which burn in the soul are usually reflected in the face. A shrewd observer can generally distinguish the eleventh hour laborer by the expression of the countenance. There is a restful, hopeful and often times joyful and unearthly glow about their faces that cannot but impress the close observer. A certain lady said to her husband, as he returned from church, 'I know you are sanctified, because you look just like those holiness people.' Whence cometh this far away look, this supernatural touch? Evidently it is from the Christ enthroned within.

They are a peculiarly tried people. The devil, the flesh, the world and many formal church members combine to crush them. Their aggressive and holy lives are a constant rebuke to the world. Satan attacks them in subtle and fierce ways, unknown to many who are not living in the 'heavenlies,' but in the midst of it all they are hid in the secret of His pavilion, and kept from the strife of tongues, and are coming forth out of these furnace experiences with a 'deeper death to self,' and a sweeter and more conscious union with Christ. The furnace takes only the dross way, and puts the heavenly 'shine' on them.

They go to the Lord for everything. 'My soul, wait thou only upon God; for my expectation is from him,' expresses their attitude. Hence the various institutions supported by faith.

We might speak of the swiftness of their movements, the intensity of their efforts for souls, according to Jude 23, and various other characteristics, suggested by Brothere Chappell's line of thought (Z. O., 3-7-1901).

The spirit of this urgency and faith and dedication found a large place in McClurkan's own profound, personal discipleship. But, other movements of Christian thinking were flowing across the religious world and had to be taken into consideration by anyone attempting to establish an evangelistic center.

### Fundamentalism

The Eleventh Hour Movement, to which McClurkan was committed and from which his school would take its philosophy, partook of a much larger movement in American religious philosophy. The prevailing theological and philosophical stance of the Eleventh Hour Movement was what is now called Fundamentalism. Commitment to the Eleventh Hour philosophy was evidence of a much deeper commitment to Fundamentalism.

But fundamentalism was not, and is not, a simple thing. There is no definition which can do justice to all the many interests represented by the term, beyond the sterile words, "fundamental," "basic," "essential," and the like. It is the connotation of this term that must be examined. Early twentieth century "Fundamentalists" treasured the name while resenting the pejoratively intended charge of being "Conservative." This situation is now reversed. Nor is it quite correct to say that Fundamentalism is a spirit—bigotry and intolerance. That spirit can be shared—and sometimes is—by those who feel liberated from what fundamentalism is conceived to stand for. It is helpful to describe, rather than define some of the elements of the fundamentalism which lay back of the religious movements in which the Pentecostal Mission and its Bible School took shape.

There was in the prevailing evangelical American world a sense of need for a strong defensiveness for truths which were considered basic to Christianity. It is obvious, of course, that such a defensive attitude is likely to be born in controversy and fear that these fundamental truths might be destroyed. This was certainly the mood of the period and would be rightfully categorized as fundamentalism, but which truths were not necessarily indicated. There were numbers of kinds of basic truths and several sets of them defended in one way or another, from five to as many as fourteen fundamentals. Not all the famous "Five Points" of Fundamentalism around which the American Fundamentalist Controversy raged (1918-1931) were the important five of other groups. Ernest Sandeen says that "Fundamentalism as a religious movement, existed before, during and after the controversy of the twenties," some totally distinct from it (Sandeen, xiii).

Under the impact of European religious liberalism on the ministerial students who went abroad to study, all the evangelical and conservative church people found themselves leaning against each other for mutual support in standing against the inroads of "Modernism." Extreme positions were posed to declare the defender's faith at the points where the thrust against the Christian Faith seemed to be the most vulnerable; verbal inspiration of the Bible the virgin birth of Christ, substitutionary atonement, the resurrection and the miraculous return of Christ. Wherever the supernatural was challenged, the Fundamentalist threw up the highest bulwark of defense, usually unnecessarily extreme and uncritical. For instance, this writer recalls vividly the emotional rejection of any attempt to find a scientific explanation for any Biblical event.

Religious fundamentalism tended to emphasize, not the classical Christian creeds but selected and interpreted doctrines, not all included in the historic Christian listing. This put the movements into an awkward relationship to the church. In some cases, Sandeen reminds us, the movement became "a Church within the Church," attempting to reform the Church. In other cases, the movement was characterized by such a distrust of denominations that it acted as a "corrective" to denominations (xv). Fundamentalism operated "outside" the Church, not usually inter-denominationally but as a non-sectarian movement.

American fundamentalism took form in Calvinistic circles mainly because its creedalism could furnish the tools for building objective statements of faith. Wesleyanism had statements of faith but in no way so formal and universally accepted and binding as in Calvinism. It is no wonder, then, that in the early days of the Pentecostal Mission it was difficult to compose a binding creed that would satisfy Presbyterians and Methodists, particularly, as will be seen.

Another word, in this analysis, needs to be said about the Keswick movement as it so profoundly entered into the American scene and into the movement that produced the Pentecostal Mission and Trevecca College.

American Fundamentalism found a congenial companion in the English Keswick movement but it added to Keswickism some distinctively American features. The British Keswick Convention never did produce a specific theological position. It was satisfied to work out of a sort of general consensus and was concerned mainly with practical holiness, or the Victorious Life. American Fundamentalism, on the other hand, with its more negative, defensive spirit, in its marriage to the more spiritually dynamic Keswick teaching, produced rigid, protective doctrinal

guards which became the tools by which all orthodoxy would be measured. Among the "orthodox" tools was a specific theory about the Second Coming of Christ which substituted a certain order of events for the general Christian affirmation that Christ would return.

Included in Orthodoxy, then was the pre-millennial theory of the Second Coming of Christ. A. B. Simpson, the Presbyterian founder of the Christian and Missionary Alliance and one of the leading lights in the Keswick movement both of which were strongly millennarian, would attract the deeply spiritual Presbyterian, J. O. McClurkan, and through him the Pentecostal Mission and its Bible School.

### Dispensationalism*

A full understanding of the evangelical side of the religious climate of the later 19th century and early 20th century is not quite adequate until something of the Prophetic Conference Movement is etched in. In the preceding thumbnail accounts, reference has been made to a Millennarian doctrine that characterized most of the movements. Strangely, two of the most formative for the evangelical wing of the Church were organized within one year of each other. The American Holiness Movement dates its beginning at the Vineland, New Jersey, Camp Meeting in 1867. One year later (1868) in Niagara, New York, the Bible Conference Movement majoring in Prophecy was launched. These two groups did not mix except as some individuals may have attended both. The leaders did not share the platforms. The Holiness Movement was largely Methodistic and rejected the prophetic type of preaching. The Bible Conference Movement was Calvinistic largely and rejected the type of holiness preaching characteristic of the Wesleyan groups. However, neither Wesleyanism in Methodist circles, or Millennarianism in Calvinistic circles represented the main bodies of either. Methodism had, generally, left the holiness aspect of Wesleyanism, and Calvinism was not generally interested in Millennarianism. These movements were fringes around the parent bodies.

Dispensationalism is an extreme reaction to the optimistic expectation of continued improvement in mankind. History is divided into periods each ending in total defeat. Each new dispensation is ushered in supernaturally. This "age" cannot produce anything but evil. The church, as a human institution partakes of this evil. When Christ returns the Millennial Kingdom will be ushered in and the solution of all human evils will result. Cyrus J. Scofield was much influenced by this movement of thought and he in turn powerfully influenced it. He produced a Bible laced with explanations of Scripture to fit the dispensational theory. The message of the Bible itself was divided up between these dispensations so that its message was not applicable to any period of time except the one indicated by the dispensational theory. Scofield became and still is a formative force in evangelicalism. H. H. Wise, long a pastor and teacher, in the First Nazarene Church and in Trevecca College used Scofield's Bible exclusively. But dispensationalism and holiness teaching stand diametrically opposed at their heart. Consistent dispensationalists do not see the essential relation of holiness to life because holiness includes the reformation of life, and to some extent, society. Dispensationalism is crisis centered. Holiness theology sees the necessary relation between crisis and development and social responsibility. But, as Timothy Smith says, these two streams did unite and in the union there developed what he calls "Wesleyan Fundamentalism." This kind of fundamentalism was not characteristic of the Nazarene Church as a whole, but was a vigorous movement infiltrating parts of the Nazarene connection as well as other holiness denominations. Through the preaching of evangelists and the teaching of professors coming from the areas where Wesleyan Fundamentalism prevailed something of its influence reached the area in which Trevecca College was taking shape. We will follow roughly Smith's presentation in our analysis of Wesleyan Fundamentalism adding whatever is necessary to locate its manifestation in Trevecca's history. (Smith, pp. 305ff).

### Wesleyan Fundamentalism

A Layman's Holiness Movement "never very inter-denominational," began to form in the American Midwest centering in North Dakota and "spreading rapidly across the Upper Mississippi Valley." This movement developed striking differences from the other holiness association groups. The Holiness movement itself, was strongly evangelistic and concerned with social work. The Dakota group was more parochial in its theological views and quite fundamentalistic in its attacks on modernism, science and public education. It was also strongly dispensational in its eschatology giving strong emphasis to the "any-moment return" of Christ. There was no room in its doctrines for any social

* Much important information can be found in, *Keswick, A Bibliographic Introduction to the Higher Life Movements*, David D. Bundy, the third in a series of "Occasional Bibliographic Papers of the B. L. Fisher Library," Asbury Theological Seminary, Wilmore, Kentucky, 1975. The other two are equally important: The *American Holiness Movement*, Donald Dayton, and *The American Pentecostal Movement*, David W. Faupel.

service. In fact, social concern came in for criticism. J. G. Morrison, later to become a General Superintendent in the Nazarene Church, wielded an "iron pen" and a rapier thrust into what he considered any challenge to the above position. A large tractarian literature was produced which infiltrated the holiness movement and the Nazarene Church.

Through this teaching, puritanism and pessimism became dominant moods creating an atmosphere of fear and suspicion of every new and unfamiliar event and teaching. The dispensational prophecy preaching confirmed this fear, from "German infidelity" to the "Red Scare." The urban world was alienating the hard pressed farmer and luring the farmer's children to the city. "Godless education" terrified the uneducated church member so that he developed an antipathy to higher education.

This pessimism began to erode faith in the power of the Gospel to cope with sin in the world, even the Church. Such despair found the dispensational theory of the Second Coming of Christ in Victory a welcome prospect. The Churches' only hope was the sudden coming of Christ to rescue the Church by carrying it away until the Great Tribulation was over and the Millennium would begin with Christ ruling with a Rod of Iron.

It would not be long before differences of opinions about details of this event occasioned serious splits in Christian ranks, but the one major characteristic was a greater and greater self-isolation and drawing away, from social contacts. They tended to cluster together in small, "pure" churches awaiting the Day of Deliverance. Social responsibility and outreach could not be harmonized with the concept of a church merely waiting out time until the Second Advent.

As these Wesleyan Fundamentalists transferred their membership to the Church of the Nazarene, they brought with them a deep fear of church compromise with the world, an abhorrence of "worldliness" (interpreted as breaking church rules, indulging in attractive dress, wearing wedding bands, engaging in most forms of recreation and amusements and even constructing planned worship rituals) and a legalistic spirit which looked for heresy behind every piece of literature not published by the Nazarene Church and even suspicious of such things as a change in the format of the Herald of Holiness. One of the Sunday School periodical editors reported that a man had written a scathing criticism of *The Standard* because it was so interesting he had not been able to lay it down until he had read every word. Such temptation would draw the unwary away from serious holy thinking, he said.

### Education and Wesleyanism

Dispensational pre-millennialism made great strides in the holiness ranks, always at the expense of the social concerns inherent in Wesleyanism. Schools have always characterized the Wesleyan movement. But education in the Holiness Fundamentalist groups tended to be Bible schools and Institutes, established primarily to indoctrinate and to be a short-cut to the preaching ministry rather than to introduce the student to the world of men and letters. This accounts for the proliferation of parochial elementary schools. Many congregations supported such schools on their premises. All the Nazarene colleges maintained them.

But there was in "main-line" Nazarenism through Phineas F. Bresee and H. Orton Wiley and many others, a broader concept of Christian Holiness and Education. The parochial schools and elementary schools at first connected with the colleges declined rapidly until such institutions are now rare. Nazarene education is, today, able to compete with other church colleges and public education with no loss of the fundamental theological commitment upon which the church was built because its underlying philosophy is sound enough to support it.

The church was still very young when its enormous concern for education became apparent. The Church of the Nazarene followed the lead of most holiness groups in sponsoring education as a means, first of all, of establishing the Church in its quest after holiness. But the Nazarene Church had one major difference, probably associated with its organizational ideas. Education was not an afterthought but was a part of the total church concept. Schools belonged to the church idea.

Most of the Nazarene colleges had begun to let down their roots by the turn of the century mostly independently. As early as 1919, a Commission on Education was operating in The Church of the Nazarene, and a noteworthy report of this commission is included in the General Assembly Minutes of 1919. In the report, young H. Orton Wiley delineated the high standards that the Church required of its Educational institutions. There was no fumbling in the educational procedure of the Church of the Nazarene, though the practice was not always up to par.

### The Streams Converge

All of these streams* flowed into the McClurkan work and left powerful, sometimes indelible marks.

* *Streams:* Cumberland Presbyterian Church Holiness Association, Bible Conference Movement, Keswick teaching, Eleventh Hour Movement, The Christian and Missionary Alliance, Fundamentalism Dispensationalism, "Wesleyan Fundamentalism" and mainline Nazarenism.

All the streams are Christian, though not all of them recognize their place in the larger concept of the Church. All, in their own way, seek the solution to the sin problem and in a real sense seek holiness. All believe in Christ's victorious Second Advent. All, with the exception of the Cumberland Presbyterians, stand outside the Church in a non-sectarian stance (not always opposed to the Church but not finding in it the instrument needed to assure the freedom of the Holy's Spirit's work—sometimes actually hindering that "Eleventh Hour" freedom).

Without question the most formative influence in the life and ministry of J. O. McClurkan was the Holiness Movement. It brought to him the dynamic of the Christian Message and led McClurkan to a personal experience of the grace of sanctification. This grace—and the message of that grace—characterized all he did. So well did he proclaim it that many a Holiness Association pulpit was filled by his gracious proclamation. The Holiness Movement, also, contributed the non-sectarian concept which made union with any denomination seem to be a denial of the freedom of the Holiness position.

Keswick teaching gave him an understanding of the humanness and fallibility of man and the dynamic of the sanctified relationship. He could speak about ever increasing "deeper deaths to self," without denying the crises events. Christian and Missionary Alliance doctrine was comfortable in his mind and heart. The Presbyterian Calvinism gave him a tremendous faith in God's Sovereignty.

In any case, J. O. McClurkan gathered these streams into himself, extracted the strengths of each and transcended the incompatibilities of what he gleaned. He had the sanctified good judgment to build well. He who had said about his Calvinism, "I work as though I might fall but rest as though I cannot fall," was saying, now in action at least, "I work as though there were no more time, but prepare as though I had a hundred years to live."

How well McClurkan transcended the limitations which the Eleventh Hour Movement put on the work of the Mission and School is one of the miracles of the Trevecca story. His Bible School gradually modified under the demands of his students. A little education, if the mind responds to it faithfully, calls for more understanding of life and people and the world. The addition of Greek, Latin, Literature and Astronomy, and such like, offered in the school even before it became "Trevecca" testifies to the power of Truth to break the barriers against it.

There will be occasion to dip frequently into the review outlined in this chapter throughout this book in order to understand some of the decisions, actions, events and moods to be encountered.

★

*Chapter Two*

# THE McCLURKAN PERIOD 1897-1914

**We like to think that institutions are shaped according to the best men in them, and sometimes they are . . . But that is not the only way institutions get shaped. Sometimes institutions are the sum of the historical accidents that have happened to them. Like the sand dunes in the desert, they are shaped by influence but not by purposes.**

**Men can shape their institutions to suit their purposes—provided they are clear as to what those purposes are; and provided they are not too gravely afflicted with the diseases of which institutions die—among them complacency, myopia (and) an unwillingness to choose [John Gardner].**

**This book [Merle McClurkan Heath's story of her father's life] will not make you want to be another McClurkan. This is the very thing the subject would forbid. But it will make you want to be your own best self. And it will make you want to spend and be spent for others [J. B. Chapman].**

### Overview

A man begins to take form at least one hundred years before he is born. In fact it is not easy to find the spot in history where "the man" begins to be. Somewhere in Scotland, James O. McClurkan's grandfather, Hugh McClurkan, made the decision to bring his family to the New World in the great untamed West setting in motion the events which would make a history of Trevecca College worth knowing about.

1. J. O. McClurkan was born in western Tennessee in 1861, just before the Civil War broke out. Coming into a deeply devout Cumberland Presbyterian home laid the foundation for a life of Christian dedication and service. An early experience of Christian conversion and a sense of commitment to the ministry directed the decisions he was to make. He responded to a call from California to preach. While there he found the grace of sanctification under the Methodist, Beverly Carradine. This experience enhanced his already considerable gifts of ministry and when he returned for a visit to Tennessee, he found himself the center of an enthusiastic and growing coterie of people whom he had led into the More Abundant Life. The severe illness of his son made staying in the Nashville area providential for himself and his family, but more significantly for the Holiness work in the mid-south.

2. The group around McClurkan found themselves in urgent need of some kind of simple organization in order to preserve the spiritual life of the many new converts clustering together. Under the leadership of a layman, John T. Benson, and others, an old building, the "Old Tulip Street Methodist Church," was obtained and McClurkan was called to superintend the fellowship. The first item of business suggested by the new superintendent was the purchase of several tents to be used for evangelistic meetings all through the city of Nashville and beyond. Informal but important meetings of as many of the fellowship as possible were called. The name, "Pentecostal Alliance," was chosen to designate those who gathered together. It was much less an organization than an organism. The frequent meetings were marked by great spiritual vitality and always fervent evangelistic activity. Holiness work had been begun in Tennessee about 1895, but without leadership no great gains were made. Under the Alliance a strong hand developed with strong social service and missionary vision.

day, J. O.'s father said simply to him, "Jim, I'll take the morning service; you will preach at night." And so began a life of sublime dedication and humble but enormously effective ministry.

The Charlotte, Tennessee Cumberland Church Presbytery licensed McClurkan to preach in 1879 at the age of eighteen (Smith, p. 181). For the next few years he preached on Sundays and taught school during the week in the Yellow Creek Community.

"J. O." acquired a wholesome yearning for an adequate education in order to fulfill his divine calling. One year at Cloverdale College in Cloverdale, Tennessee, found him dissatisfied with the emphasis on social status then and with some of the beliefs of the headmaster. He transferred to Tucuna College in Tucuna, Texas, an active Presbyterian educational institution for the training of the ministry.

### Martha—Wife

A serious illness threatened to end his education after the first year but he had recovered enough before the second year's work to return in the fall with his new bride, a childhood sweetheart, Miss Martha Frances Rye, a neighbor. They were married November 15, 1882. Thomas Rye, her father, sternly prophesied that Jim McClurkan would not live the year out and that she would be bringing home "a young'un for me and your ma to raise."

Frances proved to be one of the most stabilizing and supporting influences of his life. She was a woman of commanding appearance. She became an able preacher, encouraged in her ministry by her husband, even preaching along with him in revival work. J. O. opposed the ordination of women listing this as one of his objections to uniting with the Church of the Nazarene but approved women as preachers. Interestingly, Mrs. McClurkan was ordained soon after the death of her husband, when the Pentecostal Mission joined forces with the Nazarene Church. She lived to be over 100 years old.

For several years the recurring illness mentioned prevented McClurkan from fully finishing his formal education. He taught school, evangelized, worked on a newspaper and when he could, took courses in Tucuna. But whether in or out of school he maintained the studious habits that characterized his entire life. S. W. Strickland, who was associated with McClurkan in the Mission and the college it sponsored, said of him that he was almost never without a book in his hand, reading while walking or riding (S. Strickland, p. 56).

In 1886, at the age of 25, he accepted his first pastorate, a Cumberland Presbyterian Church in Decatur, Texas. In this pastorate McClurkan's leadership ability and preaching gifts were discovered by the Presbyterian Church. He was able to infuse life into a congregation almost totally dead spiritually in the course of two or three years of ministry.

### California Interlude

Following a strong sense of divine leading, he moved his family to California in the late 1880's where he pastored churches in Visalia and Salem. Because of the skill he manifested in reviving and reorganizing the lifeless churches to which he was sent, he was appointed by the Synod as an evangelist. Finally, the Synod asked him to go to San José to "resurrect a deserted, locked-up church." Within three years he had built it up until it became the denomination's strongest church on the West Coast. Three hundred members were added in three years.

While pastoring in San José a leading Methodist evangelist, Dr. Beverly Carradine, held an evangelistic crusade in the city. Dr. John Brasher tells of the background of this meeting to which McClurkan went and found the sanctifying grace Carradine proclaimed. The story begins with an inquisitive newspaper reporter who, for lack of something more exciting, went out to interview a little woman who kept a toll-gate in Kentucky. She spoke of her Christian experience. It was published in the *Courier Journal.* A copy found its way into Mississippi where a hungry-hearted Methodist preacher by the name of Harper read it. Harper said to his wife, "that's what I want and if I had the money I'd go to see that old toll-gate woman." An unexpected check came and he went to see her. She and her husband "had him kneel by a chair and they patted him on the back gently while he prayed and got the blessing." Harper returned to Mississippi and "set the woods on fire" with revival. He was the object of controversy and opposition. Dr. Carradine was the pastor of a fashionable Methodist Church in New Orleans. He asked Harper to hold him a meeting to prove to everyone that the evangelist was only a little fanatical, not deranged. In a few days Pastor Carradine was down at the altar asking for the "blessing" Harper was preaching about. Dr. Brasher said, "his gold-headed cane and fine hat was laid aside, and he got the blessing, and began to set the world on fire" (Brasher, 11-13-63).

Dr. Beverly Carradine became an evangelist of great effectiveness and he was called to serve as a revival preacher all over the United States. This accounts for the presence of Dr. Carradine as an evangelist in San José and suggests the vigor and winsomeness of his preaching. McClurkan had never heard holiness preaching before, at least with the emphasis on a "Second Blessing" called "Sanctifica-

tion." His already deeply spiritual life was reaching out for a life of victory inside himself. In spite of being the highly respected Presbyterian pastor of one of the largest churches in San José, McClurkan attended the meeting and sought for and quietly received what Carradine called sanctification, an experience bringing a clean heart and the indwelling of the Holy Spirit. He began immediately to preach holiness doctrine in his own church and many of his people sought for and received the same sanctifying grace (Heath, p. 38).

### Sanctification

"The experience of sanctification dealt a death blow to Father's besetting sin, his temper," said Merle Heath. "Father's temper was an explosive thing, according to mother, which carried him beyond himself in its fury when it did get out of control, which was not often, thank God . . . Father Angry? That was a new slant for me who had lived all the days of my life with him and had witnessed his amazing calmness under the most trying circumstances. If Father had had a temper like this maybe there would be some reference to it in his writings. I found this in an editorial. That he was speaking out of his own experience, I feel sure."

"We have no right," wrote Father, "to be going through this world with torpedo explosions of temper. If we have such gunpowdery tempers we should go to the Lord for deliverance. Then by walking in the Spirit, maintain a vigilant watchfulness lest it spring upon us again. Our sins," he explained, "have a peculiar affinity for us and even after they have been expelled, may lurk around seeking to re-enter" (Heath, pp. 36-37).

Before the Carradine meeting, the McClurkans had decided to return to Tennessee to get a much needed rest and to visit their relatives. The San José church gave him a leave of absence for a year with a mutual desire and expectation that they would return. When it became known that McClurkan was to visit his home country, his friends began to implore him to stop along the way to hold meetings. What would have been a three or four day trip on the train stretched into nearly three years. Even when he arrived in Yellow Creek his anticipated rest failed to materialize. But let his daughter, Merle Heath, tell it.

When father did arrive he found a revival meeting in progress in the old Trinity Church which was conducted by his boyhood friend, Jim Rye. Of course, father was invited to preach but he held back, not that he wanted to be urged, but that he might make it plain to Jim Rye just what he was preaching.

I am preaching a doctrine that is not popular in many churches, and it might hurt you with your membership. I want you to think about it. 'Are you preaching the Bible?' Brother Rye asked. 'Yes, I am preaching the Bible as I understand it.' 'Well, go right ahead. I am not afraid of the Bible.'

Thus it was that Father preached his first sermon on 'The Fullness of the Blessing' to his home community with the result that Brother Rye was himself gloriously sanctified in his own meeting and became not only the first fruits of Father's labor in Middle Tennessee but a mighty witness to the truth of holiness (Heath, p. 45).

### Sheds and Tents

From this meeting there developed a growing desire on the part of the surrounding people for the message McClurkan was preaching. He held revivals in churches of various denominations because his Biblical message transcended theological differences. He spoke to the heart without offending the mind.

Calls came from an ever-widening circle of churches until he had touched nearly every part of Tennessee. Sometimes the services were held in church buildings, sometimes under a tent, or in a "shed" or brush arbor or abandoned store buildings. In every place his message of holiness gripped the conscience and led many hundreds of people to Christ all over the Tennessee Country (Darda, 1928, pp. 10-11).

The return to California was never quite absent from his mind. The more he was needed in the mid-south, however, the greater became the question of when and whether he ought to leave. In a providential way he was brought to Nashville, a strange city to him then. Emmett, his young son, became critically ill and the parents were advised to take him to the medical centers in the capitol city for the excellent care provided there. This move was a difficult one for the McClurkan family because there would be no income. The revival meetings paid the preacher little more than food and lodging. Rental of living quarters, medical costs for the sick son, and the everyday expense of providing the needs of a family of four in the city, plunged the McClurkan family into a number of months of real hardship and testing.

### Tennessee Centennial

The unfolding of a divine pattern however was at work. It seemed providential that McClurkan's introduction to the capitol city should be in the midst of the great Centennial celebrations—about 1897. The city was full of excitement, as we have seen, and thousands of visitors from the surrounding countryside were coming and going. It is reasonable

to suppose that many people heard the gentle yet compelling voice of the "Man Sent from God." Never satisfied to be long away from preaching, McClurkan answered the calls coming from the Nashville area. Pastors, sympathetic with the kind of message he brought, kept him busy. But wherever an opening came he and his associates would erect a tent on some vacant lot and invite the neighboring people and preach and sing to them. Within a few months he found himself surrounded by a group of men and women who were firm believers in holiness, eager to hear more and to nourish their own hearts and share the life they had found with hungry people everywhere.

As the winter of 1897 came on, the urgent need to decide between his return to California and his obligation to the growing following in Nashville pressed hard upon McClurkan's heart. These followers were looking to him for leadership.

### Double Pneumonia

The immediate answer came in an unexpected way. McClurkan was on his way by train to meet an appointment out of town. In the crowded depot he reached for his wallet and found an empty pocket. Some quick-fingered "artist" had taken every cent he had in the world. Of course, that trip was off and when he finally reached home and told his story Mrs. McClurkan saw in her husband's face more than chagrin about the thievery. The bright red spots on his cheeks said that he was sick--how sick only became known a little later. Pneumonia. Double pneumonia!! In a day when pneumonia was so fatal even when limited to one lung, the danger in the double pneumonia that McClurkan had can only be imagined. Of course, all preaching ended as "the good man" fought for his life. And without preaching, the pennies and dimes no longer came in to replenish the pantry with food. Merle recalls the way her mother responded.

> I was too small to know just what she did about it then, but I know now. As she ministered in the sickroom, often weary in body and mind, she erected an altar in her heart and spoke confidently to her Father about the empty purse and the depleted pantry . . . While she was thus engaged there was a knock on the back door. Mother opened it to find two men standing there whom she recognized as regular attendants at Father's services. 'Excuse us, Mrs. McClurkan, for coming to the back door, but we have some things to bring in and we do not want to disturb Mr. McClurkan.' They brought it in all right—a good-sized grocery store (Heath, p. 54).

Letters began to come in from California to Tennessee, from so many places where he had preached. Few knew about his sickness. Yet many letters contained checks from those who said, "Just to repay you for helping us out when we were in dire straits."

But McClurkan was sinking. The doctor and nurse tried to prepare Mrs. McClurkan for his death which seemed inevitable. But her confidence in God would not bend. Mrs. Eva Benson, wife of John T. Benson, already a close and loyal friend, was sent to prepare Mrs. McClurkan for the end, but again she said, "he will get well." And so he did, miraculously, considering the medical aids of that day, and providentially for the work he had yet to do (Heath, p. 55).

The time spent in bed and recuperation provided time for prayer and thinking. He saw Nashville in a new way. The crowded city with its potential for becoming a center for Holiness proclamation began to form in his mind. Nashville more than any other location in the mid-south seemed to answer to the demands of such a center. The series of events which had brought him to the city at the particular time in its history in which the dynamic of its existence was evident served to confirm to McClurkan the divine leading which was growing in him.

### A Very Human Saint

But, along with all the very human characters with which this Trevecca story will be concerned, McClurkan was deeply and delightfully human. His daughter, once again, pulls the curtain open to some of this humanness.

> To Father prayer was basic. Indeed, prayer was almost a momentary practice with him . . . But he found little time to pray in privacy, so he prayed as he went about his duties . . . 'Hello, Dad,' I would call as I chanced to pass him on the street. If he failed to return my greeting, by some instinct I realized that Father was engaged in sublime conversation with his God and was wholly unconscious of my presence. One day a young preacher was walking along the street with Father. People here and there recognized him and spoke pleasantly. Father appeared not to hear them, so the younger man reported, and he did not hear them just then. Farther down the block, however, something clicked in his consciousness. Instantly Father hesitated, doffed his hat, and bowed graciously right into the sad-eyed face of a cow that was grazing along the sidewalk (Heath, p. 49).

### The Pentecostal Alliance/Mission

Perhaps you would like a word of information as to the origin and purpose of the Pentecostal Mission. It was the outgrowth of a religious awakening which swept over this country about twelve years ago, leaving in its track many places where missions needed to be established for the conserving of the work and thrusting to the front a number of capable and devout young people who felt that they were called to the region beyond. It seemed

that few if any of these could be sent unless some hitherto unused forces could be utilized for that purpose.

The work began in a small way just as the Spirit said to the church at Antioch: 'Separate unto me Paul and Barnabas to the work whereunto I have called them.' One was sent, then two, and so on until between forty and fifty missionaries have gone forth as a result of this humble beginning. God has blessed the laborer (*Living Water*, Editorial by J. O. McClurkan, "The Pentecostal Mission," December 21, 1911).

Although the story of the Pentecostal Mission as such is not strictly the concern of the Trevecca story, it is so intimately related to the college in its early days that the college story cannot be told apart from it. The Mission and the College grew from the same roots. Until 1914 when the two organisms separated physically (the college moving to another location) the intertwining relationship was virtually impossible to distinguish. The same committees cared for the business of several entities (mission, missionary concerns, campmeetings, college, *et al.*). It was inevitable that the underlying unity of these interests should be a fact of this history of Trevecca.

### The "Association"

Trevecca College grew up out of a most unlikely series of circumstances. These circumstances molded the early character of the college and established "uniquenesses" (idiosyncrasies?) as well as more standard "noble" traits which were never lost. The November 5, 1901 birth date which is a celebration memorial for Trevecca is not the true genesis. Even conception and gestation proceed under cover of activities that only later are recognized as significant.

J. O. McClurkan conducted evangelistic campaigns throughout Tennessee. His passionate, tender, winsome preaching filled a need in the religious life of the church and of individuals everywhere. Here was a Cumberland Presbyterian Calvinist preaching a Wesleyan-type message in a cross-section of denominations, and God was using this strange combination to bring His grace to bear on America's great middle Southland.

McClurkan's preaching majored on the Wesleyan doctrine of Perfect Love, initiated by a unique "second experience" which cleansed the heart of double-mindedness. It was in the stream of Holiness Doctrine which had found its way into Tennessee country. It was, however, somewhat different in that McClurkan recognized the reality of the human element in a sanctified Christian more than some of the mainline Holiness preachers did at that time. There is a distinction, he said, between a perfect heart—one in which there is nothing that opposes God, but is fully set to do His will—and a perfect character. One is acquired in a moment, the other is a life-time process. "Everything was allowed for sainthood and nothing for humanity," said one who had memories of the holiness preaching of those days.[1] But McClurkan kept the growing Christian in mind, helping him to deepen and establish his faith.

### Deeper Death

McClurkan's emphasis on "deeper death" in the Christian life was a recognition of the need for growth. It was not a common subject for Holiness preaching. Merle Heath tells about her father:

> Many years after Father's death, she writes, Mother was attending a revival in one of the Nazarene churches in Nashville which was conducted by a visiting minister who was outstanding in the holiness work. He preached that morning on the subject of 'Growth in the Sanctified Life.' At the close of the service the minister came to Mother and said, 'Mrs. McClurkan, as far as I know, I am the first holiness preacher to speak along this line.'
>
> 'Oh, no,' replied Mother. 'My husband taught that many years ago.' Indeed it was this teaching that brought down upon Father's unsuspecting head the violent criticism of some of the recognized leaders of the Holiness Movement of his day. In spite of it, however, Father went right along teaching, as he had always done, that the experience of sanctification is an instantaneous work of grace wrought in the heart of the Christian by an act of faith, subsequent to regeneration (Heath, pp. 89-90).

### Social Holiness, Too

McClurkan won a following in the city of Nashville. He was concerned not only with a man's personal relationship with God but also the social relationships in which all men lived. A Wesleyan motif was often heard, "religion is love and . . . without love any and all religion is but a name."

Among the many who were finding the grace of sanctification in these meetings were two men in the Nashville area who were to form a background of support to the life of the Pentecostal Mission and on into its union with the Church of the Nazarene. E. W. Thompson had heard McClurkan in the Methodist Episcopal Church in South Nashville, and had sought for and obtained sanctifying grace. Arthur S. Ransom had found the same life in Christ in another church in which McClurkan had preached. A growing number of spiritually revitalized people soon became a unit needing to find a place where they could meet for fellowship.

Thompson and Ransom found such a haven in

[1] John T. Benson, Jr., *Biographical Sketches, A Survey of the Holiness Movement*, 1898-1807, a private printing, 1975, Trevecca Press.

*Lebanon Camp meeting Tabernacle, 1901*

the Conservatory of Music building on the corner of Fifth Avenue and Cedar Street in East Nashville probably in the winter of 1897. The meetings there, never conflicting with the regular services of the churches to which these people belonged, were somewhat spontaneous, not organized. The purpose was mutual fellowship. There is some indication, however, that lists of names were compiled there, not in the sense of an organization, not an exclusiveness, but simply to keep track of each other for mutual fellowship and the first sense of identity to be experienced by the people who would become the nucleus of the events to follow.

It is also quite certain that McClurkan stayed the winter in Nashville, in 1897-1898. He held services for the little flock of Holiness people in the Conservatory of Music that winter. Among those whose attention was caught by McClurkan's preaching was John T. and Eva Benson, his wife, whose membership was in the Tulip Street Methodist Church.

It soon became evident that larger quarters than that which the Conservatory provided would be necessary to accommodate the people who gathered together for prayer, praise, and preaching. The revivals pouring forth from the Conservatory group are said to have stirred the whole city. People came to these meetings from as far away as one hundred miles.

In these early days there is no record of any organization of the McClurkan people. No minutes of any meetings that obviously must have been held are in existence. But when a need to find adequate housing for the Holiness people in Nashville arose, a certain amount of organization became mandatory.

### Old Tulip Street Methodist Church

The first recorded Minutes of the Holiness band is dated May 14, 1898. The meeting of a committee from the congregation, "appointed for the purpose of taking charge of and controlling the old Tulip Street (Methodist) Church in the interest of the Holiness Movement in Nashville, Tennessee," convened in the old Tulip Street Church. The committee had been "appointed," undoubtedly by McClurkan. They met in the Tulip Street Church which indicates that some business matters had been arranged prior to the meeting. Arthur S. Ransom was chairman. E. H. Welburn served as secretary. John T. Benson, Ed. W. Thompson, F. M. Atchison and Robert Jackson completed the roster of members.

May 14, 1898 is in all probability a date of significance in the McClurkan-Trevecca story though McClurkan was not directly involved yet. This is the occasion prompted by a legal necessity for changing from an unstructured fellowship to a self-conscious, responsible body, in order to consummate a property transaction. The purpose from the beginning was informality, a casual relationship, not in any sense an organization which could be interpreted in anyone's mind as another denomination. But to accomplish all that was done required more and more order and organization as we shall see.

The old Tulip Street Church was located on the East side of Fifth Street between Fatherland and Russell Streets scarcely 100 yards from the present site of the First Church of the Nazarene at 510 Woodland Street, Nashville, Tennessee (Benson, p. 56). It was a historic building—a landmark of distinction in Southern Methodism.

It had been completed during the years of the Civil War from 1861 to 1865. In the year 1892, the Tulip Street congregation completed a new church edifice which stands today at the southwest corner of sixth and Russell Streets. Thus the old church was empty, and apparently had been sold to a James H. Moore. The Minutes of May 17, 1898 show the exact terms whereby the Committee secured the rights to hold services in the old building: (a) repair a leaking roof; (b) fix broken windows; (c) preserve the old fence surrounding the property; (d) repair the toilets. In return no rent was to be charged (Benson, Ibid., S6b).

The first official meeting, very simply recorded, is eloquent in its revelation of the consuming interest and clear vision of the leaders. They were not playacting. The first item of business was to give Mr. Ransom the task of arranging for the use of the old Tulip Church for the Holiness movement. Mr. Welburn was commissioned to write to the Methodist holiness preacher, B. F. Haynes, who would later become the first editor of the *Herald of Holiness*, about a tent in his possession which could be used for revival work in Nashville.

The last item of the May 14 business was a gracious gesture on the part of the committee. Rather than running competition with the Tulip Street Methodist congregation, they decided to meet at hours free for anyone desiring to attend services in the Mission as well as any church to which they belonged. In fact, some of McClurkan's most loyal and supportive helpers were also loyal and supportive in other churches in the city. The non-denominational stance stamped on this movement from the first by J. O. McClurkan was not erased for many years.

### First Steps

In the course of 26 days the "General Committee" (so called from the June 1 meeting) met seven times, from May 14 to June 8, 1898. Several significant steps were taken during these 19 days in addition to the items already mentioned and several incidental matters.

1. By the next meeting of the Committee, held in the city Y.M.C.A., four days later, May 18, 1898, a tent had been purchased from B. F. Haynes. By June 1, two more tents were obtained, one from Rev. J. J. Rye, the fiery, holiness preacher brother-in-law of J. O. McClurkan, and another from Rev. Bracken, the father of A. K. Bracken. These tents were to be used for the summer revival meetings planned for the city and environs of Nashville.

2. Of particular historical interest is the implication of the next item. A "holiness library" was known to be in existence having belonged to "the Old Holiness Association." Mr. Atkinson was appointed to investigate. By May 23, a 50-book holiness library had been found and secured. This gives meaning to an item found in the September 22, 1898 issue of *Zion's Outlook* which Methodist B. F. Haynes edited, "Four years ago the Holiness Movement entered Middle Tennessee. Prior to this only a few rural districts had been reached by it, while centers of population knew but little of this blessed truth. Within a short time a glorious revival wave swept over a large section of the state, embracing such points as Erwin, Charlotte, Dickson, Clarksville, Franklin and Nashville. Hundreds took the Lord Jesus for their sanctifier, and many sinners accepted Him as their Saviour."

"Four years ago" puts the beginning of holiness preaching in the mid-state area, at least, by Holiness Movement preachers, in 1894. B. F. Haynes dates his own sanctification in that year. He says that a Rev. C. L. Chilton conducted a meeting at Hobson Chapel near Nashville, the church of which the Haynes were members. "Brother Chilton's preaching

*"The Committee," the First Official Church Board (1898) when the Mission was located on Russell Street between Fifth and Sixth. Standing, left to right, John T. Benson, Sr., E. H. Welburn, Jim Yeaman, Tim H. Moore; seated, Arthur Ransom, J. O. McClurkan, Ed. W. Thompson.*

profoundly affected me and put me under conviction for the blessing," Haynes said. Having settled the matter Haynes made the *Tennessee Methodist*, which he edited, the holiness organ in the state (Haynes, pp. 156-158).

3. The major concern of the May 18 meeting was to select a "superintendent for the Holiness work in Nashville." There is no reason to believe anyone but McClurkan was in their minds, but the Minutes suggest a reluctance to ask him to take the responsibility for no salary consideration. Apparently, McClurkan's activities were restricted largely to preaching as he recovered slowly from his near fatal illness, rather than to organization. At least he does not seem to have attended these first exploratory committee meetings since his name is not included in the carefully compiled list of members. It could be noted here that one of the outstanding characteristics of J. O. McClurkan was his ability to lead without ostentation. There must have been a charisma about him that drew quality people to him. He led by inspiring the genius of others. He almost seemed to follow rather than lead. But he was never very far away.

The energetic committee met again on May 23, 1898 (Ransom, Benson, Atchison, Jackson, and Welburn). An estimate of the cost needed for the repairs on the church is interesting. "Glass, about 100 lights and put in, $10.00; Steps to the church and on street, $2.00; and Sash Cords, $3.00. Total, $15.00." The fifty-book holiness library had been located and instruction given to deliver them to the church.

In this fifth meeting (May 23) in nine days, the outstanding interest of the Fellowship became the main item of business. Mr. Welburn was to see a Rev. Aura Smith about holding a revival meeting and be ready to begin in the Tulip Street Church May 26, three days hence. The Committee ordered a printed circular to advertise the meeting. Envelopes, probably for contribution, were also planned, these to be sent to "members of the Association." The only name encountered so far is "Association" which one may assume to mean the Holiness Association not at this time functioning. Apparently the Nashville Holiness band, meeting now in the old Methodist Church, felt itself to be a renewed Holiness Association fellowship in the mid-Tennessee area.

The Aura Smith meeting began May 26, 1898 and continued through June 5. John T. Benson was instructed to raise money to pay the evangelist. By a Sunday afternoon public offering and private efforts, $59.00 was raised and handed to Rev. Smith.

### Superintendent—McClurkan

A committee of three, commissioned to "select a Superintendent" on June 1, brought its report, and its choice, J. O. McClurkan, to the larger committee on June 8. "Brother McClurkan was elected."

In 26 days, a meeting place had been arranged and repairs on it begun. A series of tent meetings had been planned. Holiness literature was made available. A successful revival had been conducted and paid for, and most significant of all, the Superintendent, J. O. McClurkan, had been secured who would lead the "Association" to a remarkably historical course.

### The Pentecostal Alliance

J. O. McClurkan began immediately to bring order into the Association so that its effectiveness could be felt in the work of spreading the gospel not only in Tennessee but adjoining states and out into the mission fields of the world. "It is evident that Brother McClurkan had a vision of being more than a pastor of the local congregation at Nashville. From the start he had plans for the spread of the Holiness Movement at home and abroad, and to this end he moved quickly. He sent out an invitation to the Holiness people to come together as a body for a Convention" (Benson, p. 57).

In response to that call holiness people came from all over the surrounding countryside to meet together in the Old Tulip Street Church, July 18-20. We have no official records of that meeting but "the minutes of the Convention from the memory of John T. Benson," suggest much (M., 1898-1807, p. 227).

This report was needed to complete the carefully kept records of the Committee. Benson's son feels that the fervency and fellowship of that first convention was so overwhelming that keeping records seemed unimportant. Who, anyway, would want to miss a moment of those precious hours? "This Holiness Convention of July 18 through 20 must have

*Old Tulip Street Church, First home*

given Father a witness to the fervency of shouts, testimonies, preaching, praying and singing that he had never seen before in that old church. . . . What a memory it must have been to John T. Benson, a sedate businessman, a dignified partner in the firm of Cumming, Benson and McKay and a Scottish Rite Mason. . . . Moreover, I would suggest that the Brother McClurkan, the dignified Cumberland Presbyterian, a man of the cloth with his cutaway Prince Albert coat, his high collar and string tie, in all likelihood, was as much surprised and enthralled with the fervency of that first Convention in 1898 as his right hand man, John T. Benson" (Benson, p. 57).

It is interesting to notice the background of these who came from far and near to attend the Convention. No doubt representatives from all the following were there.

### Scattered Holiness Work in Tennessee

Holiness preaching did not start in Tennessee with J. O. McClurkan. A vigorous revival of religious experience with a strong holiness emphasis had broken out over the state and into Kentucky. B. F. Haynes had been preaching this doctrine in his very gracious and compelling way as has been mentioned.

Even earlier in 1893, Rev. Robert Lee Harris, known as "the cowboy evangelist," came to Milan, Tennessee. Harris "set in order" the New Testament Church of Christ in Milan in 1894. The term "set in order" seemed better than to "organize" to Harris because he felt that the church was already there. An advanced case of tuberculosis soon took the life of the courageous man. His wife and others carried on the work which spread westward and finally united with the Independent Holiness people in Texas. The two bodies decided on a new name, "The Holiness Church of Christ," which then united with the Pentecostal Church of the Nazarene in Pilot Point, Texas, in 1908.

This and other pockets of holiness people scattered throughout the South occasioned surprise to some. Dr. Bresee, in 1912, said in the *Herald of Holiness* that the Nazarenes had found about 500 holiness people in Robertson County that could not be accounted for and which no one claimed. But these people were not yearning for organization being fully satisfied with the fellowship with one another which they enjoyed. But they were wondering about how to manage to support the missionary program growing out of their renewed spiritual life.

McClurkan was surely aware of the existence of these groups. Unquestionably his own ministry had created some of them. Therefore, when he had been elected superintendent of the Nashville group he saw a way to give support and direction to the many disconnected groups in the area.

### First Convention

In this first convention, the name "Pentecostal Alliance" was chosen. The word "Alliance" may have been suggested by the New York based Christian and Missionary Alliance of which A. B. Simpson was the founder. The expressed purpose of each was similar and the relationship of the two was close for a time. When the relationship ended, the "Alliance" was changed to "Mission." The term "Pentecostal," referring, of course, to the holiness emphasis of the McClurkan group, was not used much by the Holiness Association. P. F. Bresee in the West did not designate his organization as Pentecostal, though the specific purpose of it was the preaching of holiness. In the choice of his word McClurkan aligned himself with the streams of holiness teachings not connected with the Holiness Movement itself. It was only in the 1907-1908 mergers that the Church of the Nazarene, the Association of Pentecostal Churches of America, and the Holiness Church of Christ combined under the name of The Pentecostal Church of the Nazarene (Jones, Perb, p. 121). The word was dropped later in order to disassociate the Nazarene Church from the "Pentecostal" groups practicing "tongues-speaking," which formed in Los Angeles about 1905. McClurkan also found it necessary to disclaim any relationship to tongues speaking groups which used the term Pentecostal.

The goal of the Alliance was to band together the holiness people of middle Tennessee in such a way as to best serve the Lord in that area. Membership was restricted to but one requirement:

> Either one professed sanctification or was seeking it. No other church affiliation needed to be broken. 'To this end [the Alliance] welcomes to its fold all truly sanctified people, or seekers for the same, irrespective of church affiliations. Hence a man can belong to any church he pleases and at the same time be a member of the Alliance' (Z.O., 9/22/1898, p. 2).

### Purpose of the Alliance

J. O. McClurkan publicized the purpose of the Pentecostal Alliance in the paper, *Zion's Outlook*, edited by B. F. Haynes. "The Pentecostal Alliance," he said,

> 1. Proposes to foster the work where it is now planted, seeing that the Pentecostal services are held regularly . . .
> 2. To press onward in the evangelizing of the home field, as the Lord may direct . . .

3. It is a Pentecostal Missionary Society seeking to kindle the flames of missionary zeal which burned on the altars of the Apostolic Church. The time has come for the holiness people to take an advance step and exhibit to the world the fruits of the Pentecostal blessing as seen in world-wide evangelism. Days should be set apart in our campmeetings and other gatherings when the people will, under the leadership of the Holy Spirit, make their offerings for the foreign field as they do in the Christian and Missionary Alliance (Z.O., *Ibid*, p. 2).

McClurkan added:

We represent only a small section of the Pentecostal forces. The alliance organization originated chiefly with these who were used of the Lord to assist in opening up the work through this district. If others like the plan, and wish to join us, all right. If some one else has anything better to offer, we will unite with them. Should the time come when the churches will do this work, then we stand ready to disband. We do not want a new denomination. It seems to us we have too many already. If the time ever comes when the dear Lord wants His people to organize a new church, He will so indicate it. In the meantime let us stand in our lot and testify to His riches of grace before an unbelieving and adulterous generation, until He come or we fall asleep in Him (*Loc. Cit.*).

Independency was a key factor in the development of the Pentecostal Alliance. Those in the Alliance belonged to denominations. The freedom and joy experienced in their meeting together precluded any more organization than necessary. They looked askance anyway at the impotency of denominations needing "social circles, pie suppers and other devices" to keep the people interested and paying the bills. McClurkan, particularly, spoke very positively about the Non-denominational character of "The Movement." "We do not now," he said in one of the early promotional circulars, "and never have, advised our people to cut loose from their church memberships."

Three men were selected as a committee to oversee the Alliance: J. O. McClurkan, B. F. Haynes, and B. Helm, and these three were given the authority to fill out the number by four other names. There were to be seven in all. On July 20, the full committee was organized. J. O. McClurkan, Cumberland Presbyterian, chairman; John T. Benson, S. Methodist, secretary; B. F. Haynes, S. Methodist; John Ratcliffe and A. S. Ransom, J. J. Rye and B. Helm. Ratcliffe, Ransom and Benson were laymen. The others were ordained elders in their respective denominations (M. 7-20-1898, p. 50).

Immediately following the Convention, this Committee met to work out details of the organization. On July 21, a set of Rules for Faith and Practice were ordered and a thousand copies were to have been printed but there was no accord at this time as to what would be agreeable to the Alliance. The preamble was acceptable: "No new denomination is contemplated, therefore this committee urges the holiness people everywhere to unite with these Alliances, sustaining just such relations to their respective churches as the Holy Spirit may direct."

Two articles were included in the "rules of faith and practice and government" by this meeting of the committee.

(1) By the authority of the convention expressed in open session, when ordination is desired by any person, the regular ordained elders of the Executive Committee are empowered to ordain such an one upon the recommendation of the Executive Committee.

(2) Any person desiring ordination or work from the Alliance, shall make application to the Executive Committee in writing setting forth such evidences of his call to the work as he may see fit (M. 7-21-98).

### Organization Begins

Within a few months such ordinations were conducted "by the laying on of Hands," a fact that reveals the inevitable need for a greater degree of organization and ecclesiastical consciousness than the simple organization provided which was the goal of the Alliance.

The Pentecostal Alliance began to issue credentials to Christian workers and preachers. The ordained elders on the Executive Committee would ordain qualified persons to the ministry. A Thomas Banks Dean was given a certificate as a lay leader. Ordaining preachers implied more autonomy than the fellowship claimed.

In the July 21, 1898, committee meeting, Rev. Felix W. Johnson was given the authority to organize other Pentecostal Alliances and B. Helm was requested to make a study of the Missionary possibilities. Missionary concerns were a part of the first impulses motivating the formation of this Alliance.

By 1903 there were Pentecostal Missions in at least 26 locations in the State of Tennessee alone! Nashville, Keser's Chapel near Clarksville, Murfreesboro, Clifton, Fayetteville, Columbia, Franklin, Faxon, Enloe, Cookeville, Caney Springs, Everglade, Lebanon, Clarksville, Shiloh, Liberty, Trenton, Monterey, McEwen, Big Sandy, Kedron, Yellow Creek, Lone Oak, Liverwort, Manchester and Chattanooga where in 1903, McClurkan sent young William M. Tidwell to "hew out a kingdom" (H.H., 10-25-1933) never dreaming in the next quarter of a century he would be preaching to one thousand people and turning hundreds away for lack of room (Edward Cox, "Tenn. Naz. Hist.," p. 3).

A meeting of the Committee to discuss further the "Rules," on September 1, 1898 is summarized in the Minutes by the single item: "After considerable discussion about the plan of organization the committee adjourned to meet at nine o'clock, Saturday, September 3, 1898." No agreement had been reached. There may have been some discouragement about the organization on the part of some of the most loyal members. John T. Benson, the secretary, wrote a personal response obliquely across the bottom half of the page of the official minutes of September 3, 1898, (p. 53):

after a lot of discussion 'a rule of faith and practice' was adopted and printed, but never found satisfactory to the committee or to the people. The committee then had no other meetings until after the convention in November, 1899. *It looks as if God wants us to have very little organization at present.*

Perhaps, the distraction of mere organization formation and rule making seemed to hinder the Committee from doing the task to which the Alliance was called.

### City Camp Meeting

Something of the courage and bigness of vision of these Alliance people is revealed in the report of John T. Benson who had already inquired into the possibility of putting a camp meeting tent in Centennial Park, the very center of the city's interest, then. This did not materialize but Benson had further evidence of his determination in his hand—an agreement with the manager of Glendale Park for the use of the Pavilion there without charge. There is no record about the results of these plans. It should be noted here that "camp meeting" did not necessarily mean that people came and stayed in tents for any length of time, but that the preaching was under a large tent. A few folk might have set up a family tent if they had come from too great a distance to travel back and forth to the meeting. The audiences were drawn mostly from neighborhood homes. The people were mainly urban, not rural. Many of them were cultured business and professional people. The large tent was pitched and used for preaching because auditoriums were not large and would cost too much. The neighborhood tent meeting also solved transportation problems as the meetings were held where people lived.

A letter to the editor published in *Zion's Outlook* (September 1, 1898) gives substantial description of these meetings. It is unsigned but B. F. Haynes, by publishing it, authenticates its dependability.

Mr. Editor: I have not seen much in your paper about the progress of Holiness in Nashville recently. Allow me, therefore, to say that the work of the past few months has progressed along deep and lasting lines. Under the superintendency of Rev. J. O. McClurkan, the tent has peregrinated the city and suburban points, and is still doing so, with solid and substantial results. Many are seeing and realizing the verity of the old time doctrine, and many homes are being blessed by the movement. Bro. McClurkan has been efficiently helped in this tent work by Rev. J. J. Rye, of Clarksville, and others. So I may unqualifiedly assert that Holiness in Nashville during the past six months has found deeper root and more substantial growth than during any twelve months of its previous history here.

### The Second Convention—1899

The Pentecostal Alliance was growing. Another Convention was held, November 23-27, 1899, with J. O. McClurkan presiding, in the old Tulip Street Church. The Convention is probably the second in a series of several. The actual number of each in the series is variously interpreted from the accounts of them given in our sources. The indefiniteness is probably due either to a change made in the numbering by the Alliance reporters, or the fact that of the many conventions held in and around Nashville not all were considered in the same category of significance.

About 100 "friends and delegates" attended. Among these was a Dr. Henry Wilson of New York, an Episcopalian divine who had attached himself to the Christian and Missionary Alliance and was attending as a representative of the C. and M. A. He shared the pulpit with the other speakers with great grace. B. F. Haynes, S. M. Cherry, a Nashville Methodist pastor who reported the Convention to the papers and to *Zion's Outlook*, G. A. Goings and wife who were "colored" (the term used then), and many others of importance to the Alliance are listed as participants.

### Missions Begin

About $2,000.00 was raised for missions, an enormous amount considering the ability to pay and the much lower amounts raised for the Pentecostal Alliance expenses. Of interest is the fact that large amounts of money were given though there was no mission program at that time. The Minutes list the financial figures. The January 2, 1898 report said $83.25 had been raised the past November and $52.15 in December. This had all been given to McClurkan, apparently. One must wonder how he was able to house and feed and otherwise care for a wife and four children on money like that. Loose or hat offering amounted to $147.97 for mission expense. By January 23, 1899, collections for Mc-

*The Gospel Wagon Used by the Students in Evangelistic Outreach*

Clurkan totaled $42.46; for missionary purposes, $119.81. The next year was almost the same. Expenses were listed as "Old Tulip $10.00, taxes $10.00, and wagon $9.00." The wagon may have been the horsedrawn vehicle used to haul tents and equipment to preaching points, later called by the students the "Gospel Wagon."

An impressive healing service was conducted by Dr. Henry Wilson concerning which the secretary said "we trust accomplished the will of God." Divine Healing was high on the agenda in Alliance meetings and is frequently mentioned.

Again, the revision of the as yet unapproved "rules of practice, etc." was sent to the committee. These would then be submitted to the several Alliances for ratification. So little did this band of warriors want to commit to writing the rules and regulations about which they mutually agreed that they were reluctant to formalize the orderliness which their growing responsibilities demanded.

### Lay Evangelists

Eleven "Lay Evangelists," one a negro and three married women, among them were consecrated and given certificates in the convention (M. 11-99, p. 37-39).

By March 22, 1900 the Rev. William Hust of Hushbury desired to deed some property, a house and lot, to the Alliance for a worship center. This gift was accepted with alacrity and appreciation as would be expected. The practical response of devotion is a commentary on the quality of that devotion. But accepting property and owning it required even more organization.

### Books and Periodicals

As was true with John Wesley, so J. O. McClurkan knew that the printed page was of more lasting value than preaching unless preaching could be augmented and supported by reading. So many of the converts were ignorant of spiritual things. McClurkan provided his people with inexpensive but quality pamphlets and small books as soon as he was able to produce them drawing material from a variety of sources as will be shown.

An unexpected opportunity for McClurkan to publish a religious paper came through the personal tragedy of the Methodist minister, B. F. Haynes, already mentioned. Haynes loved publishing. Early experience had filled his blood with printers ink. His experience included newspaper publishing as well as other aspects of the trade. In fact, journalism had always stood as a threat to his call to preach, he tells us.

### B. F. Haynes

In 1891 B. F. Haynes was appointed manager of the *Tennessee Methodist* by Bishop Hargrove of the Tennessee Southern Methodist Conference. He loved that paper like he loved life. It *was* his life, he said. The paper was not subsidized by the Conference but was financed largely by stockholders who earned dividends when the subscriptions were good. Being the approved paper of the Conference the reader demand was sufficient to pay the stockholders a modest income. In this way Haynes was able to purchase a home in Nashville where he could find solace from the constant turmoil occasioned by his busy and courageous way of life. He was ever the crusader and consequently, ever the object of persecution (Haynes, pp. 228-229).

Sam P. Jones, the famous Southern Evangelist, not himself a Methodist but a close friend of Haynes had purchased a large share of the stock at Haynes request, to save the paper from bankruptcy. Jones was glad to do this, contracting to pay all the bills for two years. He used this opportunity to publish his sermons each week. Sam Jones' crusading anti-liquor, anti-social sins, evangelistic style, popular among Nashvillians, angered the Methodist readers. Finally, Haynes mortgaged his lovely Nashville home to buy back Jones's stock and recover subscriptions to the paper.

The problem went deeper. Methodist support for the *Tennessee Methodist* was being withdrawn largely because Haynes was making it a "second blessing" paper. The Methodist withdrawal from it was made official in 1896, at which time the *Tennessee Methodist* became independent, wholly in Haynes' hands. It is probable that the name was changed to *Zion's Outlook* at this time. The Bishop solved the Conference's problem by appointing Haynes to small pastorates outside Nashville. He was sent to Lebanon, Tennessee in October 1898. God helped them to have a good year. Holiness preaching revitalized the church until about 400 persons were rejoicing in spiritual life and holiness of heart at the end of that first year. During the Lebanon pastorate of one year, Haynes organized and conducted a book business in Nashville in an attempt to "float the paper, *Zion's Outlook*, by using hired help and at a distance." It was expensive to do it this way. Publishing had to be done in Nashville. Haynes lived in Lebanon (Haynes, 224).

*Sam Jones, Southern Evangelist*

At the next conference, September 1899, Bishop Hargrove, shouted at Haynes, "You have ruined our church at Lebanon." Haynes was removed from the charge and another preacher put in "to repair the breaches . . . and undo heinous damage I had done." The new pastor made the church "inhospitable for holiness" (pp. 226-228).

So well did he succeed in destroying the church that he destroyed himself as well and was committed to the penitentiary for the crimes of arson and perjury before his first year in Lebanon was up.

Haynes said that "the holiness movement which I had held within the Methodist Church had to become an independent mission and find quarters elsewhere" (p. 228).

It must be noted here, because of its significance for the McClurkan and Alliance story, that the disenfranchised holiness people leaving the Lebanon Methodist Church banded together holding tent meetings and ultimately became the solid core of a holiness camp meeting to be established in Lebanon later by the Pentecostal Alliance. It was so vital and so sturdy that it continued for several years, finally becoming the congregation of the Nazarene Church when the McClurkan group became affiliated with the Church of the Nazarene.

But Haynes' book business collapsed. His personal resources of some $30,000 had to be absorbed in meeting the paper deficit and finally his own home sold to satisfy the debts. He writes of the loss:

> It was one of the saddest days of my life (the loss of home) . . . During ten years of storm I always found a quiet retreat under this holy shelter. During those years of conflict, often misrepresented and slandered, I could return to this holy of holies to find hearts that loved, understood and trusted me (p. 229).

When the time came when he could no longer continue to publish the *Zion's Outlook* he found himself short by $3,300 of being able to satisfy all claims against the paper.

Zion's Outlook.

J. O. McCLURKAN, Editor. "My God shall supply all your need."—Paul. $1.00 A YEAR IN ADVANCE.

VOL. X. NASHVILLE, TENNESSEE, OCTOBER 25, 1900. No. 43.

*Masthead of* Zion's Outlook, *Pentecostal Alliance Paper.*

### Zion's Outlook

At this point, McClurkan enters the picture. If the *Outlook* could be purchased with its readership, a vast new avenue for spreading holiness through the Alliance could be added. The potential was enormous. But he had no money nor did the Alliance have it. He called a meeting "of the brethren interested in the holiness movement," for one o'clock May 15, 1900 to consider the placing of *Zion's Outlook* on a sound foundation so that it could continue its mission. He told the people about the possibility of reaching a large audience through it who would not or could never be contacted personally. It would be undenominational and a real evangel, he said, in continuing "the spread of Scriptural holiness through the Southland and could reach homes where a regular holiness preacher is seldom seen (M, 5-15-1900, p. 40).

Mr. McClurkan reviewed the difficulties B. F. Haynes had suffered through and made a plea for "a strictly undenominational holiness organ, one that would represent this aggressive Pentecostal movement untrammeled by ecclesiasticism of whatever name" (p. 41).

Three men were the unsung heroes throughout this story. John T. Benson, A. S. Ransom and Tim Moore, "threw-themselves in the breech" as Jasper White expresses it, endorsing and assuming all final indebtedness which added up to the $3,300.00. They expected no profit from the venture but did hope the Alliance would be able to reimburse them eventually for this rather heavy financial obligation. The cost of printing always exceeded the income. Secular advertising for a while helped to defray the cost but finally even this was dropped and the Pentecostal Alliance alone subsidized the paper, until its demise late in 1918. E. M. Bounds shared the editorial masthead with B. F. Haynes until May 10, 1901. In the May 17 issue Bounds shared the editorship with McClurkan. From May 24, 1901, McClurkan's name stands alone.

While the acquisition of this paper was a boon to the Pentecostal Alliance, it was the end of a dream for Haynes. One feels again the poignancy of his sorrow in his summary of the matter. "My life has been simply one of protest. I have cherished an abhorrence for shams, semblances, and hypocrisies. I have found so much of these in all realms of life, the political, social, commercial and ecclesiastical that my voice and pen have been kept busy in dissent (257)."

In turning over *Zion's Outlook* to the Pentecostal Mission, he said "the paper has been dearer to me than the apple of my eye . . . I say goodbye to the dear old paper with heart pangs which God alone understands."

B. F. Haynes was no plaster saint. None of our "heroes" were. And for their deep humanity they are believable. Listen to the "psalm" of Haynes' hurt, the cup of human bitterness spilling over.

> The paper had been true to God. In the hour of my extremity when no longer able to run it, a company of sanctified laymen in Nashville came forward and took the paper, making another man the editor, and assuming that part of the indebtedness which my home would not suffice to pay. It has always been my settled purpose to carry the paper no longer and assume no greater debt for it than the sale of my home and the paper itself would liquidate. The parties who purchased the paper founded a mission in connection with it, rallied around them the hundreds of sanctified people in and about Nashville whom others had led into the experience, a great majority of whom were Methodists, and prospered for several years. This mission finally became a separate, independent church . . . (The Independent Church referred to in Nashville was the Pentecostal Alliance which came into the Church of the Nazarene) and is one of the leading churches in our communion (pp. 198-200)

That $3,300.00 merely paid his debt. It did not come to his pocket or aid him in recouping his losses and his home. The Pentecostal Alliance really did not buy the paper in the full sense. In that trying moment Haynes could not bring himself to utter the name of the mission he had been associated with, or call his friends other than, "the parties."

During the course of Haynes' life he had pastored Nashville's McKendree Church (1887-89) and had been appointed Presiding Elder, 1889-1890. The day of total financial disaster was a low point in his ministry. But the end was not yet.

B. F. Haynes became president of Martin College in Pulaski, Tennessee, where he remained two years. From there he spent three years as president of Asbury College in Wilmore, Kentucky. In 1908-9 he pastored the Park Avenue Church in Nashville and then broke his health in attempting to found a holiness college in Florida, returning to Nashville in 1910. Health returned and he spent the rest of that year as Dean of the Theological Department of the Texas Holiness University under A. M. Hills and became a Nazarene there at the age of 60. Soon after joining the Nazarene church, Haynes, on his way to Florida, dropped by the 3rd general assembly, in session in Nashville (1911). He was surprised to hear his name called as being appointed to some Board. It proved to be the newly created Board of Publishing interests. He was elected Chairman of that Board and finally named the Editor-in-Chief of the new official denominational paper, the *Herald of Holiness*, (p. 247).

### A Lebanon Camp Meeting

The Lebanon Holiness movement was an important step in the ultimate formation of the school which would become "Trevecca." Something of the spirit of the Pentecostal Alliance which would give it birth is revealed in the great camp meeting there. The beginning of "The Holiness work at Lebanon" is described in a newspaper report.

. . . Not since the beginning of the last century, when a tidal wave of religious zeal and enthusiasm swept through Kentucky and Tennessee and thousands of people were converted in the camp meetings and when the Cumberland Presbyterian Church was born, has there been such a revival in Wilson County as since Rev. B. F. Haynes was sent to Lebanon in 1897. He was an out-and-out holiness preacher, and as such he was censured by the great leaders of the Methodist Church, South, because of his unorthodox teachings and beliefs regarding the holiness or sanctification or second blessing teachings. . . . Dr. Haynes taught that this sin principle could be eradicated as man's committed sins were removed, by faith in Christ's blood, or a second work of grace. His preaching caused quite a stir in his church and this community. Mr. Haynes secured Rev. Dr. Morrison, of Louisville, editor of the *Pentecostal Herald*, to assist him in a series of meetings here in his church *(The Nashville American*, Sunday, August 5, 1900, Vol. XXV, No. 8996, "The Holiness Work at Lebanon").

This revival set the town on fire for more. In a few weeks J. O. McClurkan came and held a series of meetings at Horn Springs, three and a half miles west of Lebanon, in a tent. Hundreds were converted and sanctified, and the interest in the movement was so pronounced and widespread in Wilson County that it was decided to erect a "shed" for annual camp meetings at that place. A few weeks later the tent was brought to Lebanon and such a revival fervor and enthusiasm and religious excitement aroused throughout the entire county that it was decided to build the shed or tabernacle at Lebanon, instead of Horn Springs. . . . The tide rolled high and ere it ebbed, the tabernacle was built. Some of the most zealous workers in the movement gave liberally of their means and time to its erection.

The "Holiness people" in and around Lebanon held exciting and life-changing "camp meetings" in a big Tabernacle and sheds in the city. The aforementioned outcasts from the Lebanon Methodist Church sponsored these meetings, and B. F. Haynes, their "pastor in exile," was the power behind the events each year. The work was so vigorous that the Pentecostal Alliance people came in great numbers to enjoy and support it. The August 4-14, 1900 Camp was covered by reporters from two newspapers. The *Daily News* of August 6 said, in part,

Nearly 2,500 people were present at the services last night, many of whom had come a score or more of miles. The shouting of the Holiness people and the new converts caused much excitement among the immense audience. Several ladies were prostrate on the ground, shouting and waving their arms.

### Shouting for Joy

The demonstration in these meetings did not seem to be offensive even to newspaper reporters. Only later, when such noise and activity became the goal rather than the result of the revival did real criticism arise. In these early days the inexpressible and irrepressible exuberance issuing in shouting and other expressions of "freedom in the Spirit" was not touched by any serious problems of fanaticism. There was no "tongues speaking." A wholesomeness seemed to prevail. B. F. Haynes, in a *Herald of Holiness* editorial several years later, recalled the exuberance of those days as he observed it in the Pentecostal Alliance experiences.

Judge E. H. East was one of the ablest lawyers in the nation. He practiced at the bar of Nashville, Tennessee, until his death. His wife was actively identified with the holiness movement in Nashville, and Tennessee, and the judge was a warm friend to the movement. He attended meetings, and was intensely interested in the great revival. Seated together one evening at a great meeting where a distinguished holiness revivalist was conducting the meeting, and where the demonstration was very great, and the shouting was vociferous, the judge leaned over and said: 'Haynes, some people would be disconcerted by this noise, but I am not in the least. I have studied this movement, and I know this city as few men do. I observe that most of these people who make profession of holiness, and who are so demonstrative, are people who are devout parents, and generally people who carry peculiar burdens on their hearts. This great blessing comes to them in an hour of need, and affords them an unearthly comfort which could not but produce the most profound

emotions. It would be strange if they did not shout.' He then mentioned one and another whom he knew as bearing such tremendous burdens and who were so happy (HH, 3-3-'15, p. 3).

The second newspaper coverage two days before the close of the meeting said,

. . . Some of the toughest characters in Lebanon and Wilson counties have been converted. The church members have been warmed up and backsliders reclaimed. Forty or fifty men and women Christian workers were here from Nashville during the entire ten days helping in the meeting. Several prominent businessmen were here from Nashville, actively at work, such as John Benson, Ed Welburn, Walter Doss, Mr. Turner, and Arthur Ransom. Perhaps the number of conversions will reach into the hundreds and many were blessed being sanctified (*Nashville American*, 8-14-1900).

The Newspaper reports included the following:

To sum up the influence of these Holiness workers among the common, everyday Christians and sinners, is to say that they believe in their religion and the sinner says that if he ever quits his meanness and becomes a Christian that is the kind of Christian he wants to be. . . . no one can fail to observe that all the great revivals nowadays are Holiness meetings. About five hundred souls have been saved and sanctified during the past three and a half years in Lebanon and vicinity. This is a religious work which the regular denominational and orthodox churches had failed to accomplish with all their machinery and money. These poor men and women, filled with the power of the Holy Spirit, did more in four years than had been previously done in twenty-five.

. . . They have such peace, such joy, such quietness of soul.

One thing peculiar about these religious people is their great faith in God, as shown by their leaders going ahead and working, often not knowing where their next meal is coming from nor where they will sleep.

. . . They are not afraid to shout when they feel full enough to give vent to their pent-up religious fervor. Often in their meetings ten or fifteen people are shouting and praising God (*Ibid.*).

Ed Welburn was slightly wounded by a careless boy's gun during that meeting, and lightning struck a tree eight feet from the tabernacle causing much excitement but none were hurt. The old, faded, dog-eared, dusty records in which these records are found tingle with life as this recorder pored over them. Sturdy and dedicated real people peer out at us, still, over the edge of the page.

### More Organization

So successful was this August 1900 camp meeting that it seemed wise for an executive or perhaps a steering committee to be formed to guide it. McClurkan became chairman of the committee. Members were Ransom, Welburn, Yeaman, Tim Moore and Benson from Nashville; J. J. Rye of Clarksville, and several Lebanon men were named, J. J. Dodson, E. P. Horne, Williams Martin, E. L. Vance, F. C. Stratter and David Seagraves. D. W. King from Linwood, Tennessee, and G. W. Gill of Grant, Tennessee complete this first committee roster.

Rev. Beverly Carradine had been contacted about being the preacher the following year. The committee decided to go ahead with his coming "provided he made no money stipulation." If he did so they voted to withdraw their invitation. E. F. Walker was the alternative choice—a man who was to become a General Superintendent of the Pentecostal Church of the Nazarene in the third General Assembly held in the Pentecostal Tabernacle in Nashville, Tennessee, in 1911. Such was the calibre of the young Association.

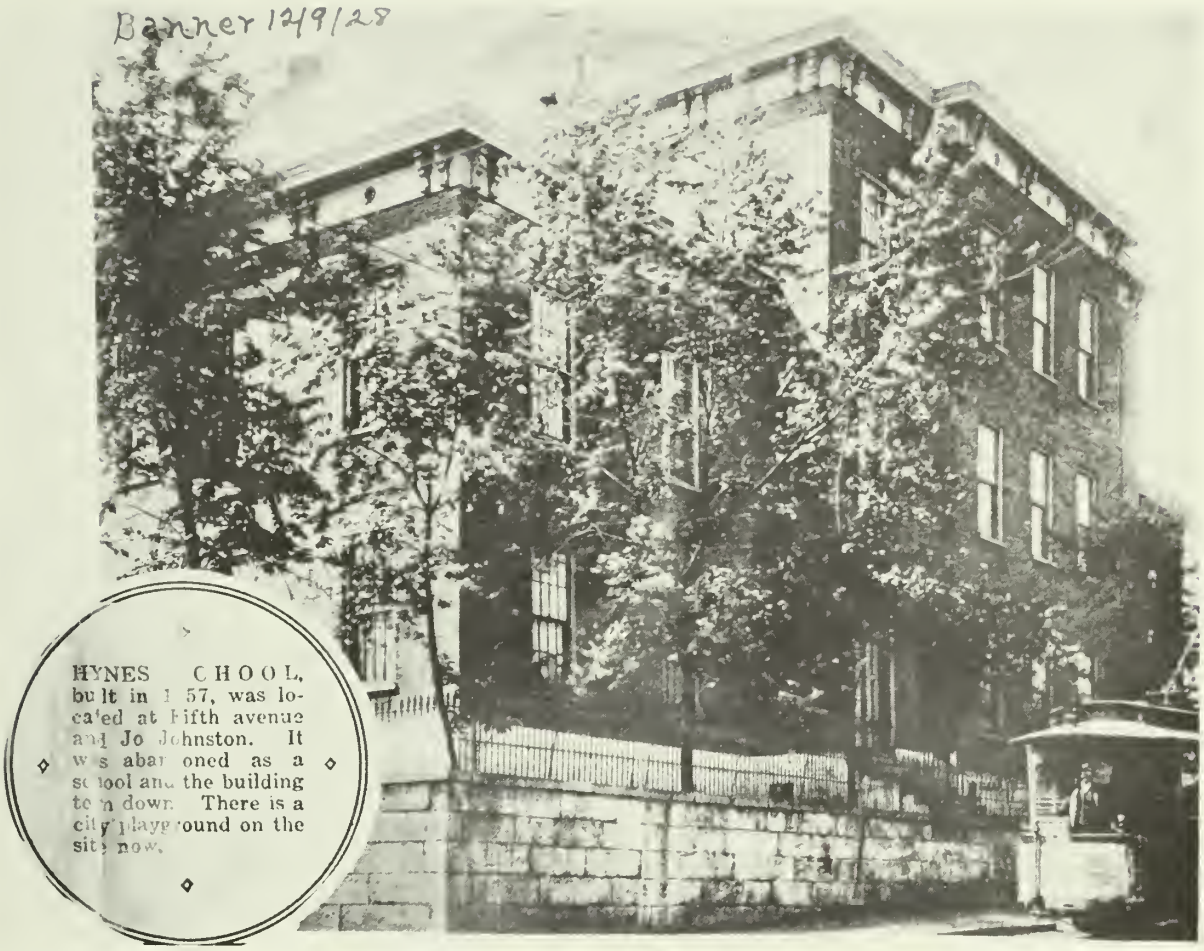
The very loose organization of the Pentecostal Alliance from 1898 to 1901, with its somewhat casual recording of official minutes makes exact chronology difficult. There were Alliance meetings, general and local; several kinds of committees each keeping records of their specific duties, camp meeting committees, etc. The problem was that the members of all these groups were virtually identical therefore it was not always clear which business was being transacted since these matters overlapped anyway. The specific problem for the historian is that two *Journals* were used to record the minutes and someone failed to notice which book he picked up or which page to use. Fortunately most of the entries were dated. Usually the members present were listed and the authenticating signatures of the chairman and secretary properly placed. Careful, if not professional records were included of finances. Sometimes these were on the margin of the page, but not all the unexplained references can be pinned to known events. "A lively discussion followed the talk," is a remark to leave the reader's tongue hanging out.

### The 1900 Convention

The Third Convention (if the calculation is correct) was held November 15-20, 1900. These early conventions are important to an understanding of the Church which was taking form which, in turn, was molding the character of the school which was already beginning as a pastor's class in McClurkan's study and would become Trevecca College.

### Old Hynes School

The Alliance was growing. Old Tulip Street Church was not large enough to accommodate all

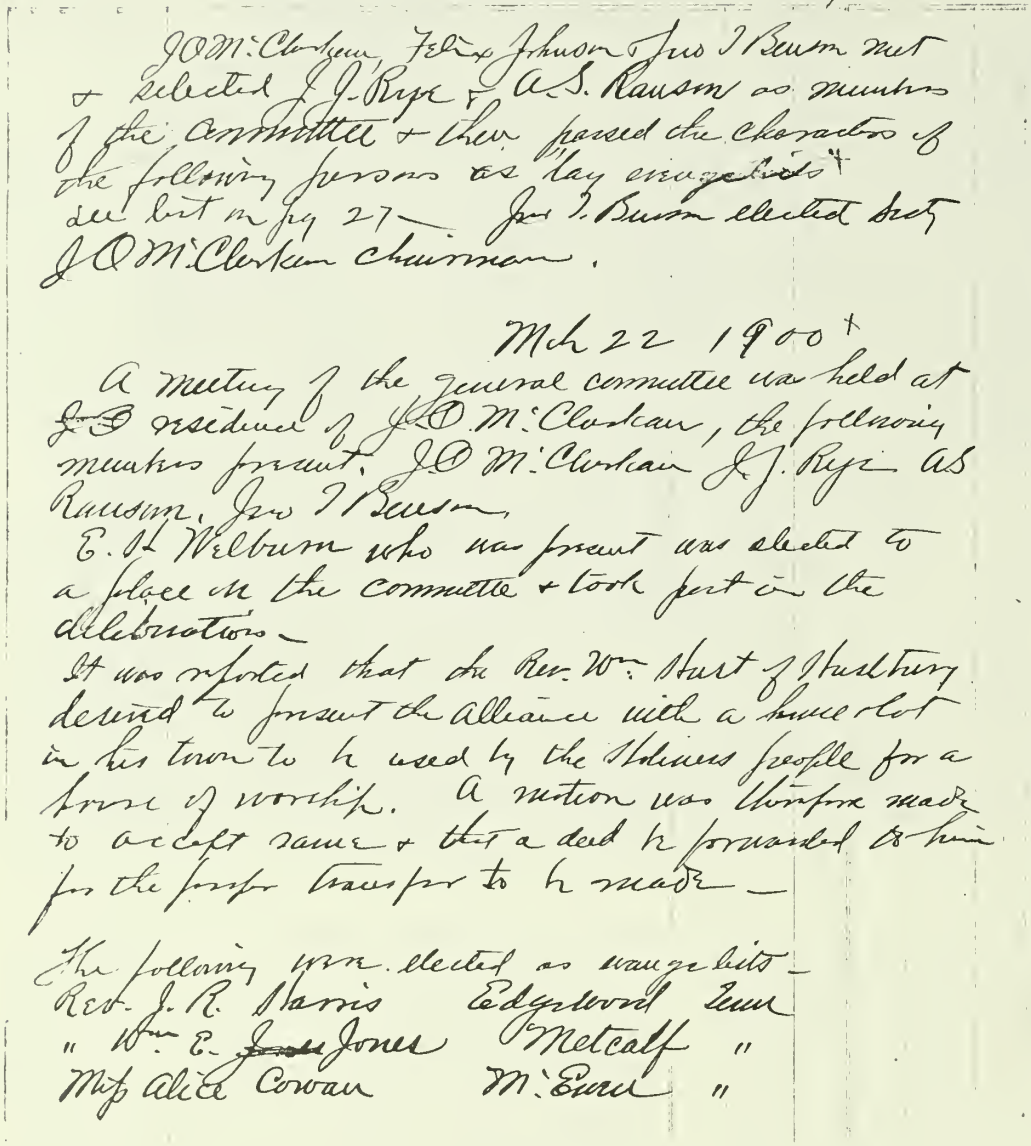



*Old Hynes School Building, Birth Place of the Bible School.*

who looked toward the Holiness people. For one thing, it was in the outskirts of the city, then, and for another it did not belong to them. McClurkan asked the small executive committee on October 3, 1900, what leading from the Lord any of them had about a permanent place for the headquarters of the Alliance. An old, three-story building now for sale on Summer and Line Street (later 5th Avenue and Jo Johnston), just below the Capitol building had been discussed previously. Old Hynes School, the building under consideration, was the first grammar school building erected in Nashville, having been built in 1862 during the Civil War. The whole committee, i.e., Benson, Moore, Tuner, Thompson, and Welburn, expressed confidence that the Old Hynes School Building was the will of God, though it was dirty, run down and in Nashville's "red light" district. They voted to offer Mrs. Steward, the owner, $5,000 for it, $1,000 in cash and $1,000 per year until paid for. The Annual Convention was to be held November 15-20 and the hope was that the larger quarters in the school building would be ready by that time. Some doubt was in their minds about that but it was not a serious concern since old Tulip Street Church was "still open to us."

Some relationships had been established with the Christian and Missionary Alliance people by way of personal friendships and congenial points of view. Apparently this did not indicate any close organizational link. A. B. Simpson, head of the Christian and Missionary Alliance with a training school in Nyack, New York, was "wired to come to the convention." The close personal relationship of McClurkan and some of his people to the C. and M. A., and the doctrinal affinities between them gave hope for a closer organizational tie. The missionary training school in Nyack was an attractive feature to consider in the preparation of missionaries and preachers. McClurkan's mission candidates were sent there and substantial offering from the Pentecostal Alliance was paid to it.

To the relief and delight of the General Committee the Hynes Building was made ready, with repairs sufficient for the Convention, and all entertainment facilities worked out. They were ready for a much larger ingathering of people than heretofore though



Committee Meeting Nov 27th 1899.

J O McClerkan, Felix Johnson, Jno T Benson met & selected J J Rye & A S Ransom as members of the committee & then passed the characters of the following persons as lay evangelists & see list on pg 27 — Jno T. Benson elected Secy J O McClerkan chairman.

Mch 22 1900

A meeting of the general committee was held at the residence of J O McClerkan, the following members present. J O McClerkan, J J Rye, A S Ransom, Jno T Benson.

E. H. Welburn who was present was elected to a place on the committee & took part in the deliberations —

It was reported that the Rev. Wm. Hurt of Hustburg desired to present the Alliance with a house lot in his town to be used by the Holiness people for a house of worship. A motion was therefore made to accept same & that a deed be forwarded to him for the proper transfer to be made —

The following were elected as evangelists —

| | | |
|---|---|---|
| Rev. J. R. Harris | Edgewood | Tenn |
| " Wm E. ~~Jones~~ Jones | Metcalf | " |
| Miss Alice Cowan | McEwen | " |

**COMMITTEE MEETING NOVEMBER 27, 1899**

*The Minutes of the meetings of the Pentecostal Alliance Executive Committee were handwritten and copied into large leger-type books. Fragile now, the pages crumble easily. Most of these records were thrown out as trash and only providentially rescued from the burning by Mr. M. E. Redford. This early example, November 27, 1899, records the event of the first committee completing the approved number of members and "passing the Characters" of the lay evangelists in the Alliance: Washington Layfette Lewis, George Emmett McGhee, Fagan Smith, J. L. Boaze, F. May Pomeroy, Mattie Savannah Pomeroy, Thomas Banks Dean, Mamie Wilson, Lula Pollard and John Brown, a Negro.*

**COMMITTEE MEETING MARCH 22, 1900**

*The March 22, 1900 committee meeting, following on the same page was not of the next meeting held but was, apparently, placed here by the secretary because the space was right. This meeting is interesting in the fact that at this early date such men as "Rev. William Hust" had begun to contribute valuable gifts, in this case a house and lot. The gift, significantly, compelled the Alliance to take its first steps toward becoming a legal organization in order to hold and negotiate property.*

the larger evening meetings seem to have been held elsewhere to accommodate the crowds.

### An Important Alliance Meeting

The "Third Annual Session" of the Pentecostal Alliance, then, convened on November 15, 1900 in the Old Hynes School building, with a large attendance of delegates from Tennessee, the Carolinas, Georgia, Mississippi, Alabama and New York." The *Nashville Banner* and *Nashville American* again covered the convention generously and favorably. These newspaper reports, the *Outlook* article says, are interwoven into its own reports. Probably the failure of good reporting on the part of the Pentecostal Alliance people themselves was simply that they were too involved and too interested in what was going on to take time to write it on the spot. Trained reporters could do better and their accuracy is indicated by the fact that these reports conformed to their own memory. The high tides of enthusiasm, emotion and blessing took formal reporting out of mind.

Over one hundred regularly elected delegates were in attendance, some coming from a distance. Christian and Missionary Alliance personnel are particularly mentioned indicating the openness existing between these two bodies: Dr. Todd, superintendent of the C. and M. A. work in the South with head-

quarters in Atlanta; his co-worker, Dr. N. J. Holmes of S. Carolina and Rev. Dr. Henry Wilson, C. and M. A. traveling Secretary from New York.

Other delegates considered important were Miss Mattie Perry, principal of the Elhanan School, Marion, S.C.; Professor J. W. Beeson, president of the Mississippi Female College, Meridian, Mississippi; Rev. L. P. Adams, Cordova, Alabama; Rev. Lucius Hawkins and his wife May from Monteagle, Tennessee; and B. F. Haynes. Many of these visitors from afar united with the Pentecostal Alliance expecting that the two organizations would affiliate in fact as well as spirit. McClurkan, Benson, Welburn, Thompson, Ransom, Felix Johnson and Rye served on the C. and M. A. missionary board, as many of the C. and M. A. people served on theirs.

On Sunday the numbers of attendants increased so greatly that arrangements were made to meet at the "Watkin's Institute" for these large meetings. Visitors were pouring in from ten different states adding Missouri, Texas, and Kentucky to those already mentioned. J. J. Rye preached "a strong sermon on Sanctification." The Rev. Henry Wilson, an Episcopalian, working for the C. and M. A. was again one of the main speakers. From II Peter 1:4, he emphasized the impossibility for man to attain purity or holiness except as it is imparted by the divine nature of Christ. He advised against a merely creedal faith but that Christians should look to Christ alone. S. C. Todd spoke on Missions urging the people to give liberally for the evangelization of the world in the light of the fact that when the Gospel had been carried to the ends of the earth Christ would return and set up his earthly kingdom. So effective was this sermon, Sunday afternoon, November 18, that a missionary offering of "between $2,500 and $3,000, was pledged for missionary work during the coming year" (M. p. 28).

After this service the Convention workers scattered throughout the city holding street meetings. This was not religious professionalism, but an earnestness akin to that found among the new Christians in the Book of Acts.

The evening service included missionary talks, music, solos and another powerful message by the Rev. Henry Wilson from Isa. 58:14. He stressed the point that "followers of Christ, having the indwelling Holy Spirit, are partakers of the divine nature and hence enjoy exalted privileges and opportunities. An unidentified "Lay Visitor" reported in the "Convention Notes" column that Wilson was a man of "unquestioned scholarship and sanctified intellectual power."

The Alliance evangelists reported on their work. Self-sacrifice was the order of the day but the rewards were great. Hundreds of people "converted, reclaimed or sanctified" made the difficulties well worth the pain. About twenty such evangelists were recommissioned and fourteen certificates issued.

Personal testimony meetings interspersed other items on the agenda, missionaries were commissioned including the "touching scene" of accepting and consecrating of young "W. A. Farmer, a thoroughly educated (Vanderbilt University) and fully consecrated man from Covington, Ga." who would soon leave for China, the first Pentecostal Alliance missionary. The "Lay Visitor" was impressed by the striking feature of leading speakers from such otherwise diverse denominations as the Episcopal Church, the old Presbyterian Church, the Cumberland Presbyterian Church and Methodist Churches," all in one accord.

**From Alliance to Mission to Bible School**

Just before the Bible School was to open (November 5, 1901) a very important Annual Convention was held in the Old Hynes School Building from October 31 to November 4.

1901 was an important year in the life of the Pentecostal Alliance. The period between 1901 and 1915 can properly be classed as a unit because changes begun in 1901 led to events in 1915, particularly joining the Pentecostal Church of the Nazarene. The Pentecostal Alliance had reached its "majority" and now enjoyed its most mature stature to date during its brief life as an independent organization. Several crucial decisions were made at the 1901 Annual Convention that set its course for the future, and left marks on the training school which it brought into existence.

Prior to the 1901 annual meeting, John L. Boaze was ordained (February 11, 1901) by the Alliance General Committee by "the laying on of hands." He is the first of whom we have record to be so ordained. In August the Committee took seriously the report that charges were being made by "certain Texas brethren" against H. O. Moore. McClurkan and J. J. Rye went to Texas to confront the gentlemen and find out about the problem, but the accusers withdrew their charges before a church trial could be arranged. The Alliance was taking responsibility for its leaders, even to the point of possible discipline.

In a Committee meeting held September 6, 1901, the question of the relationship with the Christian and Missionary Alliance was raised. There was full expectancy that a closer bond would be forged. C. and M. A. leaders were accepted as Pentecostal Alliance members and several added to the Pentecostal Alliance Executive Committee and the

# Living Water

*"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not."* Jer-3-33

J. O. McCLURKAN, Editor
VOL. XXXIII

NASHVILLE, TENN., MAY 7, 1914

$1.50 a Year in Advance
NUMBER 16

*Masthead of* Living Water, *Pentecostal Mission Paper*

Foreign Mission Committee. But the final decision about union was "held in abeyance with much prayer for ten days."

Young William Tidwell, about whom more will be heard, was given a certificate as a "lay evangelist" in the September 25, 1901 meeting, just before he enrolled in the Bible school as its first student.

About 125 delegates met in the Old Hynes Building for the opening day of the Convention, October 31. The *Zion's Outlook* report of the meeting included the emphasis of the messages given that first day. The reporter said, "It was unanimously agreed that the 'greatest need was for the Holiness people to go on into deeper crucifixions and more perfect conformity to the mind of Christ so as to live in the thirteenth chapter of first Corinthians" (Z.O. 11-7-01, p. 7).

In this meeting was a reference to the "question of two papers" which was "discussed at length and left in the hands of the Lord." This had to do with McClurkan's *Zion's Outlook* and Todd's *Living Water*, which he published from the C. and M. A. Atlanta-based headquarters which was designed as a "monthly" and overlapped the format of the *Zion's Outlook*. The Atlanta *Living Water* was so well received and effective that it was changed to a weekly. A bit of a problem seems to have arisen about these papers going to the same people and doing the same work. No specific record is found regarding the matter but it can safely be assumed that some mutual arrangement was worked out between the two friends, McClurkan and Todd, and in January, 1903, the *Zion's Outlook* became the *Living Water*.

The term Living Water is indirectly linked with the British "Living Water Missionary and Bible Reading Movement." *The Flame* (November, December, 1975) tells its readers that this movement followed the 1858-59 revival which began in America and crossed to Britain where it bore fruit in the Keswick Convention. We can presume that as the Keswick teaching flowed back to the U.S.A. and precipitated the Christian and Missionary Alliance that the term "Living Water" followed this stream and suggested it as a name for the Todd publication.

The statement of the "basis of fellowship" was finally formalized and ratified by the membership of this Convention (Z.O., November 7, 1901, p. 9).

### The Principles and Purposes of the Pentecostal Mission

To work toward the enlargement of the Pentecostal Alliance and its adaptation to a broader territory than it now occupies,

It is resolved, by this Convention assembled in the Mission Room of the Pentecostal Alliance in Nashville, Tennessee, October 31-November 4, 1901,

I. That the name of the Interdenominational Fellowship be changed from Pentecostal Alliance to the Pentecostal Mission.

II. That our Mission is to seek the salvation of the lost; the sanctification of believers; the deepening of the spiritual life; the dissemination of Scriptural knowledge of the Lord.

III. That this fellowship rests upon the following summary of doctrinal belief:

1. The verbal inspiration of the Bible.
2. The trinity of the Godhead.
3. The total depravity of the Human Race through the fall.
4. The vicarious atonement of Jesus Christ.
5. A future state of undying blessedness for the saved and unending, conscious suffering for the lost.
6. Repentance, regeneration, justification by faith in Christ; sanctification for the believer, obtainable in this life, through faith in the blood of Jesus Christ and the personal indwelling of the Holy Ghost; the healing of the bodies of believers by Jesus Christ in answer to the prayer of faith; the pre-millennial coming of our Lord and Savior Jesus Christ to reign on earth as King; the obligation of the great commission resting on every believer, 'Go ye into all the world and preach the Gospel to every creature.'

The purpose of the Pentecostal Mission is not complete without reference to the last phrase, 'Go into all the world.' The Pentecostal Mission Missionary program was very different from that of the denominations. Some of

the 'advantages' which the Mission offers:

1. Missionaries go for small remuneration. They are trained in the school of economy and learn to endure hardness. Money invested with them goes a long way.
2. The Mission is strictly undenominational. It is a fellowship rather than a sect and recognizes no denominational lines.
3. Only missionaries baptized with the Holy Spirit are sent.
4. All money contributed goes to the missionary, nothing is deducted for office expense (L.W., 12-21-11, p. 8).

Then follows rules for organizational changes which actually constituted the Mission a virtual denomination. The extensive mission program demanded a well-governed base of operation. The very freedom of the mission impulse became the cause for the need for regulation and the tightening up of organization.

Even more churchly features were included in this rather lengthy document. Twenty-five members would compose the General Committee, elected by the "body" (Pentecostal Mission) and reporting to it each year. The work was divided into Home Missions and Foreign Missions. Careful rules were set up to guide the financial aspects. The growing missionary program demanded more and more organization. Neither missionaries nor evangelists nor Mission offices were pledged a salary and no indebtedness was permitted; still the matter of travel, emergencies, sickness and miscellaneous problems had to be faced. The financial reports found in the handwritten minutes do not deal in large amounts but reveal the care with which money was handled.

Eligibility for membership, now rather rigidly adhered to, rested on agreement with these statements of doctrine and the "satisfactory evidence of personal salvation."

### The Bible Training School Opens

Of particular interest to the Trevecca Story is the observation that the day following the 1901 Convention, The Pentecostal Literary and Bible Training School would open under the auspices of the Pentecostal Alliance. A very specific Statement of Faith now protected it from variation of belief quite different from Statements of Faith in "mainline" churches. Most of the affirmations were common to evangelical people, even holiness people, but two were interpretations not held as essential by the Holiness Association: "verbal" inspiration, as distinguished from the basic fact of inspiration, and "pre-millennialism" in contrast to "post-millennialism" as most of the holiness leaders held. Also, the absence of reference to "pre-venient" grace puts the form "total depravity" solidly in the Calvinistic fold. These points are mentioned because they became matters of dialogue between Dr. Bresee and J. O. McClurkan regarding the union of the two groups. Both men desired a careful distinction between essential and non-essential beliefs for fellowship. This conversation, via letters, will be discussed in this story where the union is under consideration, beginning in 1907.

The change in name from Pentecostal Alliance to Pentecostal Mission was symptomatic of rather fundamental internal concepts of its mission. These had to do with relationships to other organizations, with its own statement of faith, with its service responsibilities on the mission field and to its own responsibility to those who had received a call to serve, and an organizational revamping.

Finally, there was evident in the Convention of a drawing back from the anticipated union with the Christian and Missionary Alliance. In the November 4, 1901 Executive Committee minutes the following note is found. "There was considerable discussion pro and con relative to our working through the C. and M. A. and Brother McClurkan read a letter from Brother Funk and the following resolution was passed: 'Resolved that we discontinue supporting other missionaries than those sent out by the Pentecostal Mission. . . .' " Some concern was expressed about how this action would be received by the Christian Alliance people.

It had severed official connection with the Christian and Missionary Alliance and no longer sent either funds or missionary trainees to the headquarters in Nyack, New York. The mission was more "on its own" than it ever considered being in its more idealistic days.

Certainly there is no evidence of strained relationship between the two groups, either personally, or doctrinally. The *Zion's Outlook* indicates complete interrelationship. Membership in the Pentecostal Mission on the part of Christian and Missionary Alliance leaders continued. Missionaries sought and found support from the Pentecostal Mission. The revival speakers from both groups worked together.

### Pentecostal "Mission"

Timothy Smith's judgment on this matter is that the McClurkan people found the organizational plan for missionary work not quite congenial to them and in order to distinguish the two 'Alliances' which were no longer organizationally affiliated, the name was changed to 'Mission.' No doctrinal difference, or personality clash is indicated (Smith, p. 186).

It took considerable time to work out the complicated details of separating the funds, missionary

support obligations, missionary relationships and other matters. Correspondence "filed away for future reference" merely tells us that these matters were cared for.

The letters have not been discovered to date. It is a matter of record that the choice missionaries had to make was difficult. Some elected to stay with "The Mission," others with the C. and M. A.

The Pentecostal Mission applied for a state charter in the early part of 1902, in order to conduct the business required for the growing missionary program and to incorporate the Pentecostal Union Mission Publishing Company for general publishing purposes (March 22, 1902). Step by step the Pentecostal Mission was beginning to look and behave like a Church out of the necessity of the work it existed to do.

It is tempting to follow the fascinating story of the developing missionary work reported in the minutes. This story would be well worth another writer and another book. The missionary program grew enormously. Missionaries applied for service. Some had to be moved for some reason from field to field. Problems indigenous to foreign mission activity, such as discipline, had to be dealt with. Some missionaries felt they could not continue on the field. Rules had to be formulated to keep the problems at a minimum. When Mr. Boaze returned from Cuba for health reasons leaving only a single girl, Gertrude Smith, and a single man, Frank Ferguson, on the compound, the foreign Mission Committee recommended that the two marry, which they elected not to do. And raising the staggering budget (for those days) to keep missionaries on the field—all this is a worthwhile story. Certainly, when a few years later the Pentecostal Mission was taken up by the Nazarene Church, it brought with it for the Nazarene Church to support an amazing roster of missionary personnel and a full-fledged missionary program.

### A School Is Born

"I did not start Trevecca on my own. It was thrust upon me in the Providence of the Lord."

J. O. McClurkan

The Pentecostal Alliance was not put together specifically to found a school. But the need for trained Christian ministers became a major issue as the work grew and young people were asking to be sent to foreign fields.

Everywhere McClurkan went in his evangelistic campaigns he left a group of Christians needing someone to lead and teach them.

Merle Heath says:

> In his writing (Father) recorded the hope that he might plant the message of holiness in ten thousand missions throughout the land. With this vision and prayer in his heart he gave himself wholeheartedly to the task, many times 'torn with work and worn in battle,' as he put it. . . . His evangelistic slates show him at work in as many as five states in a single summer, sowing the seeds of holiness and leaving at each point a group of sanctified people to tend and nurture the work he had begun (Heath, p. 60).

Obviously, the task of establishing and staffing "ten thousand centers" of holiness teaching would have to be shared by many people trained to take this responsibility. Not all the converts to the McClurkan circle were limited by poverty and ignorance. But there were many who were. Both kinds of people felt a most profound sense of call to Christian service and both needed training for their particular areas of call.

The Christian and Missionary Alliance training school in Nyack, New York, was a convenient place to send prospective missionaries. Missionary contributions, always greater than money paid for local expenses, were sent to the C. and M. A., and missionaries from both groups were supported by these common funds.

But not everyone could go to New York, particularly if one's calling was to the city slums, jails, hospitals, and like places. In answer to the needs of those in the Tabernacle another plan would have to be found.

### A Pastor's Class

*The first step* in the actualizing of a school was a pastor's class held in the winter evenings of 1899-1900 for McClurkan's workers. Merle Heath says that there were eight students in the first class. Among them from the first were Mr. and Mrs. John T. Benson, Mr. and Mrs. E. H. Welburn and members of McClurkan's "General Committee." A dinner bell called the class together.

The Bible was the first text with theological explanations to build up an understanding of the basic doctrines of the Alliance. Ways to approach people, Biblical study, psychological problems, methods of altar work, all these were taught. Attendance increased and other classes were added. Other teachers were needed and a remarkable supply volunteered. Among those was Henrietta Matson. In the *Living Water* of June 8, 1905 an account of her death May 28, 1905, includes glowing words of her contribution to the college:

She was a capable, devout woman with a large and varied experience in Christian work. When a girl she went to Africa as a missionary and afterwards spent several years in India in mission work, taught twenty-five years in Fisk University and was the author of several books. She was a strong granite-like character of Scottish descent with convictions as firm as the rock-ribbed mountains of her native land, but with a gentle, deeply spiritual nature. She was intense in her zeal for the evangelization of the world and wherever she went she stirred up an interest for missions. We will greatly miss her prayerful co-operation and valuable services in the various departments of the Pentecostal Mission work. Her going has left a gap. Who will fill it?

Merle Heath adds:

No finer teacher as to preparation and character graced the faculty of any of the schools of Nashville. Miss Matson had received her education in the colleges and universities of Scotland. Languages were at her fingertips. Greek was not Greek to her, but a book as open as her own English tinged with Scotch. Early in life she had consecrated her life to God and, yielding to His call, she had given the best years of her life and all her talents to the mission field in Africa. Africa was the very heart of her, so as old age approached, she came to Nashville and in pursuance of her life's work with the colored race, she held the Chair of Mathematics in Fisk University. At the opening of Trevecca, she gave her spare time to its classroom work. She was a walking encyclopedia of information as well as a boiling spirit for missions, and her godly influence and ability were God-given boons in those initial months of Trevecca (Heath, p. 67).

In this humble, but amazingly responsible way the Christian Worker's Training School came into being. In McClurkan's mind it served 'to make young minds disciplined, informed and inquiring in the pursuit of truth' (Alum News, Oct. 1968).

### "A Bible Training School" to Begin

Because the Pentecostal Alliance congregation was growing so large, it had moved to the Old Hynes School building on Summer St. (later Jo Johnston and Fifth Avenue in November, 1900. This provided room to accommodate the enlargement of the informal "school" that was also burgeoning. On March 7, 1901, McClurkan ran an announcement in *Zion's Outlook* of a "Bible Training School" to open in the Fall. This would be an expansion of the classes which had been conducted informally in the Pastor's study. In the same issue of the *Zion's Outlook* is to be found the "philosophy" of the school which was planned. This philosophy was expressed in the lead article. It was a review of and commentary on a book entitled, *The Eleventh Hour Laborers*, by F. L. Chappell. The announcement read:

*An early student body of the Pentecostal Mission School*

Bible Institutes and training schools are among the products of the eleventh hour movement. There is an open door for such an institution in this city, and if the Lord so direct, we will begin the work this fall . . .

### "Eleventh Hour" School

This article, on the front page of *Zion's Outlook* and spilling over onto the editor's page by J. O. McClurkan's hand, becomes a very important statement about the purpose of the Pentecostal Alliance and the school for missionaries and Christian workers. It accounts for the creation of the school, the kind of institution it started out to be, the theology behind it and the method of financing it and the non-denominational stance taken. Questions raised about the school as the story unfolds may find clues toward answers in this significant article. Roots of thinking represented in this statement run back into Cumberland Presbyterianism, the Holiness Movement, the Prophetic Bible Conference movement, Keswick teaching, the Christian and Missionary Alliance groups as well as Methodistic traces.

But as the summer of 1901 progressed and the plans were laid out for the courses of study, a broader concept of a proper ministerial education becomes evident. On May 30, the following advertisement appeared:

### Bible Training School

We are planning to open a Bible Training School here next fall. There is a wide field for such work. Many persons who feel distinctly called to missionary, evangelistic and other branches of Christian work, are unable to take a thorough college course, but they can avail themselves of a shorter and more practical course of study. The courses will be eclectic, allowing the students to pursue such studies as will be most helpful, such as the practical English, historical and mathematical studies, together with the Holy Scriptures. Those who may choose to do so can study the Bible in the original languages, Greek and Hebrew, under efficient instruction. Another valuable feature will be the department of practical work, in which the many methods and phases of the most successful religious work will be discussed. The pupils will be in constant touch with open air meetings, mission, and other kinds of evangelistic services. The practical knowledge derived therefrom will be invaluable. Nashville enjoys the reputation of being the "Athens of the South," and we want to see a school in this great educational and religious center where the full gospel can be taught, without limit or restriction. To this end, let all our coworkers join us in prayer, that God may mightily prosper the enterprise. There is ample room in the third story of our present headquarters for quite a large school.

### Digging In

About August another change is contemplated, under the title, "Eclectic." One feels that McClurkan's Presbyterian conviction about a properly trained ministry is prevailing over the Eleventh Hour haste and willingness to settle for the educational short-cut.

Competent teachers will be secured. It is our purpose to select just such a course of Bible study as will best qualify Christian workers for soul winning. Many of our people need this training. In addition to Bible study, the following English and classical courses can be taken, if desired:

1. Spelling. Webster's Primary Dictionary.
2. Reading. Revised Readers.
3. Grammar. Harvey's Revised, or else.
4. Arithmetic. Ray's New Practical, or other.
5. Writing. Serial Copy Books.
6. Mathetmatics. Geometry, Algebra, Higher Arithmetic.
7. English. Higher English, Grammar and Rhetoric.
8. Greek. Some parts of New Testament in Greek, with Greek grammar.
9. Latin. Volitional.
10. Hebrew or Sacred History. Volitional.
11. General Reviews in January and April.

### "Trevecca's" Birth Date

The formal birthday of Trevecca "Nazarene" College (a name given in 1935 after many a trial and test of courage) was November 5, 1901. It was convened in the Pentecostal Alliance Headquarters Building, on the third floor of the old Hynes School. Twenty-five students matriculated, the first one of which was young William Tidwell, who was accepted into membership a few weeks later and became one of the most outstanding graduates of the early years. The name of the new school indicates the broadening scope of education—from Christian Worker's Training School to Pentecostal Literary and Bible Training School. More than a narrow Bible curriculum would be provided in order to understand the Bible and be able to use it effectively (Z.O. 11-18-09).

The school was not open to the public generally but to those who were seriously preparing for some definite Christian service. The terms were six months long, giving an extended time for evangelism in the summer and harvesting the crops. Entrance requirements were very simple, not much more than a reasonable assurance of personal dedication to

**From the columns of**
**ZION'S OUTLOOK 1902**

The advertisement on the opposite page appeared in the weekly paper in one form or another announcing the opening of School.

*It is interesting to note the objective of the Bible School. In 1902, many young men and women were ill-prepared for Christian work. Indeed, some could hardly read or write. Whatever might be their needs, J. O. McClurkan and his early corps of teachers proposed to give them education, training and how to become good missionaries, preachers and evangelists. The advertisement stresses "'The Bible Training School—is the result of a long-felt need."*

*In this advertisement, only seven men and women are named as instructors and teachers. It is probable that little or no salaries were paid. For the most part it was a cause that all believed to be centered in God's will. For a second year institution the list of subjects to be taught was broad and well-fitted to those early students in the holiness movement.*

*Possibly, the greatest point revealed in the advertisement was the un-heard of price of $6.00 per month for board and free tuition. All students were to work about the premises, dusting, sweeping and assisting in the dining room work. History tell us that the McClurkan family lived closely with students and had the same meals served to them as served to the students. Indeed, it was a family group. All were treated with kindness and all shared in the blessed fellowship of President J. O. McClurkan.*

# BIBLE and PENTECOSTAL TRAINING SCHOOL

## Session begins Oct, 20, 1902

Including a Thorough and Practical Course in the

**COMMON AND ENGLISH BRANCHES**

Also a Special Course in

ASTONOMY, PHYSICS, GREEK, SPANISH and MUSIC

LECTURES by Experienced Workers will be given the Students Three Times per Week.

### OBJECT.

The object of this school is to better equip fur the home and foreign field Christian men and women who need and desire a better knowledge of God's word.

The great religious awakening known as the Holiness Movement has thrust to the front a body of devout young men and women who desire to engage in missionary and evangelistic work. They are badly needed for the extending and conserving of the work, both in the home and foreign fields. Many of these who wish to enter the work are sorely in need of training along such lines as will best eqoip them for soulwinniog. A regular college course, if desirable, is not practicable in the case of all. Then again, there is a special course of training required for the delicate, grave and difficult problems with which every "Eleventh Hour Laborer" has to deal.

To meet this demand a thorough and practical English course has been outlined.

The Bible Training School, at Nashville, is the result of a long-felt need. Quite a number of our young people attended the school last winter. Some of them are preparing for the foreign field, while others are seeking better equipment for doing evangelistic and mission work at home. They have the advantages of both theoretical and practical training, besides taking the course of study which they most need. They hold services in mission halls, prisons, poor-houses, and on the streets, in fact everywhere that they find an open door for usefulness. The course of study is adapted to the needs of the individual pupil; so that none need fear to enter on account of having had but little schooling, as much of the study is of a primary character, and yet there is an abundance of work laid out for those who have had better advantages.

### OFFICERS.

J. O. McClurkan.....President.
Elmer E. Van Ness..... Secretary.

### INSTRUCTORS.

Bible, Theology, Biblical History, Astrooomy, General History .....J. O. McClurkan.
Grammar, Physics, Physical Geography .....Elmer E. Van Ness.
Arithmetic, Physiology, Geography .....E. C. Sanders.
U. S. History, Rhetoric and Composition, Spelling ....Miss Mattie Staley.
Voice Culture, Reading, Literature .....Mrs. A. S. Ransom.
Vocal Music..... E. H. Welburn.
Instrumental Music.....Mrs. J. T. Benson.
Greek, Spanish

### COURSE OF STUDY.

For students who have but little knowledge of the common branches class A has been arranged.

Class A.

| | |
|---|---|
| Grammar | 6 months |
| Arithmetic | 6 " |
| U. S. History | 3 " |
| Reading and Spelling | 3 " |
| Descriptive Geography | 3 " |
| Physiology | 3 " |

The above classes will recite daily, except reading and spelling, which will recite semi weekly.

Class B.

For those who have common school education,

| | |
|---|---|
| Advanced Grammar | 3 months |
| Rhetoric and composition | 3 " |
| Advanced Arithmetic | 3 " |
| Physical Geography | 3 " |
| History of the World | 4 " |
| Biblical History | 2 " |

Class C.

For the more advanced.

| | |
|---|---|
| Astronomy | 3 months |
| Physics | 3 " |
| Greek | 6 " |
| Spanish | 6 " |

Voice culture and vocal music for all grades. Literature and reading will be conducted in such a way as to be interesting and very helpfol to the student preparing for the field.

Students are allowed freedom in choice of subjects pursued.

All students are expected to take the Bible work, which will be thorough and practical, and so arranged as to best equip the individual student for his chosen work, whether preparing to be a lay worker, evangelist or foreign missionary.

### TERM.

The term will begin October 10th, and will continue six months. If possible be here at the opening, and thus start with the first lessons; however, if it is not possible to be here for the opening, come for even a few months, as you will find at any time classes that will suit your needs. The practical training alone will be worth the time and expense.

### EXPENSES.

Tuition free.

Incidental fee, $3.00 for term of six months.

Board in clubs can be secured as low as $6.00 per month.

Regular board in the Mission building, with J. O. McClurkan's family, $10.00 per month.

### LAUNDRY.

A room is provided where the ladies can do their own laundry work.

### CERTIFICATE OF GRADUATION

Will be given to all students who complete the course, and pass the examination.

### RULES.

1. Personal articles. Provide yourself with comb brush and towels. Each student is expected to bring sheets, pillow and slips, with necessary covering for winter use.

2. Students are expected to take care of their own room and assist, if necessary, in the general housework, such as dusting, sweeping and dining-room work. This work is very light.

For further information, address

J. O. McCLURKAN,
Nashville, Tenn.

**Cor. Jo Johnston Ave. and Summer St., NASHVILLE, TENN.**

God and a sense of call to service. No denominational affiliation was necessary and any denomination was free to send its student. Most of them were poor and had to work in order to take advantage of the school's offerings.

### Faith School

McClurkan had no financial backing. He seemed to have been an idealist when it came to paying the bills that were necessary in order to run his work. If God wanted a thing done, McClurkan seemed to think, he would inspire people to pick up the tab and they usually did. This attitude reflects his "Eleventh Hour" philosophy. He was not disappointed in his friends. They were "holding up his hands" as Moses's hands were held up because they believed in the man and what he was doing. There is some indication that the Hynes School building had been paid for by someone able to do so. Therefore the cost of the building did not add to the student's bills. "Some of these youthful soldiers of the cross had had but few educational advantages. They had been cradled in poverty" (TNC Bulletin, 13th annual). These were students who could pay nothing but were not turned away. Money was needed for remodeling and scholarships. *Zion's Outlook* (and later, *The Living Water*) carried reminders—even pleas—for donations for these needs (Z.O., 11-7-01, p. 9; 5-30-01, p. 8).

### The Mission Bible School

The first year of the Pentecostal Literary and Bible Training School was lived in the dynamic, exciting atmosphere of the Pentecostal Mission life. Just before the second year's work was to begin a more elaborate advertisement appeared in *Zion's Outlook*. Notice the new name of the school as indicated in the advertisement on the preceding page.

(See Appendix for further very interesting details of the purpose, levels of instruction, length of the courses, expenses, rules, etc.).

Very little is recorded about the "vital statistics" of the Training School during the period between 1901 and 1905. But the interesting developments taking place in the parent body of the school bore directly or indirectly on its life and character.

### The Missions "Week-day School"

It must be kept in mind that during these first years the school could not be distinguished as a separate entity from the Pentecostal Mission. Perhaps the analogy of a Sunday school's relationship to the church that runs it would describe the relationship of the Training School to the Mission. The same General Committee directed both.

In 1904, the need for larger quarters became obvious. On December 29, 1904, a called meeting of the Pentecostal Mission General Committee convened in the Mission Chapel to discuss the matter. The committee approved a plan to exchange the Hynes Building for a property owned by "Bro. J. H. Yeaman," on 125—4th Avenue North behind the Ryman Auditorium which had been built for religious and civic events in 1892. A Trustee Committee to carry out this plan was appointed: Tim Moore, John T. Benson, and Arthur Ransom (M. 12-29-04, p. 75).

### Going Up-Town

The *Living Water* of January 19, 1905, is full of information and exhortation about the results of the committee work. The Yeaman building was a single story structure obviously of fairly good quality, judging from the pictures showing an attractive window construction and arched lines on the street level. But it would need two more floors to serve the complex needs of the Pentecostal Mission and Training School. Yeaman agreed to sell the Fourth Avenue property for $13,500. Yeaman accepted the Hynes building as payment of the $6500. The remaining $8700 was borrowed from Vanderbilt University.

It was necessary to put a second mortgage on the building to do what the building needed. The three faithful Trustees signed for it. The Mission would erect and finish the building of the addition, and the school would make interest payments and insurance and keep repairs up-to-date. Should the Mission wish to sell, it would refund to the school any money paid out. Provision was also made for any other pastor taking over in the event McClurkan ceased to be pastor. Whoever would be pastor would be allowed as many as four rooms should he desire them. An assistant pastor would also be given room in the building (L.W. 9-14-05, pp. 1, 16).

The move to the downtown location marked another "birthday" for the school, in a sense. For the first time the school was an entity to be considered and to be required to assume responsibilities. Its growing size and importance to the Mission made a change of location imperative. The school did not follow the Mission but the Mission, now, needed to follow the school. The metamorphosis taking place revealed a depth and adaptability in the leader, J. O. McClurkan, that marked him the genius that he proved to be. Not highly educated, in the formal sense, himself, he transcended his own limitations and, most important, transcended the shallow, narrow limitations imposed by "The Eleventh Hour Movement," though he never forsook the urgency

f that movement. Education needed to be more horough, more extensive, more "worldly" if the Christian servant was to meet the needs of his generation. To keep the school in "The Athens of the outh" became a principle with him as we shall see. He had a growing appreciation for academic excellence as well as evangelistic zeal.

### A Growing Educational Philosophy

An editorial from *The Living Water* reveals McClurkan's reasoning under the title, "An Important Step." He writes:

. . . after mature, prayerful consideration we have hought best to move to a much more desirable location. We do this.

First, because the present building is not in a suitable place for a permanent work, being surrounded by a Catholic, Jewish and colored population which of course affords us very little local material on which to work.

[Editorial comment: The reasoning reveals a major modification in the concept of the Pentecostal Mission philosophy which started out to be *among* the down and outers, the poor and needy and the minority groups shunned by the prevailing white middle-class society. It should not be assumed by this change that McClurkan's sense of mission and love for these people suffered and lost, but that in the light of the complex issues involved, he could achieve his purpose better by another method.]

Again we are straitened in our present quarters, to which we came chiefly on the account of securing such a large and commodius building at very little cost, but

*The student body in front of the 4th Avenue, North, Tabernacle, (Probably 1907)*

God and a sense of call to service. No denominational affiliation was necessary and any denomination was free to send its student. Most of them were poor and had to work in order to take advantage of the school's offerings.

### Faith School

McClurkan had no financial backing. He seemed to have been an idealist when it came to paying the bills that were necessary in order to run his work. If God wanted a thing done, McClurkan seemed to think, he would inspire people to pick up the tab and they usually did. This attitude reflects his "Eleventh Hour" philosophy. He was not disappointed in his friends. They were "holding up his hands" as Moses's hands were held up because they believed in the man and what he was doing. There is some indication that the Hynes School building had been paid for by someone able to do so. Therefore the cost of the building did not add to the student's bills. "Some of these youthful soldiers of the cross had had but few educational advantages. They had been cradled in poverty" (TNC Bulletin, 13th annual). These were students who could pay nothing but were not turned away. Money was needed for remodeling and scholarships. *Zion's Outlook* (and later, *The Living Water*) carried reminders—even pleas—for donations for these needs (Z.O., 11-7-01, p. 9; 5-30-01, p. 8).

### The Mission Bible School

The first year of the Pentecostal Literary and Bible Training School was lived in the dynamic, exciting atmosphere of the Pentecostal Mission life. Just before the second year's work was to begin a more elaborate advertisement appeared in *Zion's Outlook*. Notice the new name of the school as indicated in the advertisement on the preceding page.

(See Appendix for further very interesting details of the purpose, levels of instruction, length of the courses, expenses, rules, etc.).

Very little is recorded about the "vital statistics" of the Training School during the period between 1901 and 1905. But the interesting developments taking place in the parent body of the school bore directly or indirectly on its life and character.

### The Missions "Week-day School"

It must be kept in mind that during these first years the school could not be distinguished as a separate entity from the Pentecostal Mission. Perhaps the analogy of a Sunday school's relationship to the church that runs it would describe the relationship of the Training School to the Mission. The same General Committee directed both.

In 1904, the need for larger quarters became obvious. On December 29, 1904, a called meeting of the Pentecostal Mission General Committee convened in the Mission Chapel to discuss the matter. The committee approved a plan to exchange the Hynes Building for a property owned by "Bro. J. H. Yeaman," on 125—4th Avenue North behind the Ryman Auditorium which had been built for religious and civic events in 1892. A Trustee Committee to carry out this plan was appointed: Tim Moore, John T. Benson, and Arthur Ransom (M. 12-29-04, p. 75).

### Going Up-Town

The *Living Water* of January 19, 1905, is full of information and exhortation about the results of the committee work. The Yeaman building was a single story structure obviously of fairly good quality, judging from the pictures showing an attractive window construction and arched lines on the street level. But it would need two more floors to serve the complex needs of the Pentecostal Mission and Training School. Yeaman agreed to sell the Fourth Avenue property for $13,500. Yeaman accepted the Hynes building as payment of the $6500. The remaining $8700 was borrowed from Vanderbilt University.

It was necessary to put a second mortgage on the building to do what the building needed. The three faithful Trustees signed for it. The Mission would erect and finish the building of the addition, and the school would make interest payments and insurance and keep repairs up-to-date. Should the Mission wish to sell, it would refund to the school any money paid out. Provision was also made for any other pastor taking over in the event McClurkan ceased to be pastor. Whoever would be pastor would be allowed as many as four rooms should he desire them. An assistant pastor would also be given room in the building (L.W. 9-14-05, pp. 1, 16).

The move to the downtown location marked another "birthday" for the school, in a sense. For the first time the school was an entity to be considered and to be required to assume responsibilities. Its growing size and importance to the Mission made a change of location imperative. The school did not follow the Mission but the Mission, now, needed to follow the school. The metamorphosis taking place revealed a depth and adaptability in the leader, J. O. McClurkan, that marked him the genius that he proved to be. Not highly educated, in the formal sense, himself, he transcended his own limitations and, most important, transcended the shallow, narrow limitations imposed by "The Eleventh Hour Movement," though he never forsook the urgency

of that movement. Education needed to be more thorough, more extensive, more "worldly" if the Christian servant was to meet the needs of his generation. To keep the school in "The Athens of the South" became a principle with him as we shall see. He had a growing appreciation for academic excellence as well as evangelistic zeal.

### A Growing Educational Philosophy

An editorial from *The Living Water* reveals McClurkan's reasoning under the title, "An Important Step." He writes:

. . . after mature, prayerful consideration we have thought best to move to a much more desirable location. We do this,

First, because the present building is not in a suitable place for a permanent work, being surrounded by a Catholic, Jewish and colored population which of course affords us very little local material on which to work.

[Editorial comment: The reasoning reveals a major modification in the concept of the Pentecostal Mission philosophy which started out to be *among* the down and outers, the poor and needy and the minority groups shunned by the prevailing white middle-class society. It should not be assumed by this change that McClurkan's sense of mission and love for these people suffered and lost, but that in the light of the complex issues involved, he could achieve his purpose better by another method.]

Again we are straitened in our present quarters, to which we came chiefly on the account of securing such a large and commodius building at very little cost, but

*The student body in front of the 4th Avenue, North, Tabernacle, (Probably 1907)*

now we have not sufficient room.

Furthermore, we have a rare opportunity of securing a central location at a reasonable price where we have quite a building to begin with and plenty of room to build thereon as our needs demand. We have just purchased this new property, putting the old building in as part payment and we are planning to enlarge the work and push it with an intensity hitherto unknown.

Nashville is the geographical and logical center of the religious work of the South. Several denominations have their headquarters here; schools, colleges and churches abound and from this Athens of the South influences are going forth that are shaping the destiny of many. . . . We want to see a strong central work here that will not only be a blessing to this city, but will be a distributing point, from which hundreds of trained workers will be sent for the evangelization of the world.

We now have the opportunity to build in connection with our New Tabernacle a second story department for the training school. It can be built in this way for less than half what it would cost elsewhere. The Mission . . . will contribute half the funds necessary for the Bible School building. . . . More than seventy students enrolled this session. Shall we not arise and build . . . ? (L.W., 1-19-05, p. 8). Seats for the Pentecostal Tabernacle were obtained from the Ryman Auditorium, October 3, 1906.

The enlarging scope of training in the school should be noted. Not only would the training include instruction "adapted to the peculiar needs of Eleventh Hour workers," but literary demands would be met by a "Common English" course and a "Normal Course" for those who would expect to spend part of their time in teaching. "This course includes nearly all the subjects taught in our first-class colleges."

Nashville, long noted as a city of schools and churches, the "Athens of the South," is a beautiful city of nearly 120,000 inhabitants. Besides having an excellent city school system, many of the greatest educational institutions in the South are located here. Carnegie City Library, to which students will have free access, is only a few minutes walk from our school building. On that account, eminent educators and the most noted religionists are drawn thither, and the student has advantages of attending lectures, assemblies, conventions, etc., of which he would be deprived if the school were located in a less important place (L.W., 9-14-05, p. 1, 10).

This does not sound like a retreat from life. It surely does not bear the marks of the provincialism so many current Bible institutes tended to exhibit.

### Beside the Ryman Auditorium

The fact that the new location of the Pentecostal Mission was directly behind and in the shadow of

*The Bible School student body and faculty (1910) in Front of the Pentecostal Tabernacle. Street is unpaved and street car rails are plainly in view.*

the Ryman Auditorium in which a veritable stream of cultural and religious events occurred should not be forgotten or dismissed as unimportant. The Ryman Auditorium has been very highly treasured by Nashville people since it was erected. (Even, today, the sentiment against tearing the old building down serves to delay that inevitable day.)

Sam Jones, the famous Southern Evangelist and Prohibition Advocate, came often to Nashville and the building of the Auditorium was occasioned by one of the campaigns he held in the city. Jones' close friend Thomas Ryman, a former riverboat captain, had acquired a fleet of steamships. The business brought him great wealth. He was converted to Christianity through the ministry of Sam Jones. Ryman then became interested in building a Tabernacle for religious and civic affairs and to be initiated by the next Jones' meeting.

In 1892 Ryman organized the business community and raised by public subscription enough to build the Auditorium. It was rushed to completion by May 4 to house the May Festival of Music. On May 14, Sam Jones opened his revival. Almost every year Jones held revivals in the building, and finally organized the city businessmen to raise enough money to put in the galleries (W.W., p. 298).

Sam Jones was very popular in Nashville and the South. His last few years were spent in the Southland because he felt the people there were more responsive to his message. They were people "dear to his heart." His major theme was Sabbath observance, municipal reform and prohibition, and he thundered out against "an emerging industrialization and urban American society." The uptown church catered to the needs of the wealthy but the intellectual approach did little to help the poor in Nashville.

But it was in the area of Perfectionism that his troubles with the Methodist Church arose. Being a Methodist, he was under some constraint to follow the order of evangelistic ministry. The doctrine of holiness was not as important as the fact that he was not subservient to that control. He was ambivalent concerning sanctification but strong enough in his position to gain him a close friendship with B. F. Haynes, as we have seen. *The Nashville Banner* (March 26, 1902, p. 2; and *American*, March 5, 1900, p. 3) quoted him as saying, "We need the enthusiasm of these holiness folk. Why, one of them fellers will shout 'hallelujah' if you drop a ten pound weight on his foot. He's bound to have religion." The *Banner* reported two distinct altar invitations in the Jones' meetings at the Tabernacle. The first was for those Christians who wanted this power, i.e., the Holy Spirit; then later sinners were invited to confess their sins (Harold Slith, Thesis).

### Sam Jones—"Holiness Preacher"

In the Pentecostal Mission's *Zion Outlook* (2-21-01) McClurkan published a sermon by Sam Jones beginning on the front page and featuring a picture of the colorful evangelist. This sermon (included in this section) had been preached "four years ago in this city," putting it about 1897, and published first by B. F. Haynes in his paper. This puts the importance of the Jones' ministry in Nashville very close to the work of the Pentecostal Mission which would soon locate adjacent to the famed Ryman Tabernacle.

### A Striking Testimony

(. . . A sermon on the "Second Blessing," by Sam P. Jones, preached four years ago in this city. He chose for his text Psa. 15:2, and said:)

A man is never better than his heart. A clean heart is the need of every Christian man and woman. This should be the cry and plea and the earnest object of every believing child of God: 'Create in me a clean heart, O God!' Thank God that this is our privilege. Thank God that many people seek and obtain it. I don't care what you call it, whether the second or third or the thousandth blessing, it cleans out and cleans it up—purifies the heart, cleans up the life and thank God, so benign and wondrous and so needed a work of grace can be possessed by men and women. I welcome it under any name, and have a profound contempt for the spirit which would depreciate the people who possess it, or the great grace which has come to them.

You may say what you please about the holiness people, but I want to say this: I have never seen a holiness man that wasn't a Prohibitionist from his hat to his heels. I have never seen one who didn't vote for prohibition always and everywhere. I have never seen one that didn't fight liquor, card playing, and every phase and form of worldliness in the church. I have never seen a second blessing man or woman that believed in or gave card parties, indulged in punch slinging, went to the theatre, or dancing parties, or engaged in or encouraged any phase or form of the deviltry that is cursing the church today. I have never seen a second blessing man or woman that wouldn't pray anywhere and everywhere when called on, and that wasn't ready to stand up and testify for the Lord whenever opportunity offered. I never saw a second blessing person in my life, man or woman, at the head of a family, that didn't get down night and morning and pray for the children in that home and for God's guiding hand in all things pertaining to their sacred home responsibilities.

I will tell you another thing: I never saw a preacher in my life that was fighting the holiness crowd that wasn't a dead dog in his pulpit—can't bite. You may watch it. Every little preacher that you hear fighting the holiness people is a fellow that hasn't had a revival or a conversion in his ministry in years, unless he got somebody else to hold his meeting. God just won't honor any such a

preacher. You never see a man in the church who fights the holiness people, but what if you will search down far enough you will find him wrong in his life or rotten in his character.

I tell you another thing: Whenever you hear one of the sisters in the Church just pitching into these 'second blessing fanatics,' as she calls them, you may set it down she is one of them old gals that either has a punch bowl in her house, or she slips across to her neighbor and just 'takes little,' or leads in some form of worldliness.

Sometimes folks have said that I 'fit' the second blessing people. I want to say here and now, it is not true. I never do any such things. I don't fight 'em; I just trim 'em up sometimes like I do all the other gangs, and they need trimming just like the balance of you folks need trimming; and you will find that all the fellows that have got the blessing don't mind the trimming. The second blessing people are right in heart; some of them are wrong in the head. There are black sheep in that flock as well as in your flock. Some second blessing people, so called, haven't got the right spirit, and maybe don't live right. I can say this—such folks haven't got the second blessing, and if they ever had it, they have lost it. And I can say that some of the crowd that is everlastingly fighting the second blessing folks may have had the first blessing when they commenced the fight, but they have fought until they have lost the first blessing.

You have got to have a clean heart if you have a clean life, and God desires both; and yet some of you worldly gang in the church are whining: 'I just can't live without sin; I just have to sin every day: I am just a poor worm of the dust, and poor human nature is so frail that I can't live without sin.' Well, now, just tell me what sin is it you are compelled to commit every day? Just sit down and write it out on a piece of paper and look at it, and see which of the commandments you have got to break every day of your life? What sin or sins have you got to commit every day of your life? What a libel on your Savior! What a slander on the atoning blood of the Lamb! For what was the Lamb slain? Why did the crimson tide flow from the side of the Divine Innocence if it was not to cleanse us from all sin? Did He not come to save from sin? Where sin abounded, did not grace much more abound? No, brother, sister, thank God, it is false when you say that you have to sin; you sin because you want to sin, and you insult your Lord and misrepresent the atonement when you seek to cover your guilt or apologize for your love for something forbidden by pleading a necessity for sin.

Let's suppose a case: Here is a man who has a fine ten room house which he sells to a friend; makes him a deed in fee simple; receives the cash in payment and gives him the keys to 9 rooms but retains the one room. The buyer says, 'Well, hello, friend, didn't you say there were ten rooms in that house? Why don't you give me the key to the tenth room?' 'Oh,' says the other, 'I've got some snakes and lions and bears locked up in that room and I don't propose to turn that over to you.' 'Well, but didn't I buy the whole house; and didn't you deed it to me, and pledge yourself in the deed to deliver the same and to forever warrant and defend the title to the same to me; and do you suppose I am going to move my family into that house, one room of which is filled with snakes and lions and bears to endanger my family and the lives of my children?' Now, brethren, you know that would bust up the whole transaction on the spot. There ain't a man in Christendom that would stand any such a piece of fraud as that, and you know it, and yet there are lots of you folks that profess to make a full consecration, and with a heart thoroughly emptied to invite the Lord to enter and take full possession in all his cleansing power, and you know there is a nook or corner in your heart where you won't let him enter, and which he has never entered and can never enter because there in that sequestered nook of your nature you are nursing the hissing serpents of envy and jealousy. Roaming around in that dark region are the lions and bears of hate and malice and spite. You know as well as you know that you are living that there are tempers, carnal passions, and a thousand things unexpelled from your nature which keep your Lord from a full and absolute supremacy in your hearts. And yet you profess to have turned the whole thing over to him!

Oh, brethren and sisters, you have got to turn loose, laying everything on the Altar, and sweep out into the ocean of God's infinite love. Thank God that I ever did that. Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren. Never shall I forget an association with a holiness preacher down in a Georgia town a few years ago. That brother had preached this great blessing with all the earnestness and power of his soul. The tidal wave of salvation was sweeping over the people. He was urging a full and uncompromising consecration of all to God, and that accompanying supreme act of faith which procures the downpour of the Spirit in all his fullness. We were walking alone after one of the services had closed, and turning to me he said: 'Sam, why in the world, brother, don't you turn loose everything that lies between you and God's fullness and lay (illegible). I said: Brother, everything that stands between me and my God and the uttermost which he can do for me is not worth more than a nickel. I wouldn't give a nickel for anything under the burning sun that I wouldn't turn loose in a second that stands between me and God's fullness.' Brother P. said: 'Then Sam, you are just within one nickel of the blessing.' I replied, 'Well, a nickel shan't split such an important matter.' When I got back to church at the next service the meeting had commenced, and this brother was praying as I entered the church, and knelt down, and he truly had hold of the horns of the altar.

Such praying I never heard since I was born in the world. The very windows of heaven seemed open. I felt the very presence of my God; heaven and earth came together. It was a time of heart-searching, heart-emptying, heart-surrendering and heart-filling. At that meeting, in that solemn and never to be-forgotten hour, I turned loose the willows that overhung the banks, and swept out into the very midst of the ocean of God's infinite love; and

the joy of that moment lingers sweetly and ineffaceably today. Its memory and power have swept over the lapse of years, and it has been my solace in a thousand sorrows, my strength in a thousand struggles, my star of hope through a thousand nights, and like a sheen of glory will canopy with its light and peace and triumph my dying hour. Thank God, there is water enough in the River of Life to cleanse every heart from all sin (Z.O., 2-21-01, front page).

### Growing Up

This proximity to and congeniality with the city cultural and religious life made it understandable when McClurkan said:

"The movement has long since ceased to be local. Over one hundred pastors, missionaries and evangelists are now cooperating with the Mission." The new location downtown reflected this justifiable pride.

McClurkan continued:

An aggressive, holy ministry like this will win its way in any place. We need an army of people who are willing to walk the circuit for God. In some places the country is so densely populated that a missionary will not need to be burdened with even a horse. All over this land the homes are multiplying in which no Bible is ever read . . . Something must be done. The only solution which we see of the difficulty is for well-equipped, Spirit-taught Christian workers to be thrust forth in the power of the Spirit, witnessing in the homes, visiting the waste spaces and neglected fields as well as the populous centers, preaching in homes, in the little crossroad towns, country villages . . . as opportunity offers. Many a spreading oak would make an effective pulpit (L.W., 1-19-'05, p. 9).

In all of this, the non-denominational stance must not be forgotten. An editorial comment keeps this important fact in focus.

The Pentecostal Mission is not a church in the common acceptation of the term. Members of the various denominations are co-operating in the work. While this is true, there will be places, doubtless, where local congregations will be necessary for the preservation of the work, and these bodies can constitute a part of the Mission. Already a number of these independent churches have decided to affiliate with the Mission. This affords them a better channel for their foreign mission efforts and also a large fellowship in the homeland. We extend a hearty welcome to all Pentecostal churches who wish to co-operate with us in the work of worldwide evangelization (L.W., 1-19-'05).

Later in the year another statement is found.

The school is strictly non-sectarian in character. It is run in the interest of no particular church. Denominational lines are not drawn. Christ is exalted, rather than a sect. None need have any fear of an effort being made to proselyte them. We are one in Jesus (L. W., 9-14-05, p. 10).

The invitation to serious students went out as far as *The Living Water* went as the following:

### A Word To Those Wishing to Attend the Bible Training School

1. If you are sure that the Lord is calling you to a better preparation, make up your mind to take the course of study regardless of the difficulties. There will always be things in your way but you have to make up your mind to get some things out of the way and to triumph over what seems to be insuperable difficulties.

2. If you are content to let some hindrances keep you from school the probabilities are that you will never go through.

*The 1911 student body—Pentecostal Tabernacle.*

Settle it first in your heart. Would the Lord have me go? If so, trust Him to open the way and go ahead.

3. If you want to work your way through you might take the agency for "LIVING WATER" or our other Pentecostal publication. For every twenty subscribers you send us at one dollar per year, we will give you a month's board and lodging in the Training School.

4. From the days of Solomon until now "Much study is a weariness to the flesh" and you will be tempted, possibly severly tempted, to give up after you come to school. Determine to go through. It will take hard work and the grace of God, but the needs are urgent and we should do our best and offer to the Lord that that has cost us something (L. W., 9-14-05, p. 8).

### Sleepy Students

But McClurkan was not unaware of the very human problem among students of succumbing to lethargy and cheap excuses. His call for students was not "open" in the sense of admitting just anyone in order to fill the buildings and make good statistics. In fact, the high purpose of the school and the sacrificial cost to both constituency and student made it easy to discourage the lazy student. Under the heading "I Want to Attend a Bible Training School But . . ." he wrote;

> . . . in numerous cases the failure to attend is want of energy, push, grit, courage and faith in God. . . . Others have a desire for needed equipment but are lacking in the energy necessary to obtain it. Even if someone were to come along and pay all their expenses they would still be too lazy to study and would drone their way through school (L. W., 7-26-1906, p. 8).

By October 4, 1905, a three-story brick building was ready. It was 173 feet long, 70 feet in width. "Everything is new and clean, and up-to-date fixtures will be used on the interior, such as electric lights, bathrooms, laundry, dustless blackboards, maps, instruments, etc." (L. W., 9-14-1905).

### In The Pentecostal Tabernacle

One can sense in the records the excitement of the Mission and student body as they prepared the new building, allocated space in it and moved in. In it was enough room for the parsonage, for the printing and book departments and sales area. Quarters for the Bible School were located on the second and third floors. The "parsonage" was on the second floor. The Pentecostal Tabernacle occupied the street floor. The 125 4th Avenue North location put the Mission and its Training School in the cross-roads of Nashville's life (Darda, 1951, p. 3).

By the 1905-06 year over eighty students from fifteen denominations were enrolled. The extant student body pictures from these early years show a mature and serious group, paying dearly for the privilege of education and treasuring the hours spent in its getting (L. W., 10-11-1906, p. 12).

### A Proposal by the Church of the Nazarene

The strictly college affairs will be interrupted for the moment by a new stream of events having crucial bearing on the history of the Bible Training School. The stream of events had to do with two related problems, money and denominationalism. The link between these two was simple—a denomination could help to pay bills piling up without let-up.

The Mission affairs had grown "like Topsy." In earlier, simpler days McClurkan could assume that his faithful "side-men" could and would get the finances together to keep the business solvent. John T. Benson, Jr., in his interesting book tells about the way it worked.

> Brother McClurkan was mild about money raising. I recall my father once telling about Brother McClurkan's quiet way of raising money. Time after time, Brother McClurkan would come and say, "John, I plan to have Brother So and So to hold a series of meetings in the Tabernacle. Father was a hardheaded businessman. He made no financial obligations unless he knew where the money was coming from. 'Well, Parson, the meeting is great, but where are you going to get the money?' Then Father said that Brother McClurkan would look a little sheepish, embarrassed and a bit shamed that such a harsh reality as money had been brought up. Apologetically, he would say, 'Well, John, we'll get the money some way.' It appeared that money was an unpleasant subject with Brother McClurkan. Father said, 'Parson always got the money' (Benson, p. 12-13).

### A Growing "Family" to Feed

The Pentecostal Mission was functioning as a Church but it was not a Church. In spite of its conviction that an independent form was most in keeping with its purpose, and a minimum of organization the best way to operate, the very complexity of "keeping house" with so many "children" to care for drove the Mission to "law and order." They found themselves the focal center for an every expanding work in the south. Leaders for each new congregation had to be found and integrated into the whole. Simple houses for worship, and "sheds" and tents for camp meetings with adequate seating became necessities. Conventions cost time and money. A growing missionary program required high finance to maintain. By 1910, twenty-two missionaries had to be sent, equipped, supported and cared for in the event of sickness.

There were also the large publishing program, and the paper, the *Living Water*, which had to be subsidized. And, pulling on the purse strings with greater and greater urgency was the Training School, so essential to the ongoing of the whole enterprise, Ministerial students paid no tuition, yet the largest percentage of the students were training for the ministry. Board and room was one-half that charged by the cheapest rooming houses in the area, $2.50. The faithful "inner committee"—Benson, Thompson, Ransom, Tim Moore—stood behind the scenes, working the financial ropes, laying their own lives and money on the line.

And buildings had to be made available and kept in repair for all of this. No task for fearful men. But they were becoming aware of the fact that a larger constituency would make a larger mission possible. In a 1906 meeting, Mr. Yeaman introduced a resolution proposing that the mission join the Nazarene Church since the people in the mission expected to belong to a denomination. John T. Benson tabled the motion. It was eventually defeated. Union was not acceptable yet. This episode probably had a bearing on an estrangement developing between Yeaman and the Pentecostal Mission.

### The Small Cloud

Appearing in the distance was a "cloud about the size of a man's hand" extending an arm in McClurkan's direction. The Pentecostal Church of the Nazarene had been gathering in orphan groups across the United States.

In 1895 Phineas Bresee's Los Angeles group became the "First Church of the Nazarene." In the East an "Association of Pentecostal Churches of America" formed from a number of smaller groups. Mergers of small, independent holiness bodies were taking place in numbers of sections of the United States. The story in brief is told in the Historical Section of any recent *Manual* of the Church of the Nazarene. A detailed and valuable account is told in Timothy Smith's definitive study, *Called Unto Holiness.*

McClurkan was well informed about this development. Nazarene preachers had come into the mid South and warm friendships had united the hearts of McClurkan and some of these men. Many times revival meetings were conducted with McClurkan and Nazarene evangelists preaching together.

An interesting exchange of letters is on file between McClurkan and Bresee that is well worth including in this chronicle for its significance to the Trevecca story. In it we learn from these men about their own thinking and spirit. Allusions to these two letters and excerpts from them are included in *Called Unto Holiness*, and some unpublished theses written by others refer to them. Both manuscripts and the "decoded" form is reproduced in this work.

**(Letter Reproduced as Written)**

Nashville, Tenn.
January 1st, '07

Mr. F. P. Breesee,
Los Angeles, California

Dear Bro. Breesee:

Greetings in the name of the Lord. Things are moving along about as usual in the South. We have written for one of your Manuals, but haven't as yet received it. We have longed to see a movement of sufficient breath, and Spiritual force to embrace the Pentecostal people of the different temperments, and denominational bias. Our Mission is organized on this basis, but we need to form congregations if we follow up the work systematically, and we have been looking around for other kindred spirits, with whom we might affiliate in such an organization. The Church of the Nazarene comes nearer our ideal than any other which we know, and yet there may be difficulties that would not be easily removed in the way of our union. The name is a small matter, and so far as we are concerned, we are not particular about having any of our name in the united body, but it seems to us that yours is too long, could we not have a more simple appellation, as there is but one Church composed of all believers, might it not be well to recognize this fact in adopting some simple term, which would distinguish us from other bodies of Christians. Again our Missionary movement is quite an interest, we now have 28 Missionaries on the field, with others under appointment to go. How could this matter be adjusted? It has occurred to us that possibly our work has been peculiarly matters purely local, but when it comes to doctrinal statements and the general plan of work, we think that it had better be controlled by the entire body.

Third, as to doctrinal statement. The vast majority of our people are Arminian in their views, but we believe that we can accomplish the best results by working on a broader basis of doctrinal agreement that either of the two great ecclesiastical systems now extant. Neither the extreme statements of Calvinism or Arminianism produce the best type of character. Our candid judgment is that the holiness movement as a body would be strengthened by a little more emphasis being put upon Grace. In our zeal to arouse a worldly church we have stressed works to such an extent that the Grace side has been neglected. We believe there is more in the keeping power and faithfulness of God than many see. We need less theory and more practice, the world cares but little for our shibboleths, but a symmetrical holy life will always command respect.

With regard to sanctification we teach that we enter the sanctified life through consecration and faith, and then follows the perfecting of the character, the former an act, the latter a process. The sanctified life is synony-

mous with the Bible phrases "perfect heart" or "pure heart." We believe that there has not been enough teaching as to what follows sanctification, and as a result many sincere and devout people are confused as to the distinction between humanity and sin. If a holiness work is to become permanent one must avoid under-rating or over-rating these various processes of grace. It is not difficult to get people to profess beyond where they live and this will seriously cripple the work, for the community will judge us by the stern law of facts, hence the great need of careful discriminating teaching as to doctrine.

The above crude outline will give you an idea of the drift of our thought. What we desire is this: A statement narrow enough to include the essential features of entire consecration and cleansing, and broad enough to embrace all who believe we can have a pure and perfect heart and live a sanctified life.

We have organized only a few congregations in the Pentecostal Mission. We represent quite an interest and could set in order a goodly number of congregations in a short while were we so disposed. There has been so little unity of action as to organization among the Pentecostal people at large that we have held together chiefly as an inspiration and fellowship rather than by organization. But it seems to us now that we are at the parting of the way and that must we either affiliate with the most spiritual organizations in the field among the older denominations, or we must make one of our own. Independentism is exposed to too many dangers. Our hearts yearn for fellowship with Pentecostal people on a broad scriptural basis stated as nearly as possible in Bible language. This would appeal to the devout of every temperament and school of thought. It does seem to us my dear brother that if kindred spirits all over the land would unite in hand and heart we could soon cover this country with centers of Pentecostal Evangelism that would be a mighty power for good.

We believe that holiness churches started during the past 28 years are too narrow to do this work, they lack in both depth of teaching and breadth of thought. We want something that embraces all the essential features of the holiness Church plus every advantage that comes to us from wider outlooks than some of these devout brethren had. We say this with all respect to these Holy men, but we have more light and must walk in it.

Our Missionary work is prospering, we have about twenty-five missionaries now, with the prospect of some ten more within the next year. It would be a blessed thing to get this interest unified.

We like your spirit and we long for a larger fellowship with those engaged in a similar work with us and in answer to your kind request that we write you frankly our convictions, we send this letter.

May the Lord graciously bless you in every way. Ephesians 3:14-21.

Affectionately Yours,
J. O. McClurkan

Los Angeles, Cal. August 1st, 1907
Rev. J. O. McClurkan
My Dear Brother

Your good letter came duly to hand. I am very glad to hear from you directly, as I have known your name for some time.

What you say as to necessity of things as to organization has been in our mind and heart from the beginning. A doctrinal basis of necessary belief should be very simple and embrace what is essential to holiness. All not essential to holiness should be relegated to personal liberty. We mean by 'personal liberty' in belief, that a person has a right to hold it and to recognize the same right in another to believe in this theory may be safely, and should be, relegated to individual liberty and is not sufficiently important to be our real message(?). We have acted upon the conviction that the grand dispensational truth, that which makes us a dispensation, is that Jesus Christ baptizes believers with the Holy Spirit, sanctifying and empowering them. Our unity is in the simplicity of necessary belief and the perfect liberty in reference to all other truth. All can agree on holiness, without which no man shall see the Lord, and preach it and testify it, until nothing can keep up with it, and all can agree in it and agree that every one shall think for himself and not for others on things not essential to holiness. This I understand to be the gist of what you say, and in the platform on which we stand and from which we work.

As to organization I ask(ed) the Publishing House to send you the Manual. We agreed [illegible handwriting] churches agreed to some slight modification to unite the notions of some extreme congregationalists who are in the Association of Pentecostal Churches and they have become the most enthusiastic of all. They felt they needed for efficiency an organization sufficiently connected so there could be full combination and responsibility of all the parts. They sought this in union with us. We have prayerfully and carefully sought all the liberty possible for the individual Churches with a bond of connection strong enough to make us one, and thus multiply our possibilities. As to undenominational work—much no doubt can be done for a little, but it must pass away soon. Those who seek wide and lasting results must organize and by working(?) together build strongly for Him who has called us. I believe the Lord is showing the Church and their leaders this necessity. I am just in receipt of a letter from Rev. H. C. Morrison in which he says that there are many individual Churches in the South that should be in this union with us. He is to preach for the Annual meeting of these churches in Texas. He will be pleased(?) with our approval to urge them the going into the general union. I believe we are on the verge of a general union of all the holiness Churches who are *real* and care more for the grand truth than for some notion, or prejudice or side issue or interpretation. This evidently must be the ground of union—in the great essential unity, in non-essentials, liberty. No one can tell how glad I would be for you and your people to come in and for us all to join hands and by our united faith and multiplied power stretch out our hands to fill the

earth with full salvation. I shall be glad to hear from you. With much love to all I remain

Yours very truly, P. F. Bresee

### Tolerance

The heart of the correspondence seems to be focalized in the statement made by Bresee which he seemed to feel echoed McClurkan's own views and which would resolve the uneasiness between them, "any truth about which there can be two theories, and a person can be holy and believe either theory, may be safely, and should be, relegated to individual liberty."

These letters were exchanged preliminary to the gathering together of the several holiness groups which united to form the Pentecostal Church of the Nazarene in a great meeting planned to be held in Chicago, October 10, 1907. This was to consummate and celebrate the union of the west (Church of the Nazarene) and east (the Association of the Pentecostal Churches of America). An entire issue of *The Nazarene Messenger*, a periodical circulated by these bodies, was devoted to publicizing this event with informative and definitive articles regarding the "faith and order" of the new church.

In the notice was an invitation to other smaller bodies to enter into correspondence with P. F. Bresee, or others on the Commission, and arrange to send delegates to the convention (NM., 7-4-'07, p. 2).

### Organized Holiness

In this issue are articles on "Reasons for Believing in Organized Holiness," the first of several to be found in *The Messenger* during its life and continuing in the *Herald of Holiness* when it became the official organ of the church.

Among the articles in *The Messenger* is this significant doctrinal statement:

> The doctrines that the Pentecostal Churches particularly stand for are those relating to man's present and final salvation. On all other questions personal liberty is given the individual. . . .
>
> First . . . is justification; this is received by faith. . . . The next . . . is entire sanctification . . . by faith. Of the several names it is nothing more nor less than *a heart cleansed from all sin and filled with pure love to God and man*. . . . Following this experience, we urge a constant growth in grace (H. B. Hosely).

P. F. Bresee, in an article entitled, "History of the Church of the Nazarene," said in part,

> This church is not different from other churches in general statements of doctrine, but it believes in the reality of the truths stated in the creed, and insists not only upon the belief of the truth but in the knowing of the reality of the transforming power of the Spirit of God . . . *This is the doctrinal peculiarity of the Church of the Nazarene—it believes in the incarnation of the truth by the Holy Spirit in human hearts* (N. M., 7-4-07, P. F. Bresee).

### Chicago Meeting—Pentecostal Church of the Nazarene

The Nazarene "Steering Committee" had invited the Pentecostal Mission to send a Fraternal Delegation to the Chicago conclave. McClurkan explained this invitation to his executive committee October 2, 1907. He also read to them the exchange of letters between himself and P. F. Bresee which, apparently, they knew nothing about. The Minutes say that McClurkan "set forth his personal views" which were, obviously, some reluctance to surrender to any denomination so long as it could be avoided.

The Holiness Union had also invited the Pentecostal Mission to send a Fraternal delegation to Louisville, Kentucky, for its Convocation October 23 to 26. McClurkan was asked to appoint committees to attend these important meetings. In a later session of the October 2 board meeting, McClurkan was to appoint a Chicago delegation unless he himself could go (M. 10-2-07, pp. 3-5).

### Reluctant

The names of those who attended the 1907 Chicago Nazarene Assembly were not recorded, nor was there any report of the meeting. We must assume that relations between the Nazarenes and the Mission delegation were friendly but inconclusive.

A year later, 1908, on the invitation of the Pentecostal Church of the Nazarene a Pentecostal Mission delegation went to Pilot Point, Texas, to "spy out the land" again. In 1907 the East and West joined hands. In 1908 North and South added their hands. The Nazarene church was truly national, now.

Those elected to the delegation were: J. O. McClurkan, A. S. Ranson, John T. Benson, E. W. Thompson, B. E. Scott, S. W. McGowan, and T. H. Moore. It is presumed all attended. On November 25, 1908; this committee read its report to the home board. "1st, we find that they are not sufficiently committed to the doctrine of the Lord's pre-millennial return, and, we seriously question the scripturalness of ordaining women as elders as their custom is." But the door was left open by the burgeoning Nazarene Church which could afford to remain open and also by the timid Mission fearing to go in.

The question comes to us that cannot be escaped: why did these men return without having established some kind of a plan for détente? And why were

these two particular issues said to be the reason for the failure? Surely, one could believe either pre or post millennialism as well as endure the ordination of women and still be personally holy. And more important than these questions, was it McClurkan who permitted these matters to draw him back from union with the Church of the Nazarene? These questions need to be considered as an understanding of the events of the next few years is attempted.

The decision to unite with the Church of the Nazarene was an agonizing one not because there was any personal antagonism or even a serious doctrinal problem involved, but for reasons that touch much deeper issues—issues that were matters of conviction and emotion.

### Issues to Consider

The broad outline of the merger matter can be laid out and considered.

1. The McClurkan work had taken shape in the Eleventh Hour Movement. The conviction was deep and strong that the coming of the Lord was near. What was done must be done quickly. The exuberance of the anticipation of the dawning Millennium coming down out of the sky with Christ ruling the world as its King overshadowed every other Christian interest. Special adaptations of church order they believed were ordained by God for this final hour of service. Certainly, there was no time for denomination building. The "Bride" would be gathered from every denomination. This movement looked away from the world, to its end—and the first steps of the Millennial Kingdom soon to come.

2. The Holiness Movement had swept over the land and this movement also was concerned more with interdenominational fellowship than in limiting the dynamic of the Holy Spirit to any organizational order. Holiness was bigger than any church. The Holy Spirit could not be corralled in anyone's corner. The exuberance of a "Pentecostal" explosion of evangelism and victory for the Church made the leaders of this movement largely post-millennial in hope, i.e., since the Holy Spirit had come the power of the Gospel was expected to bring the world to its knees before Christ as its King. The Church Militant had a job to do that the gates of hell could not defeat.

3. But, the very growth of the Pentecostal Mission work was creating financial problems that a loosely organized fellowship could not handle. There were three possibilities open which the General Committee were time and again forced to consider. They could merge with some denomination. They could themselves become a denomination with all the organization involved or they could let their own far-flung responsibilities be picked up by local churches anywhere, thereby taking any control away from the Pentecostal Mission. There was just one choice they could not make and that was to ignore these choices. Several times the second alternative was voted in but they would back off from it because the responsibility was heavier than they could bear, and it violated the very premise on which they existed—non-sectarianism.

4. The fourth issue was the difficult one. Of all the denominations with which they could unite, the only likely one which could solve their financial problems was the Pentecostal Church of the Nazarene. It was picking up smaller holiness groups right and left. It was young but it had strong leaders who were very firm in their convictions. They were holiness people and that was important. The painfulness of the situation was that the Nazarenes did not need the Mission, but the Mission could not survive without the Nazarenes. Most cordial advances were made by the Nazarenes to the Mission and concessions made to it. But every time the marriage day would come near, the "shot-gun" feature would cool the love and the inevitable day of union would be put off. Who wants to surrender his autonomy and independence for any reason? The variety of "reasons" given for postponing the wedding seem to us today to be diversionary tactics, not real reasons. Apparently, the real issue, then, can be deduced. A small, vigorous, courageous, proud (in the right sense) people having achieved so much and believing so fundamentally in "unorganized holiness" is brought to its knees before a superior power which thundered the virtue of "Organized Holiness." This is the quick which had been hurt. To be forced to submit to the very structural "chains" which the Eleventh Hour Movement felt must be cast off in order to prepare for the coming of the Lord—this was the issue. This could account for the strange ways J. O. McClurkan acted in the matter. These ways will be recorded as the story unfolds.

### The Little School Grows

While the serious discussions were progressing about Church affiliation, the healthy little school was growing vigorously seemingly unaware of the problems. The new building on 4th Avenue North, which housed the school in 1905 proved to be too small in 1906. An adjoining property was purchased (deed dated, August 23, 1906) from Mrs. A. E. Gadsby and Miss Sallie J. Brown for $500.00. This was fantastically low even for 70 years ago. "It consisted of 77½ feet fronting on Fourth Avenue and extended to the rear to the west boundary of the alley approximately 173 feet. Of course, this property bounded the Tabernacle property on the north" (Benson, S29).

A girls' dormitory was to be built. The cost would be $3,600.00. Bertha Bruce, a student then, remembers living on the second floor and that the McClurkan family had quarters on the third floor. A dining room and gymnasium were on the ground floor. Enough room remained on these two plots to erect a third annex in 1910. In all probability some walls either touched or served adjacent buildings. Miss Bruce remembers that there were second and third story connections making it possible to go from one to the other.

New courses were offered each year as the obvious needs arose. Biblical studies could be better understood and utilized when supported by literary subjects such as English, history, and even the sciences. It was no coincidence that "Literary" preceded "Bible" in the name chosen by the founder for the updated edition of the Training School.

In a September 1908 report on the school under the title, "Observations of an Outsider," Mattie E. Arendell, a missionary from India, associated with another (unnamed) mission group but staying for a few weeks for refresher courses, writes for *Living Water:*

My first expression when I came in touch with this school was, Why do you not proclaim abroad the real greatness of this work? I have not found anywhere the broad, deep, extensive work, spiritually, and intellectually, ranging from the primary to the classic. No person, from the remote rural districts, with perhaps no education beyond the A, B, C's to the intellectually cultured class; but can find a perfect adjustment and teaching to meet their needs (L. W., 9-3-08, p. 7).

Miss Arendell continues:

Persons past forty years are not made to feel their great disadvantages in the primary grammar or spelling classes, but all feel a hearty, sympathetic and joyous spirit . . . and enter unembarrassed . . . without the feeling that they are "making dunces of themselves." There are no laws binding conscience or liberty; yet I have never witnessed more punctuality, regularity, and dignity, all bound only by the law of love.

She waxes lyrical as she goes on:

But the spiritual atmosphere! It is difficult for me to describe its purity, simplicity and freedom! No hard, strained morbidness could exist or could long remain under the wholesome, cheerful, broad but deep daily instruction given by dear Brother McClurkan in the noon Bible study class and in the regular prayer services. His rich experience, his gift of illuminating the Word to the hearts of his hearers, his wide reading and study of people, places, history and doctrine, make these noon hours intellectual treats as well as spiritual feasts. His sympathetic, gentle, optimistic spirit at once lifts up and cheers every life that comes into touch with him. Many come and bring their families for a stay in the school to have the advantages of these noonday and other Bible classes—all given in consecutive courses.

An impressive listing of 32 courses beyond the Basic Training courses are listed by Miss Arendell. While not strictly Liberal Arts it surely reflects such an interest. "I give a list of branches taught and advantages given the hungry after knowledge," she writes.

| | | |
|---|---|---|
| Bible. | Physiology. | Physical Culture. |
| Reading. | Greek. | Vocal Expression. |
| Spelling. | Stenography. | Church History. |
| Grammar. | Civil Government. | Vocal Music. |
| Arithmetic. | General History. | Organ and Piano. |
| Geography. | American Literature. | Botany. |
| Penmanship. | English Literature. | Latin. |
| U. S. History. | Physics. | Theology. |
| Physiology. | Astronomy. | Missions. |
| Physical Geography. | | Geology |
| Rhetoric. | | (L. W. 9-3-'08, p. 10) |
| Algebra. | | |
| Geometry. | | |

And lest this glowing report be interpreted as mere paid public relations for the school she closes the article thus: "all this has been in my heart for a long time, through no suggestion of any one, and not seeking the consent of any concerned, I feel it my duty and privilege to put this before you." (L.W., 9-3-08, p. 10).

### Still Interdenominational

Something of the theologically ecumenical spirit of the school as expressed by J. O. McClurkan is an eloquent commentary on the foundations of Trevecca College laid down in these early days. "The school is run strictly on interdenominational lines. The doctrines of no one sect are advocated. There is an honest endeavor to set forth the advantageous points in both the Calvinistic and Arminian systems of theology. We are thoroughly convinced that the best interest of the student demands that this be done (L. W., 6-24-09, pp. 1-2).

This is a summary of a statement published in 1906:

The school is not committed to either the Calvinistic or Arminian system of theology, but is eclectic, choosing the best from each of these two great doctrinal movements. *Pentecostal truth overleaps all denominational barriers and has its own system of teaching* (L. W., 7-26-06, p. 12).

### Arminian–Wesleyan–Calvinistic

It must not be supposed that by this is meant a careless, confused, compromising, and indefinite system of beliefs. McClurkan was not to be numbered among those who left an intellectual legacy to the church. That was not his purpose or calling. But, regardless of what one may wish to accept of his teaching, certainly it must be acknowledged to be intelligent and sensible, realistic and courageous. The great Augustine taught contradictory doctrines, e.g., sin as concupiscence and/or sin as perverted love, or salvation by the church's sacraments, baptism, or "by faith," or by divine decree. Wesley can be made to contradict himself. Great minds will not be shackled by the limitations of human logical systems. Some truths spill off the edge. This McClurkan seemed to see. He did not, usually, deal in "labels" which rob the mind of the need for thought. No position was accepted or rejected on the basis of some unexamined term. There were great religious, spiritual insights which Calvin, Arminius, and Wesley provided that belonged to any theology that had a right to call itself Christian. It was these that McClurkan sought to preserve and make a vital part of Christian experience.

### The New Name

### TREVECCA COLLEGE

The period during 1910 and 1911 marks another red-letter series of events in the history of the Pentecostal Literary and Bible Training School. In the summer of that year there appeared in the *Living Water* paper the following announcement, vibrant with ill-concealed excitement. Three major changes were at the threshold of a new day, and one significant far-reaching event.

The "changes" are listed in the "Important Notice" below: a growing school, a new name, a new building. The "Event" has to do with the movement toward a closer relationship with the Pentecostal Church of the Nazarene.

"An Important Notice"

(1) We are enlarging the Literary and Bible Training School. Several new departments are being added, hence (2) it becomes necessary to change the name to Trevecca College for Christian Workers. (3) For the third time in the history of the school, we are erecting another building, 40 feet wide, 110 feet long and three stories high, at an approximate cost of $4,000.00. (L. W., 8-11-10).

To accommodate the burgeoning school in 1910 a new three-story brick building was erected next to the older ones. It was "modern" in that it was equipped with "electric lights, bathrooms, laundry, dustless blackboards, maps, instruments, etc."

This was the third major physical change in the life of the Pentecostal Mission and the first time to erect a new building. It lay either next to the older one (125-4th Avenue) or within a few inches of it. In 1905, the original 4th Avenue building, it will be remembered, was enlarged by adding two floors for the use of the school. In 1906, an annex was erected beside it. Now, a third building was fitted on to the property and into the complex of buildings.

This building belonged to the Pentecostal Mission. It agreed to lease the two top floors to the college for ten years. The school received $2,000 to build those floors. The rental was free provided repairs were kept up and insurance provided.

There was one problem, of course. How was the necessary $4,000 to be raised to put up this third building? True to McClurkan's usual procedure he reasoned: if the work of God needs a building, go ahead and build it and do it "by faith." The school had no income. Tuition was free for ministerial students and most students were ministerial. They did pay $2.50 per week for board. The surplus from board income would not pay the faculty, let alone a new building. But most the teachers donated their services. McClurkan began to solicit funds from friends of the Mission. Miraculously the money did come in. During the fund raising McClurkan published a "One Dollar Proposition" plan. In several issues of the *Living Water* during 1911, one finds almost an entire page covered with squares about three-eighths of an inch in size. As the dollars came in, the squares were to be filled up. Amazingly, enough money came in to pay the debt.

### An Enlarged Curriculum

On November 10, 1910, a bold announcement appeared in the *Living Water*.

Trevecca College for Christian Workers,
A Literary, Missionary, and Bible Training School.

The Collegiate curriculum consists of the regular Literary, Scientific, and Classical courses. There is a preparatory Course for those not so well advanced.

There is a two-year Medical Course for Missionaries. In this course the lectures will be given by capable physicians of Nashville.

A course in Nursing will be under the direction of an experienced nurse, and students will be admitted to the lectures given in the Medical Department.

The Theological Course is comprehensive and practical. The Bible teaching is dispensational, topical, doctrinal, practical, spiritual (L. W., 10-10-10 Advertisement).

### A Four Year College

This announcement was significant of a real change in the structure of the school. By 1910, some of the students had finished everything the Literary and Bible Training School had to offer. They wanted regular college training, whether the credits earned in the Mission school could or could not be transferred to one of the city colleges. The fact remained that these students preferred staying with McClurkan if further work could be offered. Again, McClurkan was pushed by his students into a new level of education. The Training School would have to become a college. In 1910 the Bible School became a four-year college offering courses leading to the A. B., B. S., and B. L. degrees (S. S., pp. 75-76). It was based on the four-year standard of the University of Tennessee: a four-year college, a four-year high school and a Bible college. This justified the advertisement above (W. p. 32).

The *Living Water* announcement above indicates the scope and direction of the changes occurring. In the academic planning for this change a figure to be encountered in a very large way begins to aid McClurkan.

Chester E. Hardy, a vigorous, aggressive new personality from Alabama, had come to Nashville to take some courses at Vanderbilt University. In 1908 he had become a part-time teacher in McClurkan's Bible College. He now aided in the setting up of the new curriculum. It is possible that the new direction toward academic structure was in large measure the work of C. E. Hardy. He had taken a degree in medicine in the University of Tennessee in Memphis and he was very desirous of adding a strong medical emphasis to the work given in the Bible School in Nashville.

Two observations of interest in this notice should be pointed out. The first is the heavy emphasis on the medical studies—two of the four items. The second has to do with theological matters. The medical emphasis was a shift in academic balance far outweighing the original purpose of the school.

### C. E. Hardy

The vigorous personality of C. E. Hardy becomes evident at this time of reorganization. He had an overpowering ambition to be a good doctor and to make Trevecca College help itself, and him, in achieving a reputation in the field of medicine and a wide practice. Whatever impelled the administration to acquire a hospital and offer such training, certainly it is reasonable to believe that McClurkan would be in agreement with the plan. Such training would fit perfectly into his vision for Christian service though he did not move in that direction.

The first *College Bulletin* available to us (a diligent search has failed to produce any of the earlier issues) entitled the "*Thirteenth Annual Bulletin,*" 1913-1914 (the "13th" suggesting that other bulletins were published) helps to fill out the history. It states that a two-year medical course and nurse's training course for missionaries had been added, not to give a medical degree but to "enable missionaries to take care of themselves and others in the absence of regular physicians" (13th T. C. Bulletin, pp. 7-8).

Accordingly, we find in *Living Water* this item under "The Church at Work":

*Trevecca Hospital*

This institution has been opened in connection with Trevecca College for the purpose of training nurses and medical missionaries. It is located at 125 Eighth Avenue, South. It is well equipped, has large airy rooms, having been an old Southern mansion. The rates are quite reasonable and the medical attention competent and thorough. Those desiring hospital treatment where they

*Welsh Trevecka and its Leaders 1. Trevecka Castle 2. John Fletcher 3. Lady Huntingdon 4. George Whitefield 5. John Wesley 6. Charles Wesley 7. William Williams*

may be under home like and quiet religious surroundings will find this an agreeable place (L. W., 2-12-14, 12).

The sequel to the hospital story is quickly told. After McClurkan's death, September 16, 1914, those who picked up his monumental task, complex beyond imagining, found that the financial burden of the hospital could not be continued. J. O. McClurkan's son, Emmett, and C. E. Hardy were authorized by the board to dispose of the equipment in "Trevecca Hospital," where Hardy acted as superintendent. They exchanged the equipment for stock in Trinity Hospital on Eighth and Union, the forbear of today's Baptist Hospital. Hardy was then appointed Vice President of Trinity. Eventually the stock in Trinity had to be sold to raise money for the college in more difficult days.

Attempts were made in later years to reestablish a training hospital in connection with the college, a lifelong desire on the part of C. E. Hardy, but no direct involvement was ever considered possible by the college.

### Physician's Associate's Training

But the ideal of service to the whole man in Christian love was a dream resurrected time and again. In this, the 75th Anniversary Year, the dream comes true. Lying new on Trevecca's Endowment property on the edge of the campus is a hospital building designed to serve this community and to train Trevecca students in various aspects of the healing arts. The idea of a medical training center is inherent in the continuing vision which has motivated Trevecca through the years. A new Physician's Associate training program is planned with highly qualified leadership in the Fall of 1976.

In the same flush of growth, however, in which that first hospital took root, was a healthy flourish of activity in the college in other lines. In the same issue of *Living Water* the report read: (1) the college has two literary societies, (2) about three-fourths of the 180 students enrolled are preparing for religious work and (3) the medical students were hearing professional lectures daily. Trevecca is "on the way."

### Open Enrollment

A change is now noted about who may matriculate. In the early days of the school, enrollment was open only to those preparing for special Christian service. The invitation was only to these. In 1913 it said: "Any Christian young man or woman who wishes further equipment for life's work is eligible to admission," and "Students need not fear that their literary instruction will not be thorough." Trevecca was becoming a college (L. W., 10-9-13).

Third General Assembly, Pentecostal Church of

The second observation mentioned has to do with the new theological statement. The wording is scarcely that which was characteristic of McClurkan though he was a strong pre-millennialist. "The Bible is interpreted *dispensationally.*" This puts the school in a different theological "wave length" than the Holiness Movement generally. The Holiness Association listed the "second coming of Christ" in its statement of faith but refused to speculate on any theory about the Advent or to define any position regarding it as a basis for fellowship. "Dispensationalism," also, made union with the Church of the Nazarene difficult because Bresee felt that theories about the details of Christ's return were not in any way essential to holiness.

That the Bible is to be interpreted "topically" is also interesting in that this statement links the teaching in the school with a type of preaching and teaching that used the Bible, not as a source of truth to be dug out (Biblical Theology) but as a basket of proof-texts to support doctrinal positions. For these reasons it seems that the new direction the college was taking was not an expression of McClurkan's own views but a development of the teachers.

### A New Name

With the new curriculum and a new building came a need for a new name—one that would more adequately denote the purpose and character of the college. The name selected, "Trevecca," had no direct historical connection with anything in the Southland or in America for that matter. Of course, the Greek Parthenon did not either. The college has had to make a meaning for that word without the public always understanding the spiritual connection. The name "Trevecca" appealed to McClurkan strongly when he discovered the story of that word. As has been explained, John Wesley's interest in the Welsh school Trevecka established by Countess Huntingdon during the great English revival in the mid-1700's was gained by the purpose of it. The Church of England refused to accept poor Methodist boys into its ministerial training. Yet Methodist preachers were needed. Trevecca, named for the ancient castle in which the school was housed (from Rebecca, a former owner) in South Wales was intended to bridge over the theological differences between Wesley and Whitefield, between Arminianism and Calvinism. Trevecca did fill the land with preachers and missionaries even extending its influence to America. Rev. S. W. Strickland who did a thorough job of research the whole story (see chapter I) concludes:

zarene meeting in Nashville, Tennessee, 1911

Knowing something of the original Trevecca College, its founder, its spirit and purpose as established by Lady Huntingdon, and after consulting in the company of Dr. C. E. Hardy and with some Methodist authorities in Nashville, Tennessee, Brother McClurkan decided to adopt the name Trevecca for his college. Thus the second Trevecca College was established in 1910 in Nashville, Tennessee, U.S.A. This change was the beginning of a new education era for the school (S. S. pp. 83-84).

The famous Biblical preacher and scholar, G. Campbell Morgan, came to Nashville to speak at a Bible Conference in the First Presbyterian Church soon after the Bible School had been renamed, Trevecca. McClurkan asked him to come to the Fourth Avenue Pentecostal Tabernacle to speak. Both speaker and students enjoyed the event. Morgan later became the president of Cheshunt College, the former Trevecca College (*Ibid.* p. 84).

### Some of the Faculty

The records of the period say that in 1911 enrollment had reached 110 with 30 more expected before the enrollment was finished. This required a larger corps of teachers. The amazing thing about this period as well as every period in Trevecca's history is the high quality of teaching courageous men and women made possible. It was courageous because they dared to be associated with a "two by four" school in which they believed and for which they taught for little or no pay. From the August 10, and November 23, 1911 issues of *Living Water*, it is learned that on the faculty were C. E. Hardy, Mrs. A. L. Sharber, D. A. Blake, George Trewick, Emily Gustafson, Jesse Basford, Clement Carnapas and Anna Carnapas.

Emily Gustafson had worked for years with the Salvation Army in England and later in India, and Jessie Basford had a background of 18 years of teaching to contribute. Hardy, a graduate of Ruskin Cave College and University of Tennessee Medical School, was taking courses in Vanderbilt University. Clement Carnapas was born in Cyprus, had studied seven years in the Theological College in Jerusalem and had taught nine years in Jerusalem. His wife Anna was born in Scotland, reared in Canada, and educated in Chicago. Such were the kinds of teachers under whom those early Treveccans had the privilege of sitting.

### Fanny Claypool

Not all the teachers came with glowing credentials however. Advertisements appeared in Holiness Journals over the United States asking for teachers. Merle McClurkan Heath gives us a delightful account of the coming of Fanny Claypool who was to take an important part in Trevecca in answer to these advertisements. Merle's father, J. O. McClurkan, was busy in his office.

The telephone rang one day. The voice speaking announced that the stranger, whom it represented, had arrived and was waiting at the Union Station to be delivered to Trevecca College. Father went down not knowing exactly what to expect, and picked up a piece of feminine baggage that he would have sold right then for far less than it proved to be worth.

The truth is, Miss Fannie had arrived, having come all the way from Virginia, unheralded and unannounced, to offer her services to the Bible School. She posed a problem and Father knew it. Had he known at that moment that he had her on his hands to his dying day, he would have been more disturbed. The trouble was, you had to look at Miss Fannie Claypool's outside self instead of her inside self. If there had been some trick by which she could have reversed herself, the problem would have been solved. But there was none. So it took a little time to find out what a saint she was. It took time to uncover the soul of her and to discover engraved upon her heart a world-sized map of the mission fields and a love for people everywhere.

Father put Miss Fannie to work, just anything, to keep her busy and to give him time to find her out. He found her out, all right. His first discovery was that she not only knew her English, but she knew how to teach it and write it, too. This opened the classroom door to her and in time led her into the editorial room of *Living Water*, where for years she did valuable detail work and kept the paper going for some time after Father's death.

Miss Fannie's most valuable contribution to the school, however, and the one for which she will long be remembered and live in the hearts of the students, was those years she served as matron. Here her long-repressed maternal instinct found beautiful sublimation as she mothered and nursed, scolded and loved, student body after student body until after Father's [McClurkan] death, when she resigned to become a deaconess in the First Church of the Nazarene in Nashville (Heath, 97-68).

A Sunday school class in old First Church honors her memory today by proudly carrying her name.

### The Gospel Wagon

There are intriguing flashes of student life peeking out at the historical researcher as the old records are examined. The students swarmed over the whole Nashville area in Christian service, going to jails and hospitals, work houses, orphanages. They preached on street corners. Some Nashville holiness folk helped them to get a "Gospel Wagon" in which they rode to places where the street cars could not take them (N. W. 13-19-72, p. 1). Nothing could hold these enthusiastic students from Christian service.

Reports from the college always tell of the Mon-

day chapels usually devoted to excited and glowing testimonies about the Sunday services. A published account tells much.

The Students have been blessedly used of God in the Sunday services in the work-house, county jail and State Prison . . . The open air meetings have been valuable training for students, also have afforded them the privilege of being a blessing to many from many places . . . The Sunday afternoon services held on the Gospel Wagon have carried blessings to the fire departments and other places where the people do not attend church (L. W., 5-4-11).

The "Gospel Wagon" was horse drawn, of course, and the horse had to be stabled and cared for.

Within the college wholesome enthusiasm reigned. Literary societies, so popular at this time flourished everywhere on Trevecca's campus. Debates on current issues were the order of the day, such as social and religious problems, and historical events. They had dinners and picnics, awarded prizes for various activities and generally contrived to have a good time with a minimum of expense (W., p. 28).

To keep the picture in focus it must not be forgotten that Trevecca operated as an adjunct of the Pentecostal Mission. The students were at home anywhere on the premises. Their vitality and enthusiasm enlivened the frequent services in the Tabernacle on the street level. They undoubtedly drew people in from the street and from the city. John T. Benson's (Jr.) account of one of these persons enriches our concept of the whole Mission undertaking and puts Trevecca into a context that rounds out our understanding of it.

### "Willie"

Brother McClurkan fitted people into the work of the Holiness Movement. He seemed to have a knack of fitting some that would have been considered misfits and unusable. There was Brother Willie Jones, a plain misfit by the rules of commerce and society. I never knew Brother Willie, but my brother, Robert G. Benson, remembers him as a zealous man, neatly dressed but apparently panged with hunger when my good Father and Mother would bring him home to eat at the Benson table. He ate with relish; "Just another taste, Sister Benson," he would say as Mother passed him second and third helpings. Brother McClurkan saw something in Brother Willie and so did Father and Mother. I guess he was a "diamond in the rough." Our early Holiness people might well have considered themselves all to have been "diamonds in the rough." In fact, they sang a song with this identical title:

I used to dance the polka, The Schottische and the Waltz,
I also loved the theatre, Its glitter, vain and false;
And Jesus, when He found me, He found me very tough
But praise the Lord! He saved me. I'm a diamond in the rough.

Chorus:
The day will soon be over, When digging will be done,
And no more gems be gathered. So let us all press on;
When Jesus comes to join us, And says, "It is enough,"
This diamond will be shining, No longer in the rough.

Willie Jones found a place with Brother McClurkan. He served as City Missionary for the Pentecostal Mission. After all, the Mission Hall on Johnston Avenue was in a slum area of Nashville. Close by was the red light district. Brother Willie had a needy parish, for his ministry of praying, testifying, holding street meetings, handing out tracts and inviting other misfits and derelicts of society to come to the preaching services at the Mission.

Well, I like Brother Willie's report which is a cheap scrap of paper written but dimly with a lead pencil and pasted up in the official book of Minutes of November 14, 1902. In part, here is what the report says:

I hereon submit my report as City Missionary for the Pentecostal Mission for the past 12 months. Have made more than 100 talks in missions, jails, on the streets and in divers other places. Have made more than 100 visits, and prayed with persons in their places of businesses and other wheres. Have spoken to more than 1,000 persons personally about their souls. We have rejoiced daily in the precious privilege in offering the people a Savior who can save them from all sin, and who is anxious to take every burden of theirs and carry it for them. Also, desired to see for their needs and wants to deliver in their hearts by faith. Have received as compensation and in money and in other help about $270.00, all of which is respectfully submitted, praying that He will greatly prosper and keep you all in His most blessed work, I remain His and yours, W. E. Jones (Benson, pp. S 17-18).

### Literature

J. O. McClurkan put great stock in providing reading material for the holiness people around him. In this he caught the same vision the Wesley Brothers, John and Charles, had. Charles put theology into song so that as people sang they learned theology. John not only provided a tract type of literature from his own pen but, even more importantly, combed the religious literature of his day for material suitable for his converts. Many of them were not trained to read theology. Wesley took classical and devotional writings, and reduced them to the size book and intellectual comprehension that the common man could grasp. The library of "paper backs," inexpensively produced and costing pennies, was amazing. Wesleyanism is a book reading phenomenon.

McClurkan, whether inspired at the point by the Wesleys or not, served the people in the south as Wesley had served England.

McClurkan's deep concern was to put good literature in the hands of students and the church people. He conceived of an idea that would do this and perhaps help pay expenses as well. He and John T. Benson had a conference. For the story of the highly significant conversation I turn to a book of family history researched and written by his son, John T. Benson, Jr. The following information about the background is taken from that source.

"While Father Benson was still a member of the Tulip Street Methodist Church late in the 1890's, he went into business with his brother-in-law, and William Cummins. Cummins, Benson and McKay had offices and a large warehouse at the foot of Broad near First Avenue, selling produce in large lots even carload lots." Business was improving. But tensions arose. The partners were aggressive, Benson was conservative. The other two handled tobacco and liquor. Benson refused his share of the $1,400 that trade earned.

"Then, too," Benson Jr., writes, "father had an honesty that was almost unreal." For instance, five men co-signed a note for $5,000.00 in favor of a Mr. Thompson. The other four reneged on payment and took the bankrupt law. Benson offered to pay $1,000.00 if his name were taken off the note. As soon as he could, he paid it and decided he owed Mr. Thompson the entire $4,000.00 balance which the co-signers had refused to pay. Eventually Benson paid the entire $5,000.00.

### Pentecostal Mission Publishing Company

About 1902 after the Benson family had joined forces with McClurkan the conversation referred to took place. Benson and McClurkan formed a partnership called the Pentecostal Mission Publishing Company. They would produce cheap books, pamphlets, velvet wall mottoes, and bookmarks.

"It was a big decision for Father," wrote Benson, Jr. "It was, at best a hazardous leap. How in the world Father thought he could make a living out of that business, I do not to this good day understand his reasoning." With a wife and four children to support and living in a fairly prosperous area of the city, it seemed like suicide.

Benson could contribute business expertise to the company but there was not much to attach it to.

Several years before when money was very scarce McClurkan 'supported himself, in the main,' (his daughter writes), 'by means of his book business, which had a humble beginning in spite of its long-handled name, the Pentecostal Book and Tract Depository. It was, indeed, the child of necessity, since Father had a family to care for while he was organizing the holiness work in Nashville and getting it on its feet. If you had run into Father on the street some fine day of his early residence in Nashville, no doubt you would have been amazed as well as amused at finding him carry a basket—just a plain split-bottom market basket. This basket was the Depository end of his book business. In it he carried a few books and tracts and a small supply of hand-embossed scripture mottoes of various shapes and sizes which preached a short sermon to the purchaser while they gave Father a small profit. He never forgot, nor did we, the needs this basket supplied during those first difficult months in Nashville. Is it any wonder that Father became one of the largest importers of scripture mottoes in the city keeping in mind some hard-pressed preacher who, like himself when the going was tough, could make his way and at the same time leave a testimony! So the basket grew. It passed through various stages of development from basket to a table of growing dimensions, then book room, and came to maturity as the Pentecostal Mission Publishing Company which, under the management of John T. Benson, not only published *Living Water,* but housed the Depository as well. Here the choicest literature produced within the ranks of the Holiness Movement could be secured as well as the best devotional literature in the religious field, together with tracts and mottoes and Bibles (Benson, *Sketches*).

In 1904, the first songbook, *Living Water Songs,* was published. In 1906 came *Living Water Songs Number Two.* In 1908 the *Bread of Life* songs were launched followed by *Jewell Songs* in 1910.

### A Multimillion Dollar Business

About 1909, Benson bought out McClurkan's interest, though McClurkan continued to write. In spite of that small beginning, John T. Benson, Jr. remembers that after a few years and an insertion of "Benson" into the name (John T. Benson Publishing Company) it became a multimillion dollar business, of which J. T. Benson served as President for 33 years.

### Wide Reading Provided

Something of the scope and importance of the literature made available to the public through the avenue of Publishing Company and the *Living Water,* is indicated by the result of a study made of the paper.

Brief, but well-done sketches of the life and work of religious leaders graced the front page for many issues, introducing such people as Andrew Murray, Evan Hopkins, A. B. Simpson, S. D. Gordon, J. Greg Mantle, W. B. Godbey, A. M. Hills, Charles G. Finney, L. L. Pichett, B. F. Meyer, B. S. Taylor,

Adoniron Hudson Gordon, Madame Guyon, B. Carradine, J. S. Inskip, David Brainard, Henrietta Matson, Christmas Evans, George Muelle, Samuel Rutherford, E. M. Bounds, George D. Watson, Joseph H. Smith, Jonathan Edwards, George Hughes, Henry Suso, Raymond Lull—the list is almost endless. Given the exposure of these Christian leaders on the front page, and the reader interest the Pentecostal Mission people would be widely informed about the religious world at least.

The books available and advertised were amazingly extensive. Taking December 6, 1900, at random, an analysis of the books listed shows 117 books. 12 are by Godbey, 5 by A. M. Hills, 15 by M. W. Knapp, with several by Beverly Carradine, B. F. Haynes, Abbie Morrow, A. D. Walson, S. A. Keen, J. O. McClurkan, C. M. Whelton, and many more. Most of these books have titles indicating a holiness subject; about one third are books on prophecy and a number of missions studies. A few are Bible Commentaries. This is in one issue and does not begin to exhaust the people who are featured in this periodical or the subjects covered.

In the *Living Water*, the Editorial by J. O. McClurkan reveals a wide reading on his part and much by way of practical holiness. Eva Benson has a page of interesting conversation with juniors. A missions section is informative. Some awareness of the world events are indicated in brief paragraphs and long columns of evangelists reported.

It is impossible to miss the fact that literature from Wesley's pen is rarely found and Keswick writers are found almost every issue.

McClurkan, himself, contributed books to the list. Among them are, *Wholly Sanctified*, *Behold He Cometh* (concerning Christ's Second Coming), *Chosen Vessels* (a collection of biographies), *How to Keep Sanctified* and *The Ministry of Prayer*. Every issue of *Zion's Outlook* and, later, *Living Water* carried articles from his pen covering every aspect of the Christian life. These works cost from .05 to .50—rarely as much as a dollar. No one needed to be ignorant of Christian matters in McClurkan's day as was true under John Wesley's leadership.

### Incorporation

Even at this early date full college recognition and accreditation was seen to be essential to the kind of school desired. Here was born the first steps in the long, 60-year quest for accreditation.

With a new curriculum, a new building and new name, recognition by the State of Tennessee was the next step.

A charter was drawn up May 4, 1911, and confirmed the next day, May 5, 1911. It stated:

Charter of Incorporation

Be it known that J. O. McClurkan, E. L. McClurkan, E. W. Thompson, John T. Benson, C. E. Hardy are hereby created a body politic and corporate by the name and style of *Trevecca College*, under subsec. 4 of Sec. 2513 of Shannon's Code, which provides for 'The support of any literary or scientific undertaking—as, a college or university, with power to confer degrees, an academy, a debating society, lyceum—the establishment of a library, etc.

The particular purposes for which this charter is sought are: that it is desired to establish and maintain a college—a co-education institution—in the city of Nashville, Davidson County, Tennessee, with powers to confer degrees, and to do all things necessary and incident to the establishment of the college, and the maintainance of the college after its establishment.

This charter now made it possible to advertise as "A four year college, a four year high school and a Bible College."

### The Third General Assembly of the Pentecostal Church of the Nazarene, 1911

In spite of the many agreements with the Nazarenes and the growing need to unite with a stronger body, eschatology and the ordination of women we are told stood in the way of union.

But the door to union with the Pentecostal Church of the Nazarene was far from being closed.

The story of the merger of the Pentecostal Mission with the Pentecostal Church of the Nazarene is skillfully and accurately told by Timothy Smith in *Called Unto Holiness* (S.S., pp. 195ff). It need not be fully repeated here since in a sense it is the church story rather than the Trevecca story. But a brief outline of the events as they bore directly on the Mission and indirectly on Trevecca need to be recounted here because the lives of the College and Mission were, at this time, so interwoven and so mutually dependent and interacting that something of the story must be kept in mind. Before the Third General Assembly met in Nashville in 1911, meetings with Nazarene leaders were held.

### The June, 1910 Meeting

In spite of the reluctance of leaders of the Mission to surrender their autonomy, and the fear that the step into union might destroy their peculiar ministry in the holiness movement in the south, McClurkan's followers initiated a "called meeting" of the Mission, on June 24, 1910, to talk about union. John T. Benson moved that the Nazarene generals be invited

to come to Nashville to meet the Committee as soon as possible. The motion passed. On September 28, 1910, Benson moved that the General Superintendents be invited to come "next week." It passed. Then Benson proposed that Brother McClurkan write the letter of invitation. This too, passed, but McClurkan declined to comply. The secretary, Tim Moore, then sent a telegram. H. C. Reynolds, D. E. Cornell, P. F. Bresee, and E. P. Ellyson were invited. Bresee, Reynolds, Ellyson, and Bud Robinson responded, arriving October 3, 1910.

### The October 1910 Meeting

In the October 4, 1910 session, the Nazarene "Generals" asked McClurkan to make a statement to the Commission in reference to women's ordination as would be satisfactory to him, and to tone down his rather strong statement on millennialism. No differences were encountered over church government. Bresee agreed that "Pentecostal Church of the Nazarene" was too long a name, but he hoped Nazarene would be kept in it. McClurkan's desire to leave the missionary headquarters in Nashville was agreeable. Against Bresee's own convictions the Nazarenes agreed to write "strict prohibitions" into the Manual against lodges and the use of tobacco. McClurkan's preference for the phrase "all sin" instead of "inbred sin" was satisfactory. (We can only surmise the meaning).

In a Pentecostal Mission session without McClurkan or the presence of the Nazarene Generals the Mission by a standing vote unanimously expressed its desire to join the Nazarene Church. Benson was elected to relay the result of the vote to McClurkan who had left the session to meet his Bible class. In the next public meeting an hour or two later, McClurkan "again" stated his position and declined to say whether or not he would go with the Pentecostal Church of the Nazarene. This was his response to the vote of the Mission Board.

The Mission Convention was asked to remain in prayer while the Nazarene Generals and the Mission Committee met in private session. In spite of the doctrinal difficulties which McClurkan expressed, "Brother Bresee agreed to take Brother McClurkan into free fellowship and love and confidence and that he should have freedom of the Spirit in teaching, which cleared the way very much for Brother McClurkan," Tim Moore said in the *Minutes* of that meeting. But "when the Articles of Agreement for basis of union were presented by Brother Bresee, Brother Benson would not vote for the same, and Brother Bresee proceeded to give us a pretty sharp lecture about our actions . . ." (M., 10-4-10).

Benson immediately moved to adjourn. The Nazarene delegation left Nashville on the next train for Chicago. Then the Pentecostal Mission had to cope with the "sudden termination" of that strategic meeting. The proposition was put to the Committee vote, "Shall we organize among ourselves?" i.e., become a denomination? There were 19 yea's and 3 no's. In order to be sure the question was understood, the question was proposed: "Shall we join the Church of the Nazarene"? Five voted yes and 21 were opposed.

### Invitation to General Assembly in Nashville, 1911

But still the Mission wished to keep the door open, encouraged without doubt by McClurkan himself. McClurkan and the Pentecostal Mission invited Bresee to bring the up-coming third General Assembly to Nashville in 1911. The implication was that at that time the Mission would be ready to join. Upon considering the matter further this condition seemed unwise and the invitation was altered enough to erase any obligation on either side. The Pentecostal Mission would host the Assembly in every way, by the use of the Tabernacle, housing in the city, and any other needs. They were more than welcome.

The Board of General Superintendents were reluctant to come to Nashville knowing that the Pentecostal Mission would not in all probability unite with the Church at that time. But in the May 4 issue of *Living Water* this announcement is found.

> By the authority vested in us by the *Manual*, we the General Superintendents of the Pentecostal Church of the Nazarene do hereby call a meeting of the General Assembly of the said church to convene at Nashville, Tennessee at 9 a.m., Thursday October 5, 1911 in the Auditorium at 125-4th Avenue, North. Free entertainment will be provided for all accredited delegates, and reduced rates at the hotels for the others.
>
> P. F. Bresee
> H. F. Reynolds
> E. P. Ellyson
> General Superintendents
> (L.W., 5-4-11)

Possibly the General Assembly would not have come to Nashville had not the very wise, perceptive and ingenious H. F. Reynolds heeded the urgent invitation of J. O. McClurkan to return to Nashville for further planning. He came to Middle Tennessee and with McClurkan's blessing, the first organizational stake was driven. Reynolds organized the Clarksville District of the Church of the Nazarene and took J. J. Rye (a Cumberland Presbyterian and longtime firm support of the McClurkan work) into the Nazarene Church, and appointed him District

Superintendent. Rye had headed the Pentecostal Mission District which became a Nazarene District by this act. This occurred somewhere between late April and early May, 1911. One cannot help but see McClurkan's own hand in this move. It said silently to all concerned, "*I* can't go into the Nazarene Church, but I want *you*, my children, to get in." The General Assembly Minutes of 1911 shows the Clarksville District with 11 churches, 197 members and 195 in Sunday School.

The Pentecostal Mission had voted to merge with the Pentecostal Church of the Nazarene as we have seen. Doctrinal and other differences had been ironed out, the invitation from the Nazarenes was warm and genuine, tolerance was granted for any remaining provincialism. Yet the General Assembly of 1911 passed and the Mission remained outside. In all probability it was McClurkan's own ambivalent attitudes that stood in the way. This uncertainty is well documented by two pieces of written records.

### McClurkan's Dilemma

The first is from the pen of a Free Methodist pastor, born in 1879 one mile away from the Holiness Association campmeeting ground near Louisville, Tennessee. (The camp was later deeded to the Nazarenes.)

> I was there, she said, in 1911, the year the General Assembly of the Nazarene Church met at the Pentecostal Tabernacle (in Nashville). I attended the meetings, and once at the midnight hour, I heard Brother McClurkan plead with his people to unite with the Nazarene Church. He said, 'I'll come when I can.' They loved him devotedly and refused to leave him (Fouche, p. 24).

However,

> In an editorial in the *Living Water*, October 5, 1911 issue (during the Assembly sessions), Mr. McClurkan discussed the Nazarene Movement. While on the one hand, he praised the Pentecostal Church of the Nazarene and the work it was doing, on the other hand, he stated his firm conviction in the value of undenominational work. He believed in some orgainization, but he feared that it might, if carried much farther, become a hindrance to the work of the Lord. He said that there was far too much denominational zeal and not enough of the spirit of Christ. He had no desire for building up an 'ism.' He said to his people. 'Brethren, beware of being churchy. Hold to lofty ideals. Keep your standards piercing the heavens. Do not set yourselves to build up another ism in the earth, but exalt Christ. Establish centers for evangelical favor. Tarry much in the divine presence. Avoid grafting on the doctrinal stump of any particular sect. Choose the best you can find among all the people of God. Welcome to your midst the poor and good of all lands. Take care of the poor. Preach the gospel in prisons, asylums, on street corners, in the homes of the lowly, in tents, under brush arbors, in sheds, on camp grounds, in school houses, plain churches, great cathedrals, in fact, everywhere you have an opportunity . . . (*Living Water*, Oct. 5, 1911, p. 8, and Redford, Nazarene, pp. 79-80)

Knowing J. O. McClurkan, as this study has revealed him from the many sources available, it would be quite impossible to interpret this ambiguity as dishonesty. It can be accounted for, in all probability, by the intense trauma of facing conflicting principles. One must feel the spiritual suffering behind it. The personal cost of living "on the boundary" between two contradictory ways promising a shallow solution of problems takes a big man. And McClurkan was a big man.

### Third General Assembly in Nashville

The Third General Assembly of the Pentecostal Church of the Nazarene met in Nashville, and conducted ten days of business, inspiration and preaching in the Pentecostal Tabernacle. Probably the larger public meetings at night met in the War Memorial Auditorium not far away. Historic things occurred for the Mission during this Assembly. Two men in the Pentecostal Mission were placed in top leadership position in the Nazarene Church. Edward F. Walker, a former Presbyterian, well-known by the Mission people as a strong holiness evangelist, attended the Assembly. Asked to preach on the morning of the first Sunday he "swept the congregation off its feet by his powerful message and delivery. On Thursday that Assembly surprisingly elected him General Superintendent.

B. F. Haynes became Editor-in-Chief of the *Herald of Holiness* in that Assembly, as we have already seen. These concessions made by the Mission and the Church of the Nazarene left the feeling in that Church that, "the land is ours for the taking." (*Church of the Nazarene, Clarksville District, Second Annual Assembly Minutes*, 1912.) A year later together with Dr. Bresee and J. O. McClurkan, Mrs. McClurkan also preached with them in a great open-air revival meeting in Erin, Tennessee. The pieces were falling into place.

### The Tabernacle was Home

It must not be imagined that there was any loss of enthusiasm for the Pentecostal Mission and its Trevecca College on the part of the congregation and friends. Adequate money for keeping the enterprise solvent was short and apparently not easy to collect, but there was more than enough blessing and enthusiasm and hominess to keep it an exciting place to be around. It is no surprise that McClurkan was reluctant to break that unity by changing the auspices of the Mission. It would be like deliberately

breaking up a family. Ernest Sandeen observes that one of the characteristics of the independent missions so prevalent in the United States around the turn of the century was the function of the Bible Institute. These institutions formed a close-knit and important social structure akin to family relationships. Students were drawn to the school by advertisements or by special meetings conducted by the faculty in local churches or by the influence of a pastor who had attended. Always the strong personal bond was involved. The school became a home which he was reluctant to leave and he would return to it frequently, later sending his children to it. The bonds were deeply emotional (Sandeen, pp. 141-143). Loyalty to the whole Institution was warm and enduring, a feeling no denomination could foster. This certainly described the spirit of the Pentecostal Mission and its school. Several correspondents who have shared their experiences in the interest of this book have spoken of the custom of sitting around the table with the McClurkan family. Advertisements in *Living Water* invite students to sit with the family. Later the C. E. Hardys would do the same. It was a family, not merely a school.

The captivating charm of those Pentecostal Tabernacle meetings is remembered with a vividness the years do not seem to erase. Those who experienced them invariably begin to glow again with gracious memories as the subject comes up. It seems worthwhile to attempt to recreate those days and to pull the curtain back a bit and to look and listen.

Mrs. Barbara Harrington of Nashville, Tennessee, was about 23 or 24 years old when she first attended the Mission in 1912. Her friends said to her, "You should go down to that tabernacle on Fourth Avenue. You'll get a big laugh. Its fun. Everybody prays at the same time. You don't know who is praying. A man will walk around waving his handkerchief and singing. There are two choirs, one on each side of the big platform and when they sing they cry like crazy. Why do they cry when they sing? Then somebody will jump up while the preaching is going on and say, 'I'm so glad Jesus saves me.' You can't keep up with it, it's just like a circus."

Mrs. Harrington decided to "go down and see the show." She had been accustomed to a nice church building with comfortable pews but the Tabernacle was "a great, big, old, barny place." She said:

> I opened the door and went in and sat down. They had preliminaries that were wonderful to me. Then Brother McClurkan got up in his quiet way—he was Presbyterian and most of *them* are quiet. He had a soft, sweet voice, nothing loud, nothing to excite you over, but he preached a most wonderful sermon and every word of it was right to me. He had heaven on his face, and he wasn't loud. He would walk up and down the platform and in a sweet, kind, quiet way tell you truths that would dig deep down into your soul that you'd never forget. Truths that I have never forgotten and that's been many, many years ago. I'll be 86 my next birthday.

Then Mrs. Harrington, a lovely, quiet, refined little lady said, "I could shout the top of this house down just thinking about him." And she looked like she could. Mrs. Harrington was able to make J. O. McClurkan come alive to me as she talked.

> I think if I ever knew a man in the world that was just completely, soul, spirit, body and mind given over to God it was J. O. McClurkan. He could walk into the wealthiest homes and make himself at home there. He could go right into the poorest of the poor homes with no rugs on the floor and make himself at home. He went to visit a lady who was quite ill. She had four or five children, too small to do much for themselves. The lady was confined to her bed and he (McClurkan) noticed a pile of children's soiled clothing on the floor. He asked, "Where are your wash tubs?" She did not know what he had in mind so she told him. Before she could object, he had taken his coat off and was washing those clothes and rinsing them. He did not stop until they were hung on the line to dry.

### John T. Benson

But others in the Pentecostal mission attracted young Mrs. Harrington, too. One particular family was John T. and Eva Benson. Mrs. Harrington continued,

> . . . and oh, Brother Benson, John T. was there. We loved him. One of my children when she was four said she felt like an angel stood there when Brother Benson was around. Sometimes when he sang she thought it was Jesus.

Then with misty eyes, Mrs. Harrington said, "I had a very serious operation and while I was on the third floor of St. Thomas Hospital in Nashville, Brother McClurkan took sick with typhoid fever and was taken to the fourth floor where he died, September, 1914, while I was still there." (From a personal interview with Mrs. Barbara Harrington, by the author, July 9, 1975.)

J. O. McClurkan's last few months were filled with plans for the expansion of the work of the Pentecostal Mission which included the school, hospital, publishing interests, "rescue" homes as well as the wide mission and missionary programs. Some of these became matters of business April 12, 1912. They had established the Pentecostal Mission Training Home for Girls on January 1, 1908 in Nashville. From five girls in 1908 there were 81 in 1913 and many more wanting to be accepted.

A $10,000 loan from Vanderbilt University ($7,000 + $3,000) was to be due in 1915. Counting repairs which seemed to be an ever present problem, bills added up to a total indebtedness of $12,856.00 against an "estimated worth" of $38,000.00. This amount was somewhat staggering to them. McClurkan asked for suggestions about how to raise such an amount due so quickly. If the money could be raised in two years it would assure the meeting of obligations. The listing, after these many years, only one of whom is alive today, Robert Benson, John T. Benson Jr.'s brother, is significant of the dedication the Tabernacle people had for the Mission and Trevecca College.

Twenty one persons are listed as pledging toward the need.

| | | |
|---|---|---|
| 1. | E. O. Heath | $ 500.00 |
| 2. | J.F.G. Boyd | 500.00 |
| 3. | N. A. Early | 100.00 |
| 4. | Fannie Claypool | 100.00 |
| 5. | Minnie Stratton | 200.00 |
| 6. | Mrs. M. C. Taylor | 200.00 |
| 7. | Maggie Burnett | 150.00 |
| 8. | B. A. Samrie | 25.00 |
| 9. | Mrs. M. M. Warren | 2,000.00 |
| 10. | Winfred Carrol | 50.00 |
| 11. | J. T. Benson | 2,500.00 |
| 12. | Mrs. J. O. McClurkan | 100.00 |
| 13. | J. O. McClurkan | 2,000.00 |
| 14. | G. W. Fulcher | 500.00 |
| 15. | E. L. McClurkan | 250.00 |
| 16. | Edison Fulcher | 25.00 |
| 17. | Will Fulcher | 25.00 |
| 18. | W. A. Benson | 100.00 |
| 19. | Robert Benson | 100.00 |
| 20. | E. W. Thompson | 500.00 |
| 21. | R. F. Jackson | 500.00 |

The total raised by pledges was $10,425.00. The secretary, A. E. Capp, added in the margin, "No further contributions. Praise God from whom all blessings flow was sung. Closed with prayer" (M. 4-12-12, p. 2).

*Trevecca students in a holiday mood going on a picnic in a hired transportation vehicle*

### Growing Out of Space Again

Again, the need for more space for Trevecca College demanded attention. A called meeting of the congregation assembled March 10, 1913 with McClurkan in the chair. An adjoining building was for sale. Apparently the Mission had been considering purchasing it. Now, McClurkan said, a definite decision must be made before the next meeting of the Mission to buy or to drop the matter. The Trustees were to judge and report back.

The last meeting with McClurkan in attendance available to this author is dated May 12, 1913. By-laws to govern the activities of the Board were ordered drawn up with the payment of costs to be taken from the building fund.

We must conclude that the building next door to the Tabernacle complex had not been purchased. The Fourth Avenue property and facilities were proving to be far too small. For some reason, also, the buildings not yet 10 years old failed to meet the city fire code. It seems that Mr. Yeaman one of the first members had now become a city official. His tasks included imposing a Metro fire code on the buildings. This code was impossible for the Tabernacle to comply with. The charge was that the third floor was dark, moldy and dirty. It was, therefore, condemned.

We do not have the full history of the next move but we know that McClurkan had negotiated for the 80 acre Percy Warner estate lying out near the edge of the city which would provide some usable buildings and a beautiful campus. The Mission Board "ratified this deal" in session, September 29, 1914 after McClurkan's death.

### The Percy Warner Estate on Gallatin Road

The Percy Warner estate on Gallatin Road offered some attractive features for an aggressive and growing young college. Here was room in which to expand out in the residential area rather than in the cramped city streets. The ante-bellum colonial Warner Mansion would serve as the main building. The property lay on the main auto route linking Chicago, Louisville, and Florida. This would put the college on a transportation line which could be of great advantage.

For the first time the college was severed from the close family ties of the Pentecostal Mission. It was beginning to feel its own identity. The Mission would stay in the downtown location until after it was united with the Nazarene Church. In 1917 it would move to the Woodland location and become what is now Nashville's First Church of the Nazarene.

Nashville Trust Company mediated and financed the purchase of the property from Percy and Edwin Warner. The Trust Company financed $56,000.00 of the cost. A down payment, not specified would have made the purchase price somewhere near $60,000.00.

### A Nazarene City

Of course this was a huge sum. But the plan for payment seemed safe enough. Fifteen acres on the highway would be kept for the school. The rest would be divided into lots and sold to Nazarene parents who want to put their children in school. It could be a Nazarene city (T Cat., 1920-21, p. 7).

The decision to make this move must have been made in conference with McClurkan's colleagues. S. W. Strickland recalled walking with him over the "cris-crossing dirt roads" on the estate as it was being considered. Those roads became paved street later and given names to honor those whose lives were significant to the Pentecostal work; Strouse Avenue (a well-known holiness preacher of that day), Brasher (a close friend of McClurkan and holiness preacher); Emmett (McClurkan's son) and, of course, McClurkan. These and others became the names of the streets (SS. pp. 74-75).

### Parturition
### "He Lived for Others"

A great deal of work, cleaning, remodeling, repairing, and the specialized preparation for the college occupancy went on all the summer of 1914.

Enthusiastic advertisements were carried in *Living Water*. In the August issue a large ad said, "Send *Your* Sons and Daughters to Trevecca College, a Literary, Missionary, and Bible Training School for Christian Workers. Trevecca College was established to supply the need for a school, thoroughly religious, highly qualified to furnish a practical and complete literary education . . ." (L.W., 8-13-14, p. 13).

Early in the morning of the day school opened for the first time in the new location, September 16, 1914, J. O. McClurkan died of typhoid fever in St. Thomas hospital too tired to summon the needed strength to fight further the ravages of the fever. It was as if the hub of a wheel had disintegrated when he died that day. He was young, only 52 years of age. But, what the records do not show until his death was that he had been ill for several weeks. His last service of love had been given to the students of Trevecca College preparing for their coming to the new campus.

The newspapers carried banner headlines and words of appreciation beyond the ordinary. His impact on the city in the fields of religion and social

concerns were especially noted. He was actively identified with all movements directed toward all improvements in civic and social conditions. An undated newspaper clipping included in the McClurkan records said:

Besides Trevecca College he had established churches in many towns and hamlets in Tennessee. Probably no minister in Nashville had done more to create for the unfortunate a broader and more wholesome vision of life than McClurkan. He actively assisted in the founding of Trevecca hospital. He was largely instrumental in making a success of the 'Door of Hope'; a rescue home and he founded the Pentecostal Home for girls. Seventeen of the graduates of Trevecca have gone into foreign fields as missionaries. Over forty evangelists had been sent out and all were active in this field at his death (statements from the newsclip).

The funeral was held in the Tabernacle auditorium at 2:30 on the afternoon of September 17, 1914. The room was packed and many were turned away who wished to participate. Rev. J. J. Rye, perhaps the closest to McClurkan spoke. He said he had been McClurkan's first fruits of his holiness message. "I love him," he said tenderly and purely. "I love him as I have never loved any other man." Rev. C. E. Hardy's remarks brought a different dimension of understanding. "I saw people of four nationalities walk by the coffin and look at him and shed tears, and I thought you should shed tears, for he has shed many tears over you.' He loved humanity." Rev. John L. Brasher spoke, "I simply dropped a rose at his feet in sweet memory of my love for him and his love for me. He was so humble that these generous words of our brethren would greatly have abashed him . . . The greatest evidence of the greatness of his mind and heart is that the young people who sat day after day in his classes and heard him every Sunday and Thursday night, and were with him in his office, listened with greatest earnestness to all his utterances" (L.W., 9-24-14).

Rev. John Brasher, in his 95th year, reminisced about his close friend, J. O. McClurkan in a Founder's Day message at Trevecca College in 1963. He said, in part, "He was about 5 foot ten, broad shouldered, never had too much flesh, large head, straight looking eyes that looked at you both with benevolence and searching. A man you'd pick out anywhere from the size of his head—and the shape of it, and the dignity of it. An old-time Southern Gentleman in which there was never anything finer."

He was so sincere, he was so honest. How can a man analyze that man? There was nothing fanatical and nothing foolish, nothing that wasn't sound and sensible. Those grey eyes looked and thought and the brain back of them expressed itself . . . He was quiet. I never heard him laugh aloud, just a light laugh, a smile . . . He worked 18 hours a day, probably slept six. When disease came there were no reserves, and he went. It was a sad day to me. I was lonesome for him for years. *What a man!* (November 13, 1963).

Pastors from city churches of several denominations spoke as appreciatively, even civic leaders who understood something of his worth ("a tribute from the Nashville Banner") as well as leaders in the Church of the Nazarene.

Resolution
Herald of Holiness, Nov. 4, 1914

Following is a copy of the resolution unanimously adopted by the General Missionary Board of the Pentecostal Church of the Nazarene, in the annual session, at Kansas City, Mo., October 22nd to 27th:

We, the General Board of Foreign Missions, now in annual session in Kansas City, Mo., desire to express deep sorrow and regret at the—to us sudden death of our esteemed and beloved brother, Rev. J. O. McClurkan. We recognize that by his ascension the work among us suffers great loss and that we feel a deep sense of personal loss. We would express to our dear bereaved Sister McClurkan our deepest sympathy and pray that she may be greatly sustained by the infinite grace of God, which is able to give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

### A Tribute in Stone

J. O. McClurkan was laid to rest in Mt. Olivet cemetery near the college in Nashville. An unusual and significant tombstone marks the grave. Dr. William Strickland in remarks made on a Founder's Day service (November 12, 1971) referred to this stone. He said its shape, a pulpit, symbolizes the centrality of preaching for McClurkan. On the pulpit an open Bible is carved in stone signifying the source of his preaching and ministry. And across the pulpit are the words, "He lived for others." Nothing could better express the dynamic of that man: Christian Service. Simply and eloquently that tombstone epitomizes the burning heart of J. O. McClurkan.

★

*One of the last student bodies under J. O. McClurkan.*

*Preparations were under way to move the growing Trevecca College to the Percy Warner Estate on the edge of Nashville out on Gallatin Pike. The downtown city streets were inappropriate for youth needing room and the open country in which to live. Not all of those in this picture can be named but the man who would soon follow McClurkan as pastor of the First Church of the Nazarene, Harry H. Wise, stands second from the left of the front row. Many of McClurkan's students became strong leaders in the movement he started.*

*J. O. McClurkan's gravestone*
*"He lived for Others."*

## *Chapter Three*

# THE HARDY PERIOD 1915-1936

### Wesley on Education

Being convinced that a general high level of ethical and spiritual life is incompatible with stupidity and ignorance, John Wesley had no sooner entered upon his work of calling sinners to repentance than he began to make provisions for the intellectual needs of his converts. The educational task which lay ahead of John Wesley was stupendous. The literature of the day like the religion was decayed. The people had little or no literary appetite. There were only a few good literary productions on the market. They were so expensive that the common people could not buy them, and so technical that they could not understand them. Wesley did not believe that the poverty of the people was an excuse for their ignorance. He declared that every person who had the capacity to improve his education and was too lazy to do so was a knave.

John Wesley used three methods of raising the educational level of his day. He provided schools for the children, literature for his converts, and promoted ministerial education. Each of these three methods is used now by the modern program of Christian education. Wesley's concern for education did not lie in a desire to create scholarship, nor was he interested in education for the sake of education. It was merely a tool in his hands for doing a more important thing. He made education the servant of religion. He skillfully unified "genuine religion and extensive learning." He made no distinction between preaching and teaching. In his mind there seemed to be no conflict between education and religion. Wesley was a pioneer in the field of Christian education and he made larger use of educational evangelism than any person of his day (from the *Christian Advocate* as quoted in the *Herald of Holiness*, June 7, 1933).

---

### Bresee on Education

When Pasadena College was founded [now Point Loma College], while some others urged a lesser status, Dr. Bresee insisted that it be of college level. In fact, his long term vision was that of a university. Just 37 days prior to his death, reading to the Fourth General Assembly the Quadrennial Address of the Board of General Superintendents, he declared, "Higher education is of such a nature that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance."

In his final message at Pasadena College he said, "the work of education lies deep in the foundation of the work of this despensation. . . . We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know" (Dr. Hugh C. Benner, "Higher Education and the Nazarene Inheritance," Message delivered to the Nazarene Theological Conference, 1957).

## OVERVIEW

When J. O. McClurkan died he left a vigorous organization to be cared for. Not only was the Pentecostal Mission and all its interests needing a pastor and leader but little Trevecca College for the first time separated from its "Parent," needed a president. John T. Benson took the initiative and called the Mission Committee together to lay out plans for the survival of both Mission and school.

There were three main needs: A pastor for the Pentecostal Tabernacle located at 125-4th Avenue North; A president for Trevecca College located on the Percy Warner estate on Gallatin Road, and money to run both which might involve uniting with some church. The Nazarene Church was a live option.

A man who had come into the Mission about 1908, Dr. Chester E. Hardy, and who had been helping McClurkan organize the College was one of the men considered for leadership. McClurkan had not clearly indicated who he would have preferred to take up his work. Rev. John Brasher said he had been so chosen but had turned it down. The massive task was not for fearful men.

With reluctance Dr. Hardy was placed as pastor of the Pentecostal Tabernacle. The reluctance was not personal, for Hardy was well received. The question was, who *can* take McClurkan's place? Is there anyone who can fill that place in our hearts?

J. O. McClurkan's wife and son, Emmett, ran the college for a year after his death, by which time the leadership of Dr. Hardy gave enough promise to the college "Committee" to encourage them to make him president.

Hardy's first major job was to cement the long delayed union with the Pentecostal Church of the Nazarene. This would open up a wider financial base on which to operate.

But, the presidential tenure of C. E. Hardy did not run smoothly. It was broken up into three separate terms with trouble growing deeper as time went on.

### Hardy's First Administration 1915-1919

1. *Union with the Nazarene Church*

No further barriers to union with the Nazarene Church were encountered and the papers were signed and the "marriage" consummated February 13, 1915. But the "adoption" of the young college was not a part of that transaction. Two years later, February 1917, Trevecca College became the official Southeastern Educational Institution of the Pentecostal Church of the Nazarene. But there were troubles to go through in those two years.

2. *Union with Ruskin Cave College.*

The first World War was brewing and boiling. Young men were enlisting. Money was getting tight. A little independent holiness College in northeast Tennessee, Ruskin Cave College, invited Trevecca College to join with it to save fuel, teacher's salaries, and all like resources. In the 1917-1918 school year, Trevecca was in Ruskin Cave, Tennessee. In the fall of 1918 the combined schools limped back to the cold Gallatin Road campus.

3. *Union with Southeastern Nazarene college.*

While these events were occurring Shingler College in Donaldsonville, Georgia, sponsored but not subsidized by the Nazarene Church, was trying to keep afloat in the roughening economic seas of a post-war world. E. P. Ellyson was president. In the discussions relative to the survival of the two schools, the Nazarene General Board of Education suggested a merger of the two struggling colleges. Graciously, T. J. Shingler, the founder of the Southeastern Nazarene College initiated the suggestion that the two schools merge and locate in Nashville, the larger city. E. P. Ellyson and his faculty came to Trevecca and Hardy resigned as president of Trevecca College.

### Stephen S. White's Presidency 1919-1921

S. S. White was then called as the new president of the merged two schools in Nashville. He tried to make a Liberal Arts College out of what he had been called on to lead, but found the task impossible. He dropped the Liberal Arts courses and concentrated on firming up a stronger two year institution and Theological school. Trevecca's academic interests were not ready for S. S. White's Educational leadership and the worsening financial situation in the country made building such a school impractical. White served one year, was reelected for a second year but resigned and left at Christmastime in the second year.

### C. E. Hardy's Second Presidential Term 1921-1925

Hardy was elected as Acting President to finish S. S. White's unexpired term after which his full presidency was resumed. But by 1924, Hardy's irritation with the College Board reached a crisis point. A very hard "President's Report" to the Board opened up rifts in the previous unity of the Board which was widened by events to come. Hardy resigned—and reconsidered. By the time for reelection, the Board could not agree on a president.

### President John T. Benson
### 1925-1926

Among the nominations for president in the crucial 1925 election, none were able to get the required votes. Someone had written in the name of John T. Benson—one vote. To break the deadlock, Hardy moved the election of Benson as president since the one vote had made him a nominee. It was unanimously carried. With deep reluctance Benson agreed to an "interim" term. The student body increased in numbers and other gains occurred. He was re-elected for a second term.

### A. O. Henricks
### 1925-1928

Numbers of contacts were made with men who might serve Trevecca. Finally, A. O. Henricks, a man who had been very close to Dr. Bresee in educational work, agreed to come to Nashville and take over the post. A large debt hanging over the college was laboriously, painfully retired under his leadership. But he was unable to cope with the mounting difficulties piling up on the campus. There were financial problems and personal tensions growing. Before two years of the five year call he had been given, Henricks, too, resigned and returned to California.

### C. E. Hardy's Third Term
### 1928-1936

C. E. Hardy had gone to California to pastor a church in Los Angeles. Before Henricks had left, the Trevecca Board had asked Hardy to return as Vice-President of Trevecca. But only when the presidency of the college was open again did Hardy come.

1. Receivership

Then the impossible circumstances began to take place. The most devastating depression in the world's history dragged at the vitals of Trevecca. The breaking personal relationships crumbled completely. Suspicion, antagonism, a power-struggle, finally the legal death of Trevecca College ensued.

2. The Move to the White's Creek Baptist Campus.

Whether it was necessary for the "no-name" college to leave the Gallatin Road campus or not may never be really settled but move they did, with the bitter criticism of many staunch and stalwart Trevecca loyalists. It was a disasterous move. The White's Creek campus proved not to be legally clear and Trevecca found itself a "squatter" on another's property subject to legal eviction.

3. H. H. Wise, pastor of the First Nazarene Church, opened the doors of his church and an amazingly happy student body moved in and contributed its enthusiasm to the church life for a year in the manner of McClurkan's school in the Tabernacle. There was a nostalgic flavor in that experience.

4. But that could not last. On a knobby hill, south of the city, with three vandalized brick buildings and a few small sheds on it, Trevecca Nazarene College settled as renters until better quarters could be found. Then C. E. Hardy bowed out.

★

## ORGANIZING

What can a wheel do without the hub to hold the spokes in order? McClurkan left so many tasks for others to do. In him the tasks were integrated and interdependent and harmonious. Without him the broken edges grated against each other. No one man could gather these tasks smoothly together. And yet the greatness of the leader is revealed in the kind of leadership he left behind him.

In this emergency the caliber of the men around him came through. The mantle had fallen on the shoulders of John T. Benson. He called the "General Committee" together September 29, 1914, to meet in his own home. He was elected temporary chairman. Several items of business were transacted which concerned the Mission and the school (since the Mission ran the school and the school had left the Mission buildings occasioning a number of legal problems).

A communication had been received from the Trustee Board of the Pentecostal Mission. It read, in part:

> In view of the fact that Trevecca College is contemplating moving from the Pentecostal Mission Building, the Trustees of the said building make the following proposition to the said college:
>
> We find the entire debt on the building at present amounts to $11,175.09. Of this amount the college owes $4,600.00. . . .
>
> Trevecca College is to pay the said $4,600.00. . . .
>
> Should Trevecca College mature its plans, and move from the building, they shall pay all expenses attached to the two upper floors, including taxes, repairs and insurance and the interest on the above amounts mentioned:
>
> But, on the other hand: Trevecca College shall be allowed all revenues received from the rent of the two upper floors, for a term of five years, beginning October 1, 1914 (M. 10-1-14).

Further specifications made it possible for the Pentecostal Mission to take over the $4,600.00 debt provided that Trevecca College relinquish all rights and ownership to the building. In the event Trevecca College desired to retain its claim on the upper two

floors and pay its debt by renting them out it must be understood that the college had to "rent the upper stories only for such purposes and to such parties as will not seriously interfere with the services and occupancy of the lower floors," where the Mission congregation met and held services.

Such was the first situation the college had to face and into which a new president would become involved. The business meeting, therefore, concerned itself with five matters.

First, concerning the renting of the rooms over the Pentecostal Tabernacle: The city Building Inspector, Mr. Yeaman, had ruled that only the second floor could be rented because of a fire code to which the building failed to comply. Benson was given authority to rent these rooms under the imposed restrictions.

Second, that the Trustees "ratify the deals of J. O. McClurkan for the Cramer building and the Warner place." Apparently the Trustees of the Mission would have to negotiate the new property acquisition before the College was organized to do so.

Third, John T. Benson was eleeted president of the Board of Trustees with full authority regarding "the sale of the property of Trevecca College." This referred to the sale of homesites from the Percy Warner property intended as a means of paying out the debt on it.

Fourth, J. O. McClurkan's son Emmett L. was elected "temporary Business Manager," with authority to transact business for Trevecca College during the 1914-15 year. Mrs. McClurkan was not mentioned in the minutes of this date, but from other sources we discover that she shared in her son's assignment by the Board which amounted to a virtual "acting presidency" on her part.

Fifth, E. L. McClurkan and C. E. Hardy were commissioned to dispose of the "Trevecca Hospital" equipment (M., 9-29-14).

The terse, unadorned minutes are a commentary on the kinds of involvements the Pentecostal Mission carried on. This board was efficient, direct, assured, and no doubt wise. The abrupt demise of the hospital leads one to assume that it was not functioning as efficiently as it should. One would like to know more about the background of the transaction. In any case the consolidation of business affairs was a fiscal necessity and done quickly.

Since the Boards of the Mission and the College were so interrelated, eare had to be taken lest those on the Mission Board in requiring too much of the College board merely punished themselves. John T. Benson, one who understood business procedure made the following proposition:

In view of the fact that Trevecca College has moved out of the Pentecostal Mission Building, and in view of the fact that they have a lease on the building for a certain term of years, in order to terminate this lease on the property, the trustees of the Pentecostal Mission make the following proposition to the Trustees of Trevecca College:

In as much as Trevecca College owes the sum of $4,040.91 on the debt now due the Pentecostal Mission on the building, the said trustees agree if Trevecca College will release all rights and claims to the building and said lease, the said trustees of said Pentecostal Mission will assume for the Mission the payment for the above amount and release Trevecca College from payment of this claim.

Both boards of Trustees signed. The personnel of the Boards were very much alike.

Benson knew what to do to keep the wheels turning. The same urgent need for a larger basis of supply to support the large programs taken on by the Mission was pressing on the bereaved "family." Young as he was, the role of Patriarch fell on John T. Benson. He would carry it with grace and efficiency through many a storm for many years.

As early as October 10, 1914, a committee had been appointed by the Annual Convention of the Pentecostal Mission "to ascertain the wishes of our people, and should it be desired by the people to effect a union of the Pentecostal Mission with the Pentecostal Church of the Nazarene, if suitable arrangements can be made, that this committee have full power to make such a union and take such other steps as may be necessary to wind up the affairs of the Pentecostal Mission. Upon notice from this committee the proper officers are empowered to make such transfers as are necessary of property both real and personal to the Pentecostal Church of the Nazarene or others." John T. Benson wrote these minutes. The last two words "or others" are of special interest. At this point in the story at least the big issue was not which denomination would they unite with, but which one would be most able to preserve the work the Pentecostal Mission had so arduously been able to put together? Doctrine was important but, given *that* assurance, who could take over the foreign mission work? No other denomination was suggested but, "or other" left a door open wide enough to permit a move in any feasible direction.

### Congregational Meetings

On November 14, 1914, the Board Chairman John T. Benson called the Congregation together again. He spoke of the necessity of cooperation on the part of the congregation. He told them of an informal meeting of concerned people who had met together after Sunday school to talk earnestly about the new

problems confronting them. A sort of consensus developed as they talked and prayed that an allocation of church responsibilities should be made to the members in order to pick up some of the work which had been done so largely by the missing pastor.

This congregation was apparently used to taking responsibility. Someone had laid out a plan to present to the congregation.

1. Keeping a list of converts—Guy and Alfred Nelson.
2. Street meetings—Guy Nelson and C. E. Hardy, Brother Griggs and Mr. and Mrs. Pohlman.
3. Taking care of babies and comforting mothers—Mrs. Warren.
4. Students will look after work-house, jail and hospital.
5. District Leaders
   a. Northeast District (Nashville) —Mrs. Taylor
   b. Southeast District —Mrs. Hunter
   c. Eastland —Mrs. McClurkan
   d. North Nashville —E. W. Thompson
   e. South Nashville —Mrs. D. J. Jarratt
   f. Waverly —Mrs. Warren
   g. Central —Miss Maggie Burnette
   h. West End —Mrs. Benson
   i. West Nashville —Brother Wise

The poignancy of the mood is revealed by a Mrs. Payne who could not restrain her emotions in one of the meetings. She said that McClurkan's death had left everyone discouraged. "We are," she said, "like sheep scattered without a shepherd." Mrs. McClurkan's stalwart leadership qualities are revealed by her reply that if anyone is found in need, the chairmen just appointed should be advised at once so as to meet that need. As difficult as these days must have been on Mrs. McClurkan, she contributed the needed strength and leadership, wisdom and poise to the distressed Mission that was akin to that of her husband.

The calling of a pastor of the Mission then came up. The name of C. E. Hardy was mentioned "pro and con with no results," say the Minutes.

After another item or two of business was discussed, Brother Hilliard moved, again, that C. E. Hardy be called as pastor, but there was no second to his motion.

Mrs. McClurkan was asked to lead in a prayer. Again C. E. Hardy was discussed "with no decision." Hilliard then withdrew his motion.

The paying of the pastor "by subscription" was discussed. Apparently, any specific amount paid regularly was, to the Mission, a new thing. They polled each member asking how much each would pledge per month. As a basic guarantee, $62.50 was pledged. Brother Benson said the amount must not be less than $100.00 per month.

On November 19, 1914 another meeting was called to order by Brother Benson, the object of which was to decide about the calling of a pastor. Urgency motivated the leaders of a bereaved people whose responsibilities to the Mission had increased by the passing of their pastor. A committee composed of E. W. Thompson, Guy Nelson, and John T. Benson was commissioned to confer with Dr. Hardy to see if he would serve as pastor at least until the close of the school year. By that time he could decide whether or not he cared about remaining and the congregation could decide about his suitability to them (M. 10-14-1914).

The hesitancy and apparent lack of enthusiasm for Dr. Hardy's suitability as a pastor was obviously not a reflection on the man but a sense of lostness that no one could quite heal. By January, 1915, Dr. Hardy was calling the congregation together in the capacity of pastor. The details of his acceptance of the tentative call of the Pentecostal Tabernacle are not available.

## DR. C. E. HARDY FIRST ADMINISTRATION 1915-1919

Dr. Chester E. Hardy had been very closely associated with J. O. McClurkan. He and John T. Benson were zealous in the cause for which McClurkan so faithfully labored. During the long period of uncertainty after McClurkan's death, Hardy stayed with the school, serving as president on three occasions (1915-1919, 1922-1925, and 1928-1936). When not in the office of president he was almost always connected with the school either teaching or serving on the Board of Trustees.

### The Man

Dr. C. E. Hardy, the physician-minister president of Trevecca Nazarene College, had been my teacher in Bible School while I was in Nashville. He served us as evangelist in 1933 and was the first to preach on prophecy at the Camp. People came from miles around as conviction and rejoicing attracted wide interest and attention. The day that Dr. Hardy gave his sermon on "The Bride of Christ," great power was on the audience. People were walking and weeping while others were praying through to victory. One lady who was wonderfully converted in this meeting said, 'Before I was saved, I could hear Dr. Hardy's big voice cry out all night long; I could not sleep' (Blanche Coher Fouche, *Memories of the Louisville, Tennessee Campmeeting*, 1951, p. 37).

Dr. Hardy was born in Alexander City, Alabama, on September 2, 1882. From his youth until he was first honored in *Who's Who in America* in 1926, Dr. Hardy showed signs of becoming an outstanding, well-known physician, educator and minister of the

Gospel. It has been through his work in these fields that he had become well known across the land.

His educational background began when he entered high school in Meridian Mississippi Male College in 1902. From here he went, in 1905, to Ruskin Cave College near Dickson, Tennessee, where in 1907 he received the B. S. degree. To pursue his studies in the field of medicine, he took work in Vanderbilt University of Nashville, and the University of Tennessee as well as the University of Nashville. His study came to an end in this field when he received his M. D. degree from the University of Tennessee in Memphis in 1912. His ability as a student is in this fact recorded in Eugene Williams' study of the history of Trevecca College.

> Upon graduation here, the caliber of Mr. Hardy's scholarship was shown when he ranked second in his medical class; as a result, he was honored with a $1,000 scholarship to continue his work at the University of Paris, France.

In August of 1907, Dr. Hardy was married to Mary Eleanor Crain of Clifton, Tennessee. They became the parents of six children.

Dr. Hardy's contribution of service and leadership rendered the Church of the Nazarene has been outstanding. He was chairman of the group of Holiness Churches which were banded together by Brother McClurkan as the Pentecostal Mission. When the question of uniting with the Pentecostal Church of the Nazarene arose, he was chairman of the investigating committee and instrumental in bringing the union about. He and John T. Benson paved the way for that union. After his affiliation with the Church of the Nazarene, Dr. Hardy served in some important capacities. He was for twenty-two years a member of the General Board and for approximately sixteen years chairman of the General Court of Appeals.

Those who heard Dr. Hardy recognized him as a very forceful preacher of the Gospel. In this respect, he had pastored the leading churches in the movement—Los Angeles, California First (the Mother Church) and Nashville, Tennessee First (Mother Church of the Pentecostal Mission). In addition to his pastoral work, Dr. Hardy was a frequent speaker at camp meetings and conventions all over the country. Dr. Hardy entered the field of education when he became president of Missouri Holiness College at DeSart, Missouri, in 1907. After serving one year he went to Trevecca where from 1908-1914 he was professor in the science department and in 1913 superintendent of the Trevecca Hospital. After the death of J. O. McClurkan, Dr. Hardy was elected president of the school.

### From Holiness Band to Church?

McClurkan had spoken of "Holiness Bands." He drew back from the term "Church" in relation to the Pentecostal Mission. The worship center was a "Tabernacle" not a church. But McClurkan was gone and old problems arose to require attention in terms of church.

By January 14, 1915, C. E. Hardy called the Mission congregation together. This meeting was held after the mid-week prayer service and had to do with "a very important matter." The future of the Mission was at stake. Hardy turned the meeting over to Benson to give the rather bleak report. The secretary wrote in the *Journal:*

> Brother Benson remarked that owing to various conditions and circumstances, after much prayer and consideration, he deemed it advisable to bring before them the conditions and take such steps as necessary to improve conditions, it being impossible at present way of financial support to keep up the paper, *The Living Water* (formerly, *Zion's Outlook*) and also the missionaries on the field, as there was already a deficit and it would take nearly $10,000.00 to support them for the ensuing year, and almost as much to bring them back home. Inasmuch as the paper is losing as much as $2,000.00 per year, and although it being an agency of procuring a large portion of the missionary funds, it is deemed advisable to discontinue the same. The Pentecostal Church of the Nazarene was willing to consider taking over our missionaries on the field in the event our people should unite with them (M. 1-14-1915, p. 20).

The object of the meeting and this report was to get the reaction of people toward uniting with the Pentecostal Church of the Nazarene. Considerable discussion ensued. It was decided to defer action until another meeting.

The congregation knew the problems. Contact with the Church of the Nazarene had gone on for several years, prior even to the McClurkan-Bresee correspondence of 1907. One would assume that deeper issues made for the reluctance to join the Nazarene Church than need for money, some doctrinal differences, even the hesitancy they knew existed in McClurkan. Independency was a most precious commodity—not to be surrendered easily. They were not greatly reassured by the youth of the denomination wooing them. But stark realism could not be ignored. The saving of their beloved missionary program would only be possible by surrender to those who could save it. This the Pentecostal Church of the Nazarene was willing to do, with the proviso that the Pentecostal Mission people carry their Missionary program for one year after the union.

In the January 21, 1915 meeting of the congregation, Benson spoke again answering any questions that might still be asked. Questions were raised about theological doctrines (would that these questions had been recorded). "Mrs. McClurkan stated fully to the satisfaction of all the hearers, her views," say the *Minutes*. Brother Thompson spoke "very enthusiastically at four different times." Such a favorable spirit prevailed that Benson was requested to draw up a specific agreement upon which to vote in the next meeting.

In a called meeting of the Pentecostal Mission, after prayer meeting, with C. E. Hardy presiding, John T. Benson reported on the events relative to union with the Pentecostal Church of the Nazarene. He reminded them of the question which had been posed by the October 10, 1914 Board meeting in which the feeling of the congregation was to be polled. The proposition had been drawn up and had been publicized. The response to it had been generally favorable on the part of the Pentecostal Mission people.

After further discussion and some indication that the usual technically minded persons were present

*The Lease Release*

*The departure of Trevecca College to Gallatin Road from the Pentecostal Tabernacle created some legal problems. The college had a lease on certain areas of the sprawling Tabernacle building. It could sub-lease those sections and satisfy the financial obligations but the restrictions concerning any new tenants and the fact that a part of the building had been condemned as a fire hazard raised questions for the young school. As always, the "parent" organization came to the aid of the "child" who now had new and heavy responsibilities.*

THE HOME OF "LIVING WATER," "LIVING WATER" SONGS, "BREAD OF LIFE" SONGS, "JEWEL" SONGS AND "REDEMPTION" SONGS

OUR PARISH—
AGENTS WANTED

JOHN T. BENSON,
Manager.

**Pentecostal Mission Publishing Company**

PUBLISHERS OF
RELIGIOUS LITERATURE

DEALERS IN RELIGIOUS BOOKS, BIBLES, TRACTS, WALL MOTTOES, STATIONERY
WRITE US FOR CATALOGUE AND TERMS

Cable Address:
"Pentecostal"

TREVECCA COLLEGE ARCHIVES

NASHVILLE, TENN., U. S. A. 11/6/14

In view of the fact that Trevecca College has moved out of the Pentecostal Mission building, and in view of the further fact that they have a lease on the building for a certain term of years, in order to terminate this lease the trustees, of the Pentecostal Mission make the following proposition to the trustees of Trevecca College:

In as much as Trevecca College owes the sum of $4040.91 on the debt now due by the Pentecostal Mission on the building the said trustees agree if Trevecca College will release all rights and claims to the building and said lease, the said trustees of said Pentecostal Mission will assume for the Mission the payment for the above amount and release Trevecca College from payment of this claim.

Respectfully

accepted
C. E. Hardy
E. L. McClurkan
J. T. Benson
E. H. Thompson

Jim H. Moore } Trustees
J. T. Benson
Arthur S. Rausum

and speaking, it was unanimously ratified. Mr. Tim Moore then asked, "Has Benson received instructions about this merger, when and how the Tabernacle would be taken over?" Benson answered simply that Dr. Reynolds had given them a very hearty invitation. R. B. Mitchum was then asked the same question. Mitchum assured them that Brother Reynolds would be present and that no trouble would be experienced. This seemed to satisfy whatever uneasiness had prompted these questions (M. 1-21-1915, p. 21).

At least twenty-five persons were asked to sign the resolution as witnesses in case any question should arise about it. The following signed: Tim Moore, Mrs. Tim Moore, John T. Benson and Mrs. John T. (Eva) Benson, E. O. Heath (McClurkan's son-in-law), Mrs. L. C. Holland, E. W. Thompson, Mr. and Mrs. Hilliard, J.G.F. Boyd, Brother Vestal, E. L. McClurkan (son), Miss Fannie Claypool, Mrs. C. Seal, Mrs. Meda Taylor, Mrs. Martin, Mrs. J. O. McClurkan, Miss Maggie Burnette, G. C. Nelson, Alf Nelson, T. R. Griggs, Mr. and Mrs. Willingham, Mr. and Mrs. Cothran, Brother Fulcher, J. C. Dudley (M. 1-28-1915).

The adoption of the resolution by the congregation was unanimous.

### Nazarene Union—February 13, 1915

John T. Benson contacted the leaders of the Church of the Nazarene and requested that they come to Nashville to bring the union about. On February 13, 1915, about two weeks after receiving the invitation, H. F. Reynolds, General Superintendent; R. B. Mitchum, member of the missionary board; E. G. Anderson, missionary treasurer; and J. A. Chenault, District Superintendent of the Tennessee District, came to Nashville where with the Pentecostal Mission representatives the union was sealed. *February 13, 1915 was the marriage day*, five months after McClurkan died.

The Articles of Agreement were accepted. They are worth studying and will be found in the Appendix. Suffice it to say at this point that the entire missionary program was taken up by the Nazarene Church. All ministers' credentials were automatically accepted and all members of the Pentecostal Mission became members of the Nazarene Church, unless they specifically requested otherwise (HH. 2-24-'15; 3-3-'15; Gen'l. Assb. M. 1915, p. 50).

H. F. Reynolds' glowing report in the *Other Sheep*, the missionary organ of the Nazarene Church, "Union of the Pentecostal Mission with the Pentecostal Church of the Nazarene" follows:

February 13, 1915, was a glad and momentous day with the Pentecostal Mission and the Pentecostal Church of the Nazarene—it being the occasion when the long-desired and much-anticipated union of these two Christian forces was consummated in the sight of greatly interested parties in three worlds—*On earth;* In the private office of Brother Benson, about five minutes before the Nashville clocks rang out the hour of midnight, and in the presence of each other—Brother Benson and his wife, Brother Tim H. Moore and wife, Dr. C. Hardy, and Brothers C. W. Thompson, R. B. Mitchum, E. G. Anderson, and the General Secretary. In Heaven: *In the presence of the Father, Son, and Holy Ghost*, the angels and the Church of the First Born. *In Hell:* Witnessed by the devil, the fallen angels, and the doomed spirits.

This date was momentous, through its effect on the three worlds—*First*, it doubtless filled the inhabitants of the dark world with fear and trembling, because Satan's kingdom on earth must suffer loss and go down in defeat. *Second*, we know that an innumberable (sic) company of heaven's redeemed host, tuned their harps afresh to strike a higher, richer, fuller, sweeter chort, and joined their voices in a mighty chorus of praise sounding like the fall of many waters, because of the increased throngs who shall come sweeping through the pearly gates washed in the blood of the Lamb, just because of this united effort. *Third*, because this union binds together about 40,000 people, consecrated servants of the Most High, who have had the same work. This movement brings not only the forces of the homeland into fellowship for the spread and conservation of scriptural holiness; but it has also brought into the fold fifty or more foreign missionaries, than whom there are no men or women with higher resolve for the right, or more inspired vision, or a more mighty determination to carry out the command of our Lord to 'GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE' (*Other Sheep*, 3-1915, front page).

Of considerable interest is the fact that in spite of the $2,000.00 yearly deficit in maintaining *The Living Water*, it survived the union with the Nazarene Church, continuing to publish until 1918, though the official organ of the Nazarene Church was *The Herald of Holiness*, published by the Nazarenes in Kansas City.

The announcement of the union was made on Sunday, February 14, 1915, in the Tabernacle service that the Pentecostal Mission had become the First Church of the Nazarene in Nashville. The 580 Mission membership dropped to 380 as a result of the merger but ten more were added making 390 new Nazarenes. The Mission property was worth $35,000 with a debt of $9,000.

It should be said, at this point, that many individuals and groups of people who had been evangelized and organized by the Pentecostal Mission had already united with the Nazarene forces.

THE OTHER SHEEP

*"And other sheep I have, which are not of this fold: them also I must bring"*

VOLUME 2 KANSAS CITY, MO., MARCH, 1915 NUMBER 9

# Union of the Pentecostal Mission With the Pentecostal Church of the Nazarene

**H. F. Reynolds**
*General Missionary Secretary*

February 13, 1915, was a glad and momentous day with the Pentecostal Mission and the Pentecostal Church of the Nazarene — it being the occasion when the long-desired and much-anticipated union of these two Christian forces was consummated in the sight of greatly interested parties in three worlds — *On earth:* In the private office of Brother Benson, about five minutes before the Nashville clocks rang out the hour of midnight, and in the presence of each other — Brother John T. Benson and wife, Brother Tim H. Moore and wife, Dr. C. Hardy, and Brothers C. W. Thompson, R. B. Mitchum, E. G. Anderson, and the General Secretary. *In Heaven:* In the presence of the Father, Son, and Holy Ghost, the angels, and the Church of the First Born. *In Hell:* Witnessed by the devil, the fallen angels, and the doomed spirits.

REV. ROY G. CODDING AND WIFE, INDIA

This date was momentous, through its effect on the three worlds — First, it doubtless filled the inhabitants of the dark world with fear and trembling, because Satan's kingdom on earth must suffer loss and go down in defeat. Second, we know that an innumerable company of heaven's redeemed host, tuned their harps afresh to strike a higher, richer, fuller, sweeter chord, and joined their voices in a mighty chorus of praise sounding like the fall of many waters, because of the increased throngs who shall come sweeping through the pearly gates washed in the blood of the Lamb, just because of this united effort. Third, because this union binds together about 40,000 people, consecrated servants of the Most High, who have had the same experiences, and are carrying on the same work. This movement brings not only the forces of the homeland into fellowship for the spread and conservation of scriptural holiness; but it has also brought into the fold fifty or more foreign missionaries, than whom there are no men or women with higher resolve for the right, or more inspired vision, or a more mighty determination to carry out the command of our Lord to

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE"

The picture presents Rev. Roy G. Codding and wife, who are but two of sixteen missionaries — as good men and women as are in the front ranks of the Lord's great devil-driving, world-conquering forces in the foreign field. Just nine months before the amalgamation

*The Tennessee District Minutes* reported that:

The Pentecostal Church of the Nazarene in Tennessee dates its birth, properly speaking, to the concessions made by the Pentecostal Mission at the General Assembly to the Nazarene Church in Nashville, 1911. Prior to that date the Pentecostal Mission, largely an unorganized holiness movement, held sway throughout the state. Since 1911 the Pentecostal Church has properly felt that the land is ours for the taking. Later the union of these two holiness movements has made it possible for the work to go forward with leaps and bounds (9-'15, p. 19).

This District Assembly endorsed the work of Trevecca College. It not only recognized the college but requested that it "give students a course equal to that prescribed by the General Assembly." A Committee of nine members was formed to meet with the Trustees of the College to carry out this plan. A Loan Fund was set up for needy and worthy students in the Theological Department. These were very practical ways to express interest and approval (*Ibid.*, pp. 20-21).

### C. E. Hardy Elected President

In a Board of Trustees meeting called and presided over by John T. Benson in July, 1915, Dr. Chester E. Hardy was elected president of Trevecca College.

One must wonder at the courage of anyone who would accept the presidency of little Trevecca College in those very dark times. World War I was in progress with the financial tensions which always accompanies war. The huge debt facing the College without the magic touch of the Founder to guide the progress of events should have turned any sensible man away. But, perhaps, the caliber of the Trustee Board and their unbelievable support, and the faith of the constituency and students were irresistible. We can only express appreciation to the memory of Dr. C. E. Hardy for being willing to pick up the torch flung out by J. O. McClurkan.

Several items of business were transacted that have a place in this story. The first was a widening of the legal breach between Trevecca College and its parent organization. The two upper floors of the Pentecostal Tabernacle were surrendered by Trevecca College to the congregation so that all legal ties were cut with the Tabernacle congregation. The college was on its own legally. But the heart relationship stayed tight and firm.

The Mission which had become "First Church of the Nazarene" provided another "Gospel Wagon" for the students. Mr. Griggs reported on the cost of getting it into shape to use, one of the important needs being a horse. Griggs and Pohlman "took it on themselves" to raise the $150.00 needed to put the Wagon into running order.

The next matter of concern moved toward the problems on the new campus on Gallatin Road. Benson reported that the sale of the Gallatin Road lots was slow, giving some concern.

Internal college affairs needed to be considered that were of a different nature than any the Board had met before, if the records are indicative of what had been considered. The teachers of the College had expressed a desire for a regular salary so they could count on some security. Salaries (if that is the right word), prior to this time, had been very low, room and board constituting the most of what was received.

Dr. Hardy and E. L. McClurkan had been working on this. Their plan was to have a fixed salary, payable monthly. No more than $10.00 was to be paid the single teachers, and an unspecified amount was indicated for the married teachers. Any money left over after all college expenses were met, including interest on the floating debt, would be equally shared by all the teachers to complete the stated salary. Two persons, the president and the secretary, would receive $50.00 per month plus board "for self and family."

### Trevecca College becomes a Nazarene School

The most significant item in this board meeting had to do with the auspices of Trevecca College. What was not generally understood at the time of the merger was that Trevecca College, the "step child," was not "adopted" when the parent Mission was united "in marriage" to the Pentecostal Church of the Nazarene. The Board, and Dr. Hardy, of course, were aware of this so a motion was made and carried that the president and secretary begin at once negotiations with the Pentecostal Church of the Nazarene to take over the school as a church institution (M., 7-7-15).

Plans for incorporation into the Nazarene Church required several "house-keeping" chores. Raising the number of Trustees from four (Benson, Ransom, E. W. Thompson, E. L. McClurkan) to nine, the added five being appointed to the Board by the Tennessee District of the Pentecostal Church of the Nazarene. Felix W. Johnson, the Superintendent, became one of the number which also included W. F. Collier, Tim Moore, J. B. McDowell, and E. W. Chambers.

Not all the problems were so professional. Some were human enough to keep the story believable. One of the chores was made necessary by the demands of the owners of the water pump which the College had freely used "for two years and over."

A "back account" had accrued which was now due to the Nashville Railway and the Light Company which Benson was instructed to adjust. Legal counsel was needed and authorized and a committee (Johnson, Moore, and Thompson) was formed to change the charter and propose by-laws to make transfering to the Church possible (M., 4-3-17).

Strange Minutes appear in the January 24, 1916 secretaries *Journal:* "It was moved and then carried that the school be tendered to Dr. C. E. Hardy" who then offered to lease the school to the Trustees for five years. Undoubtedly this move was judicious in that it separated the college from the hazards of the property problems and gave it the advantage of legal ownership. There was concern, too, about the McClurkan family: "In as much as Brother McClurkan has spent a considerable amount of personal money" the decision was made to repay this amount to the family whenever possible. The hospital stock (Trinity Hospital) was ordered sold to help pay college bills. The attempt to set things in order is obvious. Finances were tight. The future of Trevecca College lay in the balance. The events of the next few years would prove how delicate was that balance.

The official adoption of Trevecca College by the Church of the Nazarene is confirmed by a large spread in the October 31, 1917 *Herald of Holiness* telling about the event. The action was taken at the September, 1917 District Assembly held in the City of Nashville when the title to Trevecca College passed into the hands of the Pentecostal Church of the Nazarene. The report in the *Herald* says, "As an accredited school, the various courses are on a par with the best colleges of the land, having pre-

12 HERALD *of* HOLINESS *for October* 31, 1917

# Our Latest College

AT the Tennessee District Assembly, held in the City of Nashville, recently, the title to Trevecca College with its broad acres and commodious buildings, passed into the hands of the Pentecostal Church of the Nazarene. This action on the part of the Assembly in mothering this excellent institution, caused great rejoicing among the friends of the college, for with the transfer came enlarged opportunities in reaching the young men and women of this rapidly growing denomination.

Originally the property consisted of seventy-eight acres, a large part of it shaded by virgin forest trees, while at the summit of a knoll which commands a fine view, stands what is known as the Administration building. Since its purchase, a considerable tract has been platted into city lots and nearly all of this tract has been sold to friends of the college, while many have already built their homes.

When the real estate campaign is closed, which will be very soon at the present rate, our church will be in possession of as fine a property for college purposes as can be found in the United States, with only a $5,000 debt. With a beautifully-shaded campus of twenty acres, a well-appointed administration building, dormitory, and recitation rooms, pure water, and ample ground for gardening purposes the outlook is very propitious.

TREVECCA COLLEGE, NASHVILLE, TENN.: THE ADMINISTRATION BUILDING.

As to the character of the school, too much can not be said. Founded by the sainted J. O. McClurkan as an institution in which the vital truths of God's Word were to be taught, with especial emphasis on the doctrine of heart purity and the baptism with the Holy Ghost, it soon became known as the "holiness Bible school of the South," and today the graduates of this school are among the prominent people in the ministry and business circles of this District.

As an accredited school, the various courses are on a par with the best colleges of the land, having preparatory departments as well as the regular collegiate courses carrying with them the attendant degrees.

The moral and spiritual atmosphere which pervades the institution is exceptional, while the teaching force is composed of instructors of national reputation. At the head as president is C. E. Hardy, B.S., M.D., who, judging from appearances and the enviable record the school is making, is the right man in the right place.

A representative of the Publishing House who recently visited the school, was very forcibly impressed with the missionary spirit manifested, and an examination of the list of graduates during the last few years discloses the names of many prominent missionaries now on the field, representing the Pentecostal Church of the Nazarene.

From what we have seen of this educational institution, we believe our people will make no mistake in patronizing it, as the influences thrown around the young people committed to its keeping are the very best obtainable.—C.W.J.

*Trevecca's new campus—the Percy Warner Estate mansion*

paratory departments as well as the regular collegiate courses carrying with them the attendant degrees" (October 31, 1917, p. 12).

How accurate that glowing report was is open to question, of course. Trevecca was nominally a four-year college. It offered the A. B. degree but it was not accredited in today's sense. But Trevecca College was gaining academic respectability, and, most important at that date, acceptability with its constituency and in its new association with the Church of the Nazarene.

### Gathering Clouds

A news note appeared in the *Herald of Holiness* (December 19, 1917) saying that in spite of the pressure of war conditions (the European holocaust was in one of its most intense phases) Trevecca was going through "one of the most prosperous times in its history. Revival waves were flowing over the school (now on the Gallatin site) in answer to the preaching of J. J. Rye. Only one young man could not profess an experience of grace when the meeting was over (p. 11). We are indebted to a much earlier report in *Zion's Outlook* for a description of Rev. J. J. Rye, McClurkan's wife's brother, who figured so largely in the Pentecostal Mission work.

> Bro. Rye was a marvel to a great many; though a cripple, he at times through the sermon, would do credit to an athlete. At one time, he was holding down a chair (inbred sin) with all his power, and in spite of himself the chair would get away.
>
> At another time, in describing the Canaan life, he mounts higher and higher, landing upon the top of the stand; he looks as if he had started on his ascent to the Holy City.
>
> When describing and illustrating inbred sin, the looking glass was so clean, and reflected so truly, that a few people could not stand the pressure, "so flew off the jug handle," and left.
>
> The truth of sanctification was presented with such force and plainness that the people will have no cloak at the last day.
>
> The mighty, two-edged sword did the cutting; the flinching was manifest on every side, but sorry to say, that only a few stood, yea, rather leaned, and let the sin and all uncleanness be cut out (Z. O., 6-13-01).

But the war conditions in America were taking economic toll. Far reaching changes were taking place. In a board meeting of Trevecca College, surprisingly held on Christmas Day, 1917, the special object was to discuss the union of Ruskin Cave College and Trevecca College. Col. R. J. Kelly, the Business Manager of Ruskin Cave College, was in attendance. Before the meeting closed the two schools had agreed to join forces. This abrupt, rather surprising information seems to conflict with the optimistic report above and opens many questions.

### Ruskin Cave College

Ruskin Cave College was not unknown to Tennesseans. References to it are sprinkled throughout the issues of *Living Water*. It was at that time a Holiness center where large summer campmeetings were held. (Advertisement of a campmeeting there is found in the July 26, 1906 *Living Water*.)

The cave itself is one of many such geological formations in the Mid-South. This one opens in the side of a hill located about 60 miles Southwest of Nashville in the Yellow Creek basin in Dickson County near the birth place of J. O. McClurkan. Just inside the mouth of the cave is a nature-carved auditorium. "The cave is God's own tabernacle, hewn out of solid rock," said *Living Water* (June 8, 1905, p. 12).

It was the cave that held the center of interest. Ilene J. Cornwell, a historian, describes it:

> "The yawning mouth of the cave, formed by an enormous arch of limestone, opens into a spacious hall where a "Bottomless Lake" penetrates its center. Passages off the hall lead to smaller caverns . . . into the hillside for perhaps a mile or more (p. 26).

Bleachers for seats had been built to accommodate up to 3,000 people in an almost perfect acoustical situation. Behind the speaker's platform which faced the entrance is, even now, a large pool with water very deep and delightfully cool. Corridors of the cave branch out behind the pool leading into the depths of the hill above it. The water is delicious and the pool empties into a spring some distance outside the cave. The temperature of the water and cave remains constant. By the time the holiness people began using the Cave area for campmeetings the auditorium's attraction was its cool depths during the very hot summer days. So cool, indeed, was it, that a Gospel Tent was needed for evening preaching in the fields outside, bordered by the Yellow Creek curling around it. The temperature in the cave was too cool for comfort even in summer weather.

A brief history of Ruskin Cave bears at points on the Trevecca Story. Its history reaches back into antiquity. The "Mound builders," known to have lived in Middle-Tennessee, and later American Indians including the Cherokees and Chickasaws are thought to have used the great cave. It was called Ruskin by a communist group who had purchased it attempting to carry out the social principles of John Ruskin. It was known as the Ruskin Cooperative Association. Among the scholarly accounts of this colony are "The Ruskin Commonwealth: A

Unique Experiment in Marxian Socialism" by Francelia Butler (*The Tennessee Historical Quarterly*, No. 4, 1964), and *A Brief Sketch of the Settlement of Ruskin Co-operative Association in Tennessee, U.S.A.* by T. G. Leech (New Zealand, 1897), a recent Master's Thesis is also an excellent study.

In a word, in 1894 a band of 26 colonists led by Julius A. Wayland attempted to create a Utopia in the Tennessee area. Wayland founded the newspaper, *The Coming Nation*. The colony was made up of stockholders who had paid $500.00 each for one share. They came from all parts of the country. Wayland was soon ousted over financial disputes and the struggling colony found the cave area for sale, purchased it and moved onto the land. They began to build small houses in which to live and one very large three-story many-windowed central building in which was housed the print shop, school, offices, dining room, book room, workshop, etc. The large auditorium-dining area was on the third floor. This building, "sound as a dollar," is the only colony building still standing (1975).

The colonists learned to produce a number of salable items which were shipped to all parts of the world—leather suspenders, chewing gum, wool-clothing, "cereal coffee." They ran a cotton gin, blacksmith shop, photogallery, and a sawmill and operated several successful farms. By the turn of the century the colony had built up a fine profit. But internal personal friction brought on such controversies that the entire project went under the auctioneers hammer and the few who maintained any faith at all migrated to Georgia and finally disappeared.

The area lay vacant until 1904 when Dr. R. E. Smith and Col. R. J. Kelly obtained the property on which to build a college. Smith served as president and Kelly as manager.

R. E. Smith came out of the Holiness Movement and had purchased the cave and its surrounding area to build an independent holiness college. Such men as W. B. Godby of the Holiness Movement held meetings there. Large frame buildings stood on the grounds. Ruskin Cave College was high class and exclusive in character. Smith ran it on military lines, strict discipline, high academic standards, and an excellent faculty. He "coached the students to win." The College included a Music Conservatory attracting noted teachers of voice and musical instruments from Europe. Excellent students seeking such training were attracted to it. In 1907, an advertisement in *Living Water* said students from 14 states were enrolled. No evils of town or city would be encountered. Fine theology courses were offered. It was called the Village School. The entire surrounding community was controlled by it and every shop and store was college property. It was almost another Utopia. Many outstanding students from the college took their places in American politics and education as well as in the Arts.

According to a brochure discovered by a resident of Dickson County, "Ruskin Cave College was a high-grade, nonsectarian, coeducational, select, re-

*Ruskin Cave in Dixson County, Tennessee*

*Typical of the mid-south country many caves of various sizes are found. Among them is an attractive cave about 60 miles west of Nashville. Its unique features are the large room just inside the mouth suitable to serve as an auditorium, and the cool, sweet air which never varies in temperature. A Commune occupied the area for a period trying to live by John Ruskin's principles, hence the name. Subsequently a high class Holiness school purchased the property where for a year Trevecca College joined it in financially troubled times.*

ligious school. It had a military department, healthy athletics, sane social regulations, purest water, beautiful surrounding and safe, moral environment" (Z. O., 8-24-05).

Noted people had studied at Ruskin Cave College. Among them were Dr. Quinten Smith of Tennessee Tech, one of the governors of Tennessee.

The *Dickson Free Press* in answer to an inquiry from Mrs. Crystine (Yates) Soyars (who had attended Dickson High School and has served several years as Manager of Trevecca's Alumni Association), sent her several copies of their paper in which items of interest relative to Ruskin Cave were published. Among them is the following:

Ruskin College was operated largely by people of the Holiness faith. Professor R. E. Smith was the president and Colonel R. J. Kelly, vice president and commandant, was in charge of the military training. The enrollment was held to 200 in order to keep quality education.

In 1914-1915 the faculty consisted of highly educated and competent people.

Professor Smith, a graduate of Vanderbilt and the University of Chicago, taught Greek and Latin.

Col. Kelly, graduate of the University of Nashville and of Chicago, taught Sciences.

Reverend R. C. Rorman, graduate of Ruskin, Chicago, and the University of Louisiana, taught English and Economics.

Miss Mary T. DeMombran, Ph. D. graduate of Greenville College and the University of Wisconsin, taught English and history.

Reverend D. B. Raulins, graduate of Ruskin and Vanderbilt, taught Modern Languages.

Miss Bertha B. Forman, Ruskin and University of Louisiana, taught Math.

Miss Loulie M. Stratton taught Bible, English, Physical Culture, and Expression.

Miss Rose Reding taught expression, physical culture and art.

Miss Ruth E. Moore was assistant art instructor.

F. A. Nunvar, who studied music in Berlin and Leipzig, Germany, taught pipe organ and piano.

His wife, who had been a special student with great musicians in New York, taught voice.

In the descriptive paragraph about Professor Nunvar, the German piano teacher, we find that, in addition to his musical genius, he is a modest Christian gentleman. "This is in marked contrast to the character and disposition of many so-called German masters" who teach in this country. Their tobacco, beer, and tantrums are necessary evils. They may be masters of music but certainly not masters of themselves.

Miss Annie Winstead, who lives in Nashville now, was secretary to the president. She is now associated with Nashville's "Upper Room" (the location of the beautiful carved "Last Supper" in the United Methodist headquarters).

In 1918 over 50 young men from Ruskin Cave College volunteered for military service, the year

*Ruskin's Main Building*

*During the occupancy of the Ruskin Commune, a very large community center was built housing a store, the craft shops, a library, offices and the great dining and recreation area on the top floor. Mounted on the roof was a large bell which served to announce the activities of the day. The bell remained in that position during the Ruskin Cave College days.*

Trevecca College moved to it from Nashville for one year.

To anticipate Ruskin's history a little it should be said at this point that the first World War came on and with it a loss of male students to the armed forces. After a spurt of growth in connection with Trevecca College, Ruskin Cave College closed its doors before the war ended in 1918. An alumnus, Dr. Chester E. Hardy, purchased the old resort for a medical clinic. He operated the clinic there for several years before finally selling it. During Hardy's occupancy aborted plans were made to secure the beautiful valley and cave for campmeeting grounds for the Tennessee District Church of the Nazarene. Many yet regret the failure to achieve that goal.

*The President's home at Ruskin*

### Trevecca Goes to Ruskin Cave

It was not surprising that the hard-pressed Trustees of Trevecca College should have called Kelly to meet them. Such names as J. O. McClurkan, T. W. Willingham (one of Ruskin's most prominent Nazarene students) and C. E. Hardy and wife had attended Ruskin Cave College and much of the educational philosophy of these men had been developed while there (N. W., 11-10-74).

The outcome of this "special meeting" mentioned earlier was the proposal with the reasons for it.

It has seemed to some that inasmuch as there are two schools in this district having the same objects and teaching the same doctrines and thus being in real competition to each other, that if an agreement satisfactory to all parties could be had, it would be better for all concerned to unite these forces.

In this way we can conserve our resources, use one complement of teachers and so reduce the overhead expenses of the institution that instead of having two schools barely paying expenses we could have one which would be on safe financial basis.

In view of these facts we suggest the following plan of union between Ruskin Cave College and Trevecca College. These suggestions to be submitted to R. E. Smith and R. J. Kelly for their ratification. Then to the executive committee of the church, and to such other parties in connection with the Nazarene Church as shall seem proper.

Should all these ratify this agreement, then immediate steps shall be taken towards the union of these two schools.

The document went on to specify the terms of agreement.

1st. We feel that it is highly desirable that the institution be permanently located in Nashville. There we have advantages for our pupils, especially those who are preparing for Christian work, that cannot be had at Ruskin. Any move it may be necessary to make now ought to be only temporary.

2nd. Since Trevecca College has not adequate buildings nor sufficient equipment to take care of both schools we suggest that immediately upon the combination being effected that Trevecca move to Ruskin to remain at least the ensuing term.

3rd. It is agreed by both parties that as soon as the Trustees decide that it would be better for the institution to return to Nashville then the school shall be closed at Ruskin and shall be moved as a whole to Nashville.

4th. That we move Trevecca College to Ruskin immediately but that no union be made at present. All the teachers at both schools, who are not eliminated shall have their salaries paid by R.C.C. (Ruskin Cave College) and all students shall be allowed the same terms as they have formerly had with their respective schools. If at the end of the present term the union is found to be desirable, R. E. Smith and R. J. Kelly agree to sell the New Institution all of their school property both real and personal for the sum of $20,000.00. This option is based on the proposition made to the board as to prices, and setting forth the list of property. Should it be found that the union is not desirable and Trevecca College wishes to move back to Nashville, it shall be allowed to do so carrying its student body.

5th. The combined school shall be the property of the Tennessee District of the Pentecostal Church of the Nazarene and shall be subject to the same conditions and regulations as Trevecca College has been. It shall be the endeavor of all parties directly interested to bind up and foster an institution that will be a credit to our church—and we, each of us, pledge ourselves to this task.

This resolution was adopted (m., 12-25-1917, p. 12).

In very practical language Trevecca College on its new campus on Gallatin Pike could not operate on money available, and coal was in short supply. Ruskin Cave College could not survive alone. Out

of stark necessity the two student bodies and faculty merged. And because Ruskin Cave College had more room and buildings, Trevecca picked up its own students and school necessities and moved out of the city, down about 65 miles southwest of Nashville to share life with Ruskin in the countryside. Trevecca College moved to Ruskin Cave College in January 1918 to May of that year.

A big, resonant bell, now hanging in a frame in front of the old Music conservatory, then hung high over the three story building, tolling out the time throughout the day. Chapel was held in the large auditorium on the third floor. The cave was little used because recreation was minimal. Games and athletic events and sports at that time were not considered an asset to a serious student body.

During that winter, happy enough for students who had not yet begun to taste today's student freedoms and outside activities, the problems of keeping any kind of school going burdened down the responsible Trustees. Where would the college meet next year (1918-1919)? Perhaps either selling or renting Trevecca's Nashville property would be best? Or so they wondered.

By April, the union of the two schools seemed to be the wrong move. They would "pond further" with Col. Kelly to see if something could be worked out so they could use the Cave campus another year (M., 2-24-18, p. 13).

### Trevecca Returns to Nashville

And then it was "moved and carried that the harness at Trevecca be turned over to J. N. Hardy for which he agrees to cancel a $14.00 grocery bill against the college." What a delightfully human matter to consider ever so seriously between the "weightly matters of the law." Tim Moore was to rent Trevecca Campus to the best advantage and use the rent money to pay for repairs and insurance; "Meeting Adjourned" (M., 4-18-18, p. 14).

The bleak days darkened. Another meeting with Kelly on April 18 failed to break the dead-lock which had developed regarding Trevecca's staying at Ruskin Cave College. They discussed the problem until they "adjourned at a late hour by common consent."

Perhaps the nadir was reached on June 21 when the Board voted to sell Trevecca's property to Davidson County, perhaps with the idea of renting it back from the County. E. C. Dees was voted in as Business Manager for the college for the term of 1918-1919, and he was to arrange for the opening of the school on the Gallatin Road property if this became possible.

### Merger of Trevecca College and Southeastern Nazarene College

Trevecca College came limping back to Nashville (Gallatin) campus in 1918, trailing what was left of Ruskin Cave College behind it. The property was not sold to Davidson County so the old debts and repairs and running expenses piled up.

The "blood transfusion" that gave Trevecca College a new lease on life was the decision to merge with the Nazarene College in Donaldsonville, Georgia. But this is a decision that takes us back several years to another part of the South. An outline of the story follows:

In 1902 Mrs. Leona Rich Shingler, wife of T. J. Shingler, a strong evangelist, organized an Independent Holiness Church at Donaldsonville, Georgia, with 9 charter members. This church later united with the Holiness Church of Christ, which became a part of the Church of the Nazarene (HH. 8-9-'33, p. 14).

### Shingler Academy and College

The growing number of members became concerned about the education of their children. After Mrs. Shingler died, her husband built, at Donaldsonville, Georgia, a holiness school dedicated to her memory, called Shingler Academy.

T. J. Shingler was a wealthy land owner (forest and farm lands) and not only donated a 40 acre campus in 1912 to the school but built an elegant three-story building on it with electric light (uncommon in 1914) in which to house a primary school, grade and high school, and a Bible school. This building is now a well appointed area hospital.

And if a student couldn't afford to pay his way through, Shingler picked up the tab. If the school was in the red at the end of the year, Shingler wrote a check to pay the debt.

Students could work in turpentine, which Shingler is supposed to have introduced to the area. They raised pimentoes and potatoes and cattle.

"We had the best food in the world," says Mrs. John T. Benson, Jr. of Hendersonville, Tennessee, a former student at the school. "The boys tended the farm and raised the vegetables for the school. It was really fine."

Mrs. Benson is the wife of the Nashville publisher John T. Benson Jr. who was closely affiliated with the merger of the Southeastern Holiness University and Trevecca College (Postell, 10-20-'71).

In 1917, E. P. Ellyson, formerly a General Superintendent of the Pentecostal Church of the Nazarene, took the presidency of the school. At that time the name was changed from Shingler Academy to Southeastern Nazarene College. In its brief life such

Nazarene leaders as Dr. and Mrs. A. K. Bracken, Dr. and Mrs. C. A. McConnell, Dr. Fred Floyd, and Mrs. Jimmy Lou Benson (wife of J. T. Benson, Jr.) attended the school. The report is that Southeastern Nazarene College was more "Nazarene" during its life than Trevecca College was at the same time.

In the April 18, 1917 issue of the *Herald of Holiness*, a report was carried in the *Herald* entitled "Southeastern Nazarene College." It said, in essence: An independent school sponsored by the Shinglers, called Shingler Holiness College, in Donaldsonville, Georgia, had recently come under the auspices of the Georgia District of the Pentecostal Church of the Nazarene. The report said that Rev. E. P. Ellyson, D.D., once one of the General Superintendents, had accepted a five year assignment as president. Ellyson had been a General Superintendent and was re-elected the previous Assembly in absentia to the General Superintendency but he had resigned. He had already served as president of two schools, Peniel University in Texas, and Nazarene University in Pasadena, California. A strong commendation of the school followed this report and an appeal for its support. What would this endorsement do to the hopes Trevecca College entertained of gaining favor with the Nazarene Church (H. of H. 4-18-17, p. 11)?

E. P. Ellyson reported to the *Herald* a few weeks later. He was enthusiastic and listed an impressive faculty (for that day) and described the large building as "the prettiest and best built of any of our school buildings which we have seen" (HH., 8-15-17, p. 11).

Trevecca College had been added to the authorized Nazarene Colleges in October 13, 1917. Now

*Mrs. Leona Shingler*

there were two within 500 miles of each other. The General Church soon saw that it could not support the two schools. One strong school would serve the Church and the South better. The matter became the subject of much prayer and discussion and as a result of many conferences it was decided that the two schools should be merged and located as one in Nashville, Tennessee.

**Trevecca and Shingler Merge**

Mr. Shingler favored the move because of the growing financial difficulties in the Georgia area. Mr. Shingler himself made the motion that was accepted by vote that the Southeastern District surrender any claim to being the official school of the Southeastern Zone of the Nazarene Church in favor of Trevecca College. Such an act on the part of the

*The Main Shingler College Building*

*In order to provide a sound, evangelical education for Christians in the Donaldsonville, Georgia area, the wealthy T. J. Shingler erected a fine, commodious building capable of housing all the grades, a high school and a Bible College in the period between 1912 and 1914. The Institution came under the sponsorship of the Nazarene Church. In early 1919 Trevecca College and the Southeastern Nazarene College (its latest name) merged. The building now serves as an excellent city hospital in Donaldsonville.*

founder and financial benefactor must always stand as truly magnanimous (*Georgia Nazarene District Minutes*, 1918).

President E. P. Ellyson's opinions were sought and correspondence carried on. According to the official minutes on Trevecca's side, at least, the plan ran into no major roadblocks. Ellyson's correspondence was studied by the Trevecca board carefully and his suggestions about it accepted. The minutes are brief and to the point. Relevant excerpts have been lifted from the minutes. They tell the story.

*October 28, 1918*

It was then moved and carried that Executive Committee be empowered to negotiate and consummate deal with Rev. E. P. Ellyson and College at Donaldsonville, Georgia. E. W. Chambers made motion, which was seconded by T. H. Moore, that action be deferred concerning changing charter and making deed by old Trustees of Trevecca College looking to the consolidation with the Southeastern Nazarene College at Donaldsonville, Georgia, which motion carried.

*November 27, 1918*

Mr. John T. Benson read two letters from E. P. Ellyson regarding consolidation of Southeastern Nazarene College with Trevecca College. He also read a suggested contract regarding this consolidation. It was then moved and seconded and carried that it is the sense of the Board of Trustees of Trevecca College that consolidation be made with Southeast Nazarene College located at Donaldsonville, Georgia, along the lines as outlined by Rev. E. P. Ellyson—said consolidation to be agreed upon by a representative of the Board of Trustees of Trevecca College and the Trustees of the Donaldsonville School and that said representative is empowered to consummate such arrangement. It was then moved and seconded and carried that Mr. John T. Benson be this representative and go to Donaldsonville and to the Georgia Assembly and that his expenses be paid by Trevecca College.

*December 10, 1918*

Report from Mr. John T. Benson regarding consolidation of The Southeast Nazarene College with Trevecca. Mr. Benson read the proposition and contracts. It was then moved, seconded and carried that we accept the proposition of Mr. Shingler, President of the Board of Trustees of the Southeast Nazarene College, for the consolidation of the two Colleges and that John T. Benson be authorized to notify him of such acceptance and consummate the deal.

It was next moved, seconded, and carried that Mr. Benson be requested to close the deal with Dr. E. P. Ellyson and family to come to Trevecca College January 1, at a salary of $100.00 per month for himself and wife and that we offer them two rooms in the main building and one room in the girls dormitory.

The expense of Mr. Benson's trip to Donaldsonville and Manassas, Georgia, was then reported which was $47.37.

*December 12, 1918*

The Board of Trustees of Trevecca College met at office of John T. Benson. The President called the meeting to order and read several letters from Dr. E. P. Ellyson regarding the student body at Donaldsonville and other matters.

Dr. Ellyson apparently came to the Trevecca Campus immediately. On January 4, 1919, the Board minutes read:

It was agreed that Dr. Ellyson should take charge of the discipline of School at once. Executive Committee of Board of Trustees of Trevecca College met in joint session with faculty and, among other things, agreed to loan from the Shingler fund at the end of each month enough to make up all deficit.

We must assume that the Donaldsonville property was sold and made available to Trevecca for her needs.

### Hardy Resigns

After the two schools merged, C. E. Hardy resigned as president of Trevecca College and the choosing of a new president became a matter of Board concern. The executive committee was em-

powered to select a president and faculty. The combined Board agreed to approach Dr. Stephen S. White about taking the college (M., 4-22-19).

The resignation of Dr. Hardy as president was probably to resolve any possible tensions between the Southeastern Nazarene College and Trevecca College personnel. The former S. E. Nazarene College president, E. P. Ellyson, came to Trevecca as Dean of the Christian Worker's School. C. E. Hardy became Dean of the School of Theology putting them on equal footing in the College structure.

S. S. White was elected president of Trevecca College for the term 1919-1920 at a salary of $100.00 per month "with board for he and his wife." During vacation time he was to receive $75.00 without board.

E. C. Dees, the business manager, had been given a "leave of absence" without pay "for an indefinite time (all over his salary and expenses he agrees to return to the college)." In his absence a business manager was needed. An E. M. Kelly was asked to assume the office of business manager.

During this reorganization process another event or two occurred which gives color and vitality and reality to the story.

For the first time Samual Walker Strickland's name appears in the record though he had been a Trevecca student from 1908 to 1915 (with B. A. degree). He had taught in Trevecca since 1916. But the contract given him in 1918 was unsatisfactory (no details are available) and he returned it with his resignation. "The only action taken by the Board regarding this resignation," says the minutes, "was to appoint a committee of two: namely, Tim Moore and E. W. Thompson to make a new contract and if possible adjust matters so as to hold Rev. Strickland" (M., 11-27-18, p. 16).

A new contract was written but Strickland could not accept it, nor could the Board accept one he had written. Dr. Hardy was then requested to try to solve the dilemma (reported December 10, 1918). No further committee action is recorded so we must conclude that satisfactory arrangements were finally made. Certainly the name of S. W. Strickland became so interwoven into the fabric of Trevecca's history that to excise it would be to break the warp of its existence. This resignation at the same time Dr. Hardy resigned as president testifies to the deep uncertainties disturbing those who were trying to build a school under most difficult conditions.

### Depression

One must remember that the first World War—"to end all wars, and to make the world safe for democracy"—had been raging. The Armistice had been signed in October of 1918. But the backlash of war was felt in every direction. Woodrow Wilson, a minority president, could lead to peace but not to economic leadership. Four and a half million demobilized veterans were seeking employment. Many thousands of war workers were thrown out of work. Thousands of federal employees were stranded in Washington because the provision had been made for the possible event of peace. The slump lasted until the spring of 1919. A "boom" followed bringing unbelievable inflation. Then a deep depression tore at the economic heart of America hitting the farmer the hardest of anyone. A half million farmers lost their property and rural recovery was not in store until 1939 when another war began (Harvey Wish, *Contemporary America*, 1955, pp. 266-7).

Not only was there financial tension for Trevecca, but ideological tension as well, arising from the positions of those in leadership. There was sharp division of opinion about the attitude one should take toward war and military preparation. The Trustee Board set a committee to investigate the matter of adding a "military feature" to Trevecca's program. Hardy and others who had attended Ruskin College were predisposed toward the idea (M., 11-27-18, p. 17).

The plan did not materialize, however. One cannot help but wonder whether the stand the Nazarene Church took regarding war had any bearing on the matter. An editorial in the *Herald* spelled out the position of the Church, under the title, "The Pentecostal Church of the Nazarene and the War":

> We are asked what is the position of the Pentecostal Church of the Nazarene with reference to the question of war. We would reply that the attitude of our Church on the matter of war is the correct one, in our opinion, and we are glad that the Church has expressed her opinion through her highest legislative body. Her position in regard to war will be found in the Report of the State of the Church adopted by the last General Assembly at Kansas City, Mo. (pages 58-59), in which the Church emphatically states that we are *opposed to war, especially as a means of settling international disputes.*
>
> This utterance is distinct and clear and emphatic. It also carries all the force of the official and authoritative expression of the highest lawmaking body of the Church. We are glad that this position has been assumed, for we believe it the sane and religious attitude.
>
> Such is the plain and emphatic position of our Church on the war question. It is left for the members of the church to see to it that they maintain the answer of a good conscience toward God in the matter. The Church does not forbid our entering the war, much less does it encourage us to do so. Each is left to decide this for himself (H. H., 7-4-17, p. 2).

But an even more significant article relative to the on-going of Trevecca appeared on the front cover in bold type of *The Other Sheep* (the official missionary paper). The Church was heading into a serious money "crunch," the harbinger of troubles all down the denominational line. Under the title, "General Fund Deficit," it said:

More than half of our present fiscal year is gone. Looking back over the seven and one-half months since the last meeting of our General Foreign Missionary Board we see they have been months of very unusual conditions. While the Board was in session here in Kansas City the influenza ban was on all public gatherings in this city and most cities and towns throughout the United States.

This inability to meet together interfered very seriously with the raising of money in our churches and Sunday schools.

The value of American money in many of our foreign fields is still very low, and the cost of necessities of life is higher than ever. This has necessitated an increase in the general appropriations, as we cannot expect our missionaries to meet the tremendous problems that confront them daily without having provided them with the actual necessities of life.

Our people have never failed us, and we believe that in this emergency they will rally to the support of the General Foreign Missionary Board and of the sixty-two missionaries who are facing constant danger in order to preach the gospel in the regions beyond.

We are praying that some may even contribute as much as one hundred dollars each. With a number contributing this amount, and with the many smaller amounts that we know will come in, we believe the deficit will soon be taken care of (*Other Sheep*, 6-1919, p. 1).

### The Valley of Shadows

Dr. C. E. Hardy, in a report to the Trustees in 1933, looked back on the years from 1917 and said that some of the Trustees in the years we have just reviewed had seriously tried to end the feeble life of the college. Certainly, some did try. But there were others, like John T. Benson, who paid out of his own purse and time and strength to keep it alive—almost literally "blood transfusions." Others stood by with enormous courage and heroism.

The coming of the Nazarene Church's first person academically trained in theology on the graduate level—President S. S. White—seemed to encourage the Trevecca Board anew. S. S. White inspired academic excellence in students and Board of Trustees.

He was born in 1890 in Walnut Springs, Texas, and was reared in the Southern Methodist Church. In 1911 he received the A. B. degree from Peniel College. S. S. White had the distinction of being the first Nazarene to earn a B. D. degree. This degree was earned at Drew Seminary in 1914. He took an M. A. at Brown University in 1916 making him a sort of academic pioneer in the Nazarene Church. Later, in December of 1938 the University of Chicago conferred on him the Ph. D. degree in philosophy (Cam., p. 319).

### President S. S. White

White taught at the Pentecostal Collegiate Institute (now Eastern Nazarene College) and at Bethany Nazarene College. One year before coming to Trevecca College he pastored Olivet's College Church.

When he came in 1919 to Nashville, the College was about $18,000 in debt. Besides the debt was the need for considerable repair on the buildings and the need for some new facilities. A campaign was undertaken to raise $40,000 to meet these needs in 1920—a very brave gesture during a national depression.

Something of the academic competency of President White is indicated by a notice found in the 1920-1921 Trevecca Catalogue. In relation to the Liberal Arts School, he said, "The outline of courses in a Liberal Arts School will be omitted from the present Catalogue. They will be omitted from the present Catalogue during the year. We shall put our best effort for the coming year into strengthening and standardizing the other departments" (page 12). Trevecca was not ready for the Liberal Arts program yet.

In 1919-1920, there were 142 students from ten states and two foreign countries (India and Lithuania). In 1920-1921, 95 students registered. But these figures are not easily interpreted because they represent several "schools" on campus. Some students registered in more than one and could have been counted twice. Grade school students were included in the total.

### John T. Benson's Mandate

White infused faith and a clearer vision into the somewhat discouraged Board members. In particular, John T. Benson, never overly talkative and always rather reserved and thoughtful, was impelled to give a message of deep concern to the Board. In an outstanding report, as President of the Board, he took authority and sounded a clarion call to unity, vision and honesty. "Unless we make a first class school we will be recreant to the trust that has been reposed in us. Those who have given so liberally to the campaign have a right to expect a first class school for the church" (M., 6-5-19, p. 24).

"If we make a success of this school," he continued, "some of us will have to suffer. Are we willing to undertake the work on this line? Let us keep close to Jesus, keep on praying and believing,

keep from criticism as far as possible and push the battle for the Lord."

Something of the caliber of these Board members is revealed in Benson's comment, "We have labored under great difficulty and yet we have finished a fairly successful year, and we believe our students have gone home feeling that they would like to come back to Trevecca again."

To shield the students from the concern of the crosscurrents of disaster, to make them comfortable, to give them the privilege of normal school life—this was uppermost in Benson's mind, one of the most dedicated "Fathers" of Trevecca College.

Only a "first class" school would be worth saving—not only because of McClurkan's memory, though this was not far from anyone's mind, but because God would have them provide this for young people. There was a singular freedom from the backward look in Trevecca's history, if records give us any true picture.

Several needs would have to be met if a "first class" school were to be achieved, according to Benson.

1. Besides paying the past due $10,000 on the $30,000 still unpaid of the purchase price of the property (Benson had persuaded the holders of the note not to enforce the lien for another year, provided every honest effort was made to raise and pay it. "Mr. Warner has certainly been nice to us," he said).
2. The boys' dorm would have to be made permanent and comfortable, for about 40 boys, and an addition would have to be put on the administration building to provide a dining room and Chapel.
3. The required by-laws had never been adopted and must be in order to "safeguard the interests of the Church."
4. Teaching would have to be upgraded and this would require,

   a corps of efficient teachers "who understood the art of teaching and who have made necessary preparation."
5. The Board must employ a good faculty 'paying such salaries as will be necessary and right. If we do this, very likely for the first year or two there will be a financial shortage. We must expect this and provide for it.'
6. A class of students who are under especial difficulty are the growing number of married students who cannot care for families in another city, and their own lodging on campus. 'Five or six small houses on some of our land (could be) rented to students who have families' (Ibid., pp. 23-24).

This "mandate" would be worthy of a president and must have been appreciated by Stephen S. White, the incoming president who sat in that meeting.

New by-laws were adopted in that meeting and, interestingly, John T. Benson was elected again both to the presidency of the Board of Trustees and to the treasurership of the same Board, offices to which he was continually reelected year after year.

### White's Resignation

One year later (March 10, 1920) S. S. White was re-elected to the presidency. By Christmas of that year he had resigned.

Perhaps it was too much to expect a young theologue to meet head-on the hard, earthy problems of a struggling school. In a November, 1920 Board meeting called to "arrange some plan by which some money could be raised to meet bills now past due, and maturing in the near future," items such as the following were listed; "Amounts due, Coal, $413.00; Balance on books, $300.00; Groceries, $130.00; Teachers, $560.00; Total $1,403.00; Benson, $1,378.02; Total Shortage, $2,781.02; Est. deficit for balance of years, $1,875.00; Total, $4,656.02." Further reports from the Board must have looked disheartening.

Brother H. H. Wise said he had received $2,400.95 and had paid out $2,423.00 and that there was due from student fees $400.00 and $450.00 in pledges. He estimated the monthly running expenses at $1,200.00 and the estimated monthly income from the school at $700.00 and from pledges $225.00 per month.

Brother White and Wise were elected to arrange a campaign to get money in to meet debts now due and coming due.

Later that month President White called a special meeting of the board and executive meeting to ar-

*Early Trevecca students*

range some way "by which the teachers can be paid at once" (M., 11-2-20, p. 37).

Such mundane matters could be overwhelming to a scholar who breathes the atmosphere of intellectual life, not the smell of ink the administrator learns to enjoy.

Eugene Williams who did a short history of Trevecca said White left because of a lung infection which the climate in the South aggravated. In all probability this was simply one of a number of problems. He was relatively young (29 years). The South, at that time, especially in the church community, saw no need for the A. B. degree. White was education minded. College level work was his field. He was interested in theological subjects, not merely religious courses. All together these considerations seemed to add up for him a good reason to resign. He accepted the presidency of Bethany where he stayed three years before being called to the editorship of the *Herald of Holiness* (Williams, p. 56ff).

In the January meeting after White's resignation, "Brother B. McLean was hired to collect due pledges and to sell lots on a 10% commission, he to pay his own expenses." Student expenses were officially reduced. Regular students would pay $25.00 per month, including tuition ("not including extras"), and Christian worker students would pay $20.00. If by any chance "50 additional boarding students be secured during the first month of next semester that a further reduction be allowed to the regular students of $5.00 per month, "but no further reduction granted the Christian Worker Students" (M., 1-6-21).

A listing of the Board members who came together for the February meeting indicated the expanding personnel associated with the college: C. E. Hardy, B. F. Ellis, S. E. Galloway, H. H. Hooker, Brack McClain, Tim Moore, C. R. Pollard, John T. Benson, President of the Board, C. B. Hernigan, J. R. Hunt, W. W. Hankes, absent, were represented by proxy by T. H. Moore. Benson and Moore continued on as out of the past. Several others had been or were to become widely known and used in the Nazarene Church (M. 11-30-21).

### Acting President Hardy

In this meeting, C. E. Hardy was elected Acting President to take S. S. White's unexpired term. S. W. Strickland took Hardy's place and served three years as Dean of the School of Theology.

Col. R. J. Kelly from the disbanded Ruskin Cave College was called to be Vice President and served two years.

A new heating system was installed for $575.00, the gift of John T. Benson.

Thus went the routine business of running a school in dark economic times.

### The Dark Clouds Lower

For the first time accreditation becomes more than a mere dream—rather a stark necessity which will haunt the college for forty-five years or so. Dr. Hardy, faced with the pressing campus needs and insufficient funds to meet them, becomes aware that only the influx of new students with the community support behind these students can keep the college doors open; and quality students will not attend an unaccredited school. The March 12, 1924 annual Board meeting was attended by John T. Benson, I. C. Leckie, C. E. Hardy, Brack McClain, Tim Moore, H. H. Wise, A. B. Anderson, J. W. Montgomery, W. W. Hankes, H. H. Hooker, and W. G. Jackson. Hardy spoke earnestly about the need to be accredited. Not everyone, even on the board, was sold on seeking recognition from secular powers. Such a goal seemed to some to be far afield of the purpose of the college.

Mr. Snell and Rev. Strickland were put on a committee to investigate this matter. They reported back to the board about the requirements for accreditation but nothing is left us as to what the requirements might be.

### The President's Report

In the course of the agenda for the March, 1924, Board Meeting the College president's report was called for. Dr. Hardy presented the first written report of any president of Trevecca College. It was a strange report, leaving the board stunned and almost speechless. Apparently, without warning, Hardy uncovered deep existing wounds and probed them mercilessly. From this recorded talk something of the real, or imagined, antagonisms are exposed, personality clashes, irritations, broken confidence, even intrigue. It caught some members of the board unawares, not believing that so much depth of emotion and criticism could exist.

The lengthy report first traces Hardy's interpretation of the history of the school. He began teaching in the school in 1908 while attending classes in medical school. He remained as a part-time teacher until after McClurkan's death when he was called to pastor the Pentecostal Tabernacle during which time he taught one Bible class in Trevecca College. His account differs from the Board Minutes in saying "the college was run by Mrs. McClurkan and Emmett her son." The minutes did not mention Mrs. McClurkan. This report may reflect the personality irritation known to have existed between him and Emmett McClurkan.

In the spring of 1915, Hardy said, he accepted the presidency and served until replaced by Prof. S. S. White who stayed one year and a half, resigning during the Christmas holidays. Hardy picked up the leadership in this emergency during "dark hours" and "no salary" and "very little encouragement from our friends." It was discouraging to have gone through and discouraging to hear about.

Hardy said he accepted the second call to the presidency in 1921, when S. S. White resigned, "under certain conditions;" "We were to have a new building." The girl's dormitory was built. The coming of Professor Ellyson, a school man, strengthened the academic program. There were 240 students enrolled, the largest in the school's existence. Property debt was being reduced. In 1923, 260 students from 17 states and 2 foreign countries enrolled but "we carried so many students that year and collections were poor and overhead expenses were heavy," so "we closed with some debt." Twenty-five thousand dollars would have to be borrowed to help pay for the new building. The foundation for "another necessary building stands unfinished." "The failure to build this building has caused some dissatisfaction . . ."

This year, 1923-24, student enrollment dropped to 220. "A number of prospective students failed to come because Trevecca is not an accredited college. Our collections are better but in order to meet the demands of the State Association of Colleges we had to pay higher wages."

But, "I am sorry to say that there developed quite a spirit of rebellion and there existed quite a division among students and members of the faculty." He said he studied the situation carefully and "found it was due to . . . some of our younger teachers, who did not believe in any discipline. . . . The teachers further proceeded to express their opinions of such things to students, members of the Board and neighbors which produced a spirit of rebellion on the part of many." He let some of the assistant teachers go.

"Several thousand dollars" in students' accounts seem impossible to collect. Districts have promised to raise six thousand dollars as a temporary endowment, but only two or three churches have done anything at all. "The Association is demanding this much above the amount received from the students."

Hardy then said the Board of Trustees along with all the other leaders in the church needed to be "aroused" to Trevecca's need. The many let "the few" do all the wrestling. "One of the General Superintendents" had said to him several times, "Trevecca is an open door to the great Southeast. The Church will have to look to this school to train workers for this great field. She alone can give the peculiar training to laity and workers for this section."

The ideal Nazarene school, according to Hardy, would be "a servant of the church," training young people for the Nazarene Church. "We are a people who are very strict in our church discipline. . . . No people preach more than we the strict enforcement of church rules and regulations. If our schools make our churches, we cannot allow slackness of any kind in the school."

Trevecca's needs are many. 1. The Board has failed to keep its promise to erect a building. Without the building "we lose our hope of getting an accredited school . . . We cannot progress without recognition." 2. The pastors and churches are not cooperating. 3. "There is another need I hesitate to mention"—co-operation between the Board of Trustees, and the Executive Committee particularly, and the management (meaning himself as administrator).

### Hardy Resigns

These were not remarks tending toward developing charismatic rapport. The concluding statements poured salt in the wound.

> I have given sixteen of the best years of my life to Trevecca. What advantages I could have given myself during those years have been lost. . . . My family has suffered more than I. Our home life during this time has practically been lost; the comforts and luxuries which I could have given them have been denied them. . . . But during all I can say I have had nothing in view but the glory of God and the good of the church.
>
> Your secretary has in his possession my resignation. . . . I sent it because I knew there was some dissatisfaction on the part of some with the present management. Your obligation as a Board is to examine every aspect of the college: the business methods, the curriculum and text books. The faculty's loyalty and moral standing should be investigated. The minutes of the faculty meetings should be examined.

The final words threw *all* responsibility for external and internal affairs of the college over onto the Board. Let the Board hire someone for president they trust and then give that choice their unqualified support.

This "president's report" proved to be a turning point in the life of Trevecca College. Undoubtedly every thing in it was true, but some of the faithful Trevecca men and women were hurt and the less loyal leaders were not drawn any more closely into the fellowship. Irritations were born which bore unpleasant fruit in the next few years. At this point a communication was read from "The Faculty" dated March 11, 1924, which, whether by prearrange-

ment or not, would have come at a time to help the beleaguered leader.

To the Board of Trustees of Trevecca College, Gentlemen: We the Faculty, wish to offer to the Board of Trustees of Trevecca College an appreciation of the services of Dr. C. E. Hardy as president of the Institution. Some of us have labored for years with him and we can truthfully say that he has won our confidence and love. At times he has carried burdens that were crushing but in the midst of it all he has inspired his faculty with a desire to strive for the larger things. These few words do not express all that we feel for Dr. Hardy and all that he has meant to us (M., 3-13-24, p. 69).

As if to rub more salt into the wounds, Mrs. Hardy put the following letter into the Boards hands the following day:

Feeling that there is dissatisfaction on the part of some members of the Board as to the remuneration we receive for my services in the kitchen and dining room I am herewith submitting my resignation to take effect at once, if you please. You will probably have no trouble securing someone to fill such an insignificant and menial position. Signed Mrs. C. E. Hardy (M. 3-14-24, p. 73).

The handwritten Board Minutes are in almost total shambles at this place in the book. The apparent tension in the meeting is obvious. Handwriting that is usually clear is now pinched and hard to read. It can be made out that Dr. Hardy's report was accepted, ordered placed in the Minutes and that a "Special Committee" be appointed to handle it. The committee was composed of "Brothers Wise, Jackson, and Leckie."

Following this came a most sincere apology in writing to Mrs. Hardy; a reiteration of the plans the board had already approved; and the reelection of C. E. Hardy as president, 8 votes in his favor, and 2 negative votes.

### Hardy Reinstated

Dr. Hardy was notified of the election but his response was "that some things would have to be changed and arranged" before he could accept. Among the requirements was the right to live off campus for the good of his family. He submitted in writing some other considerations: That all the details of the college not fall on him; that some adjustment of relations between First Church and the school management be made; that a better salary be arranged for him, and that the executive committee cooperate better with "the Management." He also felt that a $6000.00 note held against the college due him ought to be paid immediately.

In answer, the salary was raised to $200.00 per month with one month's vacation with pay. He was allowed "to move a reason distance" from the college. The by-laws relative to a monthly meeting of the executive committee would be observed.

Then, in typewritten form (rare in these earlier records), the finance committee on March 14, 1924 (note the speed with which action was taken) submitted a report, a few items of which are given here.

All departments except the Theological are self supporting; more students must be gained. Each student to be given $20.00 credit commission for every student he brings. 'A more extensive advertising program be put on through the Press than we have done hitherto.'

Teacher's salaries should be raised 'to meet the demand of the Standardization requirement.'

We are able through all of this to extract some of the main suggestions which the Accrediting Association made to the College:

1. Adequate teacher's salary increase.
2. Some unspecified endowment amount over student tuition.
3. A new building or two.

John T. Benson came through again. "For each cash dollar raised for the new buildings up to the amount of $15,000.00, he will cancel," the minute reads, "a dollar on the old debt (to him). This offer expires July 1st."

Hardy still "held his answer in abatement" about the presidency. Someone on the board moved that the executive committee be empowered to elect a president provided Hardy declined to accept. Motion lost 5 to 3. The motion that the Executive Committee submit nominations to the Board passed.

Before this historic March 1924 Board Meeting adjourned, an interesting Minute was recorded which reveals the state of mind among those who were attempting so earnestly to make it possible to keep the College open. A Recommendation was presented and passed quoted here verbatim.

Whereas, many of our Holiness schools have brought hundreds, and even thousands in touch through the influence of a well advertised Camp, and, whereas, many thousands of dollars have been donated and deeded to these institutions at the time of these annual encampments, we, therefore, recommend that proper steps be taken immediately and arrangements made for an Annual Camp Meeting to be held on the Trevecca College grounds, and that this Camp Meeting be advertised extensively throughout the entire zone (p. 74).

Whether the motive for the Camp Meeting was as single-minded as it might be, surely, the motive for the College survival was pure.

## Complications
## "February 4-5, 1925 Meeting"

The drama of Trevecca's life unfolds in the often cryptic minutes of the Board of Trustees, the Executive Committee and the presidential reports. After the stormy 1924 sessions, the board meeting in February, 1925, is anticipated with a measure of apprehension. A called meeting of the Board on May 9, 1924, in spite of the rule that monthly meetings be held, was the only recorded meeting of any kind during the year. It authorized the loan of $15,000 to build a new building and make repairs on the old ones. There have been several references to this $15,000.00. Something always holds it up. It has been authorized several times, but "it was thought necessary for the Board to again pass upon this question and formally authorize the officers to complete the arrangement . . ." (p. 76). The final approval was signed by John T. Benson, T. C. Leckie, H. H. Wise, C. E. Hardy, Tim H. Moore and Brack McClain in the February 1925 sessions of the Board.

Apparently, Dr. Hardy had found it possible to accept the presidency, for his report is attached to the Minutes, "listed to with marked attention."

In contrast to the 1924 report this one is ironic and complimentary. The long delayed auditorium building is up. Thanks is due H. H. Wise for saving the college several thousand of dollars by superintending the construction instead of hiring a professional to do it.

"No more lots should be sold" from the beautiful campus, Hardy said, and we will hear this from the Board again and again in the next few months.

"It was hard to locate qualified faculty," he said, "so in this 'Athens of the South' we were able to secure at small salaries, from one of the leading schools of the city, Christian men and women who have worked with us most beautifully."

The enrollment was smaller, Hardy continued, about 200, due to requiring students to be financially responsible and due to a more careful selection of students, and due, most importantly, to not being able "to guarantee standard scholarship."

Hardy "digs" the Board a little over its failure to provide needed classroom equipment and library. "We have done our best," he said, "if it fails it will be due to this Board and not the management."

Accreditation of the High School by the State had been achieved, and the standardization of the two college years had been met except for laboratories, classroom equipment, and library.

As a recommendation, Hardy said three to five year contracts ought to be given to the President, Business Manager and faculty.

## The Faculty Speaks

In this February meeting the faculty was given a voice and a resounding voice it was, refreshing, it must be said, to the professional mind of this historian. The Professor's side of school problems is worth considering and this fact was being recognized then. But, as might be expected, there were barbs in that faculty voice. The faculty was not happy about selling any more property on the campus. There should be a "Teacher's Salary Fund" and practical suggestions for keeping that Fund supplied. All fees and charges, such as laboratory fees, library fees and tuition, should go for the purpose intended rather than to pay for repairs and other unauthorized uses. Wills and annuities should be used as permanent endowment and not spent for anything until the donor died. (From all these reports we are treated to intimate glimpses into the actual, earthy situations in which the college community lived and struggled).

And while the faculty was at it, standards ought to be set up, the report said, for the kind of people who hold the key positions in a college.

> The President: It is generally conceded both in private and public school administration, that the President . . . is most largely, if not wholly, the determining factor in a school's success. He is the key to an institution's progressive development. Trevecca College demands in the person of her President first of all a deep, safe spirituality and a sound, high scholarship; also inherent qualities of leadership, such as vision, organizing and executive ability, energy, initiative, courage, progressiveness, thorough sympathy with student life, and thoroughly cooperative in spirit. Such a president is worthy of the unqualified support of the Board of Trustees or Executive Committee and, moreover, will be compelled to have the Board's unstinted cooperation and backing (and this committee believes he will have it), if he is to lead the school successfully. Any president who cannot secure the confidence and support of his Board is foredoomed to failure in the school and will sooner or later be in a very real sense, assassinated. The President, together with the administrative staff shall, or should, be held responsible for initiating educational policy in the school, given large power to execute and held strictly responsible for execution (M., 2-5-25, p. 83).

Standards for the Deans and Business Managers were spelled out equally clearly. The Disciplinarian, they said, should be part of the administration. He should understand human nature and be sympathetic to human needs and failures. When he cuts off one avenue of activity, he should provide others equally satisfying. "He is a great disturber of the peace," they said, "or a great preserver of peace and good order."

The final suggestion was that the President should

head one of the college departments and teach at least two classes every Tuesday and Thursday, leaving the rest of the time to "sell the school to its constituency."

Of course, it need not be pointed out that the reactions to the 1924 Presidential address, though slow in coming, were revealed in this faculty report and other reports to the Board in 1925. It should be kept in mind that both Col. R. J. Kelly and Dr. C. E. Hardy had been associated with Ruskin Cave College which was run on exceedingly strict military rules. Both men were disciplinary minded. Hardy was convinced that he interpreted the Nazarene Church as a sort of military organization more interested in strict discipline than any other denomination was. It is no wonder that students complained and teachers sympathized with students and the Board bucked and the constituency failed to warm up to the college as should have been done to a greater extent. Able men, with the highest and best intentions in the world, were unable to unify the people around them. Perhaps, the gentle, quiet ways of J. O. McClurkan had not been forgotten yet.

But everyone tried. Typed on the president's "letterhead" and signed by Sadie M. Agnew, Martha E. Odell, Kate Reese, Jessie Basford, Mrs. Jarratte, Mrs. Maude B. Carter, Velma Damron, Miss Mickey Thompson, Florence Binkley, Emma Trail and, one man, S. G. Garner, was this communication to the Board.

> We, the undersigned wish to express our appreciation for the faithful and untiring services of Dr. C. E. Hardy, as President of this Institution. First as a spiritual leader, second as a teacher and third as medical advisor. We are praying that the Lord will give you wisdom in choosing a President for Trevecca College (M., 1913-1936 Journal, p. 85).

The Board needed those prayers. Perhaps a divided faculty needed prayers, too.

### Heresy?

But before electing a president for another year there were matters of moment to care for. A student complained to some Board members that Prof. S. W. Strickland did not believe in the inspiration of the Bible. So the Board had a new kind of problem on its hand—heresy. Professor Strickland was not taking that kind of charge sitting down. The secretary of the board records that "Brother Strickland came in and made quite a talk relative to some matters regarding the inspiration of the Bible." The Board then instructed Dr. Hardy to bring Strickland's entire class before it for interrogation on February 5, 1925 (M. 2-4-25, p. 86).

In the afternoon of the same day, the class filed into the Board meeting room. The minutes are eloquent enough:

> . . . The class was questioned as to Brother Strickland's teaching being orthodox and whether he questioned the inspiration of the Scripture and each and every one stated that he did not, but to the contrary he taught otherwise."

It is hard to see how a class of young students could make accurate, momentous decisions of this nature about a teacher. But everyone seemed satisfied with what was said. Rev. H. H. Wise (who would face this same situation for himself in the future) moved that a committee draw up a fitting defense for Professor Strickland. As a result, the committee returned later with this unqualified approval: [The letter as gotten up by Brother Anderson and the Committee relative to the controversy about Strickland and Miller (Miller was probably the student who challenged Strickland)].

> *To Whom It May Concern*
>
> Whereas certain charges have been circulated accusing certain members of the faculty of Trevecca College of being unorthodox and unscriptural in their teachings especially with reference to the inspiration of the Bible: We, the Trustees of Trevecca College convened in annual session at Nashville, Tennessee, February 6, 1925, hereby certify that we have carefully and thoroughly investigated said charges, having questioned the accused, students who have been under their teaching and other members of the faculty and that we find said charges to be untrue and unfounded all being only a misunderstanding between teachers and pupil according to the testimony of every witness examined, we declare the teachings of all teachers in the school to be strictly orthodox and in harmony with the teachings of the Church of the Nazarene, and hereby exonerate said teachers of all charges and suspicion, ordered by unanimous vote of the Board, this February 6, 1925.

One cannot help but observe relative to the above, that the Church of the Nazarene had no official statement of "orthodoxy" about the Bible at this time. H. O. Wiley had been commissioned to write the Church Theology in 1919 but it was not ready to be published until 1945. A. M. Hills began his Theology in 1919 but it was not published until 1931. The only Theology used by the church in any official way was one by E. P. Ellyson and he said nothing whatsoever about the inspiration and authority of the Bible. It must be supposed then, that the (unidentified) statement of orthodoxy by which the important judgment was made relative to Strickland's position was the one made popular by the Fundamentalist movement and stated in the Pentecostal Mission Article of Faith. The Nazarene church was

not Fundamentalist, though sections of the Church permitted themselves a sympathy with a very conservative, almost obscurantist mentality in order to disassociate themselves, by contrast, from an excessively "Liberal" stance in science and religion. If this deduction is valid, it was a very radical verbal inspiration theory of the Bible which was under challenge in that "Strickland event." One must grant that as Strickland attempted to take a more Biblical position he could have been misunderstood by those who held to the too simplistic Fundamentalist assertion. Wiley was writing during these days. Had the Trevecca College Trustees had in their possession the Theology book which was to be the official position of the Church one wonders a bit as to how the trial would have come out.

A nominating committee submitted the name of A. L. Snell as Dean of the College and S. W. Strickland as "Vice Dean" of the Theology Department. These names were approved and confirmed by vote.

Finally the newly formed Committee on Faculty and Curriculum presented a revised version of a previous recommendation which passed 6 to 1.

After looking over the faculty and finding practically half of the members are not members of the Church of the Nazarene; and inasmuch as there is considerable complaint and criticism such as Free Masons and other fraternal order members, wearers of gold, and other worldly and immodest dress or attire are included in our present faculty: We recommend that greater care be taken in the selection of Officers and teachers than ever before, seeing these things have sent other denominations to the rocks; We urge that our own members of the Church of the Nazarene be employed for officers and teachers in the Institution wherever possible; Also where other denominational members are employed that we be strict and careful in such selection, and that they be in the experience of second blessing of heart holiness; Or in case there is a probability of losing our standing as a school relative to the teacher proposition the Executive Committee may have the privilege of selecting a limited number who are deeply in sympathy with second blessing holiness giving evidence of same satisfactory to the President and Executive Committee, and,

We further recommend that all teachers be required to meet with the requirements and general rules of the Church and also that all teachers be hired by this Board as far as possible before its final adjournment.

*A building on the Baptist Roger Williams University campus occupied by Trevecca*

### The Politics of Resignation

But the "Day of Judgment" dawned when the election of the President of the College came up for consideration. At 10:00 a.m., February 6, 1925, the following Board members met together: John T. Benson, T. C. Leckie, B. McClain, J. W. Montgomery, H. H. Hooker, Charles Pegram, T. H. Moore, A. B. Anderson, H. H. Wise. The nominating committee for the office of President submitted the following names: E. P. Ellyson, Prof. Louis A. Reed, and C. B. Widmeyer. Anderson moved the acceptance of the Nominating Committee's report but with the addition of the names of C. E. Hardy and A. L. Parrott.

After five ballots there was no election. Finally Dr. Hardy moved that since John Benson had received one vote that he be declared elected. He would not be required to teach but to take charge of administration. One can be sure that this turn of events was not only a surprise to the gentle layman, but was only accepted as one solution to a most difficult and serious problem. Now, the Nominating Committee suggested Dr. Hardy as Vice-President and Dean of the Theology Department. Hardy felt unable to accept the Vice-Presidency but did accept the Deanship of the Theology Department. For some reason, J. W. Montgomery at this interesting juncture, said "he was compelled to leave for his home," and asked to be excused.

Faithful Tim Moore was elected President of the Board in place of the now College President, John T. Benson. Dr. C. E. Hardy had not attended the Board Meeting and had only heard of the election by a report given to him at which time he gave his decision about the vote mentioned above.

A month later the Executive Committee received a note from Dr. Hardy:

> Brethren: [It said]
>
> I am informed that Brother Benson has accepted the presidency of Trevecca College, and conditions are such that it would be imperative that he take charge immediately.
>
> In order that there will be no conflict by having two presidents, or misunderstanding as to who would have charge of certain duties, I hereby send in my resignation as President of Trevecca College. I have agreed to stay on with the institution until the end of this session, provided the present program and ideals of the institution are carried out, and provided the new management and Executive Committee desire same. It is understood that this resignation is to take place at once (March 6, 1925).

On April 13, 1925, in the midst of other tensions, S. W. Strickland sent his resignation to the Board in spite of the fact that just a month before he and Snell had been voted a salary of $1,800.00 per year, a relatively high salary then. A committee was sent to Strickland to find out what the trouble was. Nothing specific is revealed about the reasons for the resignation, but we find the Board reelecting him to the Vice-Deanship of the Theological Department, and sending a committee to him to explain why the Deanship of the Theology Department was offered to Hardy.

### President John T. Benson, 1925-1926

To have been promoted (?) into the presidency of Trevecca College under ideal circumstances would have been none too attractive, but under the situation at hand, one is amazed at the undying faith of John T. Benson who could publish in the 1925-26 *Trevecca Catalogue* these words, "THE FAVOR OF THE LORD IS UPON US, AND WE ARE GOING ON TO BETTER THINGS."

The very unsettled state of affairs is indicated by several "Minutes" in the February 3, 1926 meeting. Col. R. J. Kelly and his wife resigned. This left the college without a Business Manager and no head of the Science Department as well as losing Mrs. Kelly's services. Benson "offered an explanation," which was not recorded. Tim Moore then discussed Hardy's resignation. We have some hint as to what is behind these references by combing out some statements in the minutes. Taking into consideration the general loss of confidence and leadership as expressed in various ways, the remarks made to the Executive Committee by Dr. Hardy, February 28, 1925, about a $15,000 deficit in current funds is significant. He said that "the management had placed an amount equal to that in equipment and furnishing which should have been paid out of capital funds," referring again to the $15,000 so often discussed. Some real problem seemed to be involved because five days later Hardy resigned, some four to six months before his term was up. Then Kelly resigned. Apparently, Kelly asked for a chance to speak to the Board, because on February 3, 1926, this privilege is granted him. We quote the minutes, "He read a statement exonerating Dr. C. E. Hardy and Col. R. J. Kelly from all blame for the school indebtedness while they were in charge of the school" (M., 12-14-26).

Not much hint is given us but we can be sure that we are looking into a situation far bigger than Trevecca College or the courageous, often baffled, sometimes inept people trying to manage Trevecca. The most serious, destructive depression in America's history deeper than the one in the early 20's was beginning to take shape like a hugh maelstrom sucking everything into its maw. Business

maneuvers normally successful simply refused to fall into place. Frustrated men were caught in the undertow and suffered the torture and indignity of suspicion and rejection by their colleagues.

### Indecisions

The building and property committee reported the same dreary items which appear every year—It is the boys' dormitory that comes up for discussion each time. One wonders if anything is ever done to it, or if it is so poorly constructed that nothing helps. It is "dark and untidy." It needs plaster or beaver board. "The closets under the stairs need cleaning out and closing up." Holes in the walls "around steam pipes between toilets and classrooms" need to be "closed tight." Dead trees on campus should be removed. And, of major concern, no more lots should be sold and whichever ones could be reclaimed ought to be.

The decision on February 3, 1926 to sell a number of specified lots was rescended February 5, another in a series of indecisive actions that characterized the Board for many months.

The matter of a President weighed heavily upon that beleaguered Board. John Benson had no intention of remaining in the position of President. He showed consistent good judgment, but at best he considered himself a stopgap in the process of giving leadership to the college. But because no progress was being made, on February 5, John T. Benson was reelected to the Presidency of Trevecca College. Immediately following this, J. W. Montgomery moved that Dr. N. W. Sanford of Olivet College be elected president and contact be made with him about his willingness to accept the position. Three thousand dollars annual salary was offered him.

Apparently Dr. Sanford came to Trevecca. On May 25, 1926, Benson said to the Board that he had made every "effort to have Dr. Sanford remain with the school."

### President A. O. Henricks

On May 25, 1926, after exhausting other leads, Mr. Benson "read the demands of Dr. Henricks" and the Executive Committee's acceptance of these demands (M., 5-25-26, p. 108). This is the first indication in the minutes that A. O. Henricks had been contacted for the Presidency, a man from the West Coast having been closely tied to the early history of Bresee's Church of the Nazarene in Los Angeles, California. For some reason not spelled out, the Board then decided "to call in Brothers Strickland and Snell and to inform them that it seems that Dr. Henrick would be the new president, and we expect their full cooperation." This decision "brought forth much discussion and feeling and resulted in a resolution which was to be put in force by the Executive Committee *(Ibid.)*. (Dr. Henricks spelled his name without the "d" while he was in the South. Those on the West Coast knew him as Hendricks).

It will be remembered that the Gallatin Road campus was to be financed by selling small lots for home building from the 80 acre Percy Warner Estate. Fifteen acres had been reserved for Trevecca College. But the sale of lots on the campus had become a point of contention. The continuation of the selling was granted and then rescinded a time or two. Action to buy back the lots already sold was passed. The need for more campus room was urgent, and problems were encountered with some of those who had purchased lots. They were delinquent in their payment and/or were demanding certain repairs and solutions to other problems.

The year of 1926 saw a heavy debt hanging over the heads of those Trevecca worthies—all very human, very believable, very honest but fallible men thrust into the very technical demands of a school administration to be met with the skills of other very different kinds of procedure. The February 5, 1926 Minutes read:

> After examining the reports of the President and Business Manager of both the assets and liabilities, we find that Trevecca College is about $40,000 in debt. And, therefore, we recommend that a campaign be made among our people to raise $50,000. And a campaign be made among the citizens of Nashville to raise $60,000. And we further recommend the Executive Committee be authorized to put on these campaigns and carry them on to completion. This amount, $110,000.00, will more than pay our debts.
>
> So we further recommend that the Executive Committee be authorized to make such improvements to the buildings and equipment and grounds and erect new buildings as they deem necessary.

Men and women were shifted each year, often during the year, from one task to another on campus in the attempt to keep the school operating properly.

### A. B. Mackey

A. B. Mackey had come in 1925 as a part-time teacher. In 1926 he was promoted to the office of principal of the High School and Professor of Mathematics and French in the Junior College. In an introduction of new faculty in the *Trevecca Messenger* it was said that A. B. Mackey was

> another valuable addition to the Trevecca faculty. Graduated from Eastern Kentucky Teacher's College, he is now hard at work for his Master's Degree at Peabody College. Mr. Mackey will teach Latin. And we feel confident he will do it well. But there is something else he can do

even better. He can keep his class on tiptoe . . . (T. M., 7-'26, p. 4).

Mackey was to teach "two or three classes at $100.00 per month, with room and board."

And it will not hurt to look a little at the students for whom all this bustle and flurry is all about. In the above *Messenger*, the girls' dress regulations are found. "We want our girls to look nice, neat and attractive, but not worldly." So those over fourteen will wear "a full pleated skirt of good length and a middy blouse with long sleeves and a black tie." These may be either "navy blue or pure white."

**1927**

These particular years, years that were drawing the nation into near financial destruction, were also dragging Trevecca College to its own nadir, occasioned partially by the nation's disaster and partially by internal problems within the college community itself.

Dr. A. O. Henrick arrived after careful negotiations with the Executive personnel. He came under a five year contract, the first such arrangement to be made with anyone by the college.

Andrew Oliver Henricks (later legally changed to Hendricks) was born in Ysted, Sweden, on September 27, 1879, of Lutheran parents. Andrew was converted and confirmed at the age of fourteen. The Henricks family came to America while he was a youth, settling in a Minnesota community. Andrew finished the Minnesota School of Business in 1899 and went to Los Angeles where he found P. F. Bresee and the young, lively, enthusiastic new Church of the Nazarene. On Sunday he became one of the 40 young men who at an altar in the old Tabernacle found sanctifying grace. In that same year Dr. Bresee licensed him to preach. His association with Dr. Bresee was close and long. Bresee tutored a group of young men, training them to engage in Christian and Nazarene ways. Henricks was ordained by Bresee in 1904, the same year he finished the Academy in the University of Southern California. He attended Pasadena College receiving the A. B. in 1915 and the Th. B. in 1916. In 1917 he had finished the M. A. in the University of Southern California, the year Pasadena College honored him with the degree of D. D. The Church of the Nazarene was very small with but few congregations on the West Coast. Henricks helped to organize at least 15 new churches in that area, the most notable one being in Portland, Oregon, where he pastored several fruitful years.

Bresee and Henricks were especially close, a sort of Paul-and-Timothy relationship. Henricks was in Bresee's trusted inner circle and made to be the kind of person that Bresee would have liked his own sons to be had any of them been willing.

He became a confidant of Dr. Bresee. In a sense he was commissioned by the good doctor to see that certain facets of the work, particularly that of the college, would be promoted and carried through to success. This closeness of relationship is indicated by the fact that when Dr. Bresee was called to his eternal home, Dr. A. O. Henricks was chosen to deliver the funeral message (Corbett, Funeral Message).

United as he was to a struggling new denomination with more zeal and vision than financial resources, Henricks knew the experience of building churches and parsonages without sufficient funds. He knew about attempts to unite divided congregations, saving churches from foreclosure because money was short and reviving the spirits of small groups more likely to die than live.

Because Henricks was a "school man," he found himself called into troubled school situations. He accepted the presidency of Pasadena College during its most critical period. E. F. Walker, the president, died suddenly. The college was one step from total collapse. The student body had dropped from over three hundred to sixty-seven. The constituency was apathetic. Who would willingly tackle a situation like that? None, perhaps, but Henricks who had accepted the mandate from Dr. Bresee to keep Pasadena College alive at any cost. Henricks served as President five years.

Who, then, in Trevecca's mortal struggle for existence, would be a more likely leader than Dr. A. O. Henricks. At least the Trevecca situation was a little better than that of Pasadena College when he took it over.

Trevecca had initiated the Great Campaign to raise over $50,000 on Trevecca's debt in April, 1926. To help get this off the ground, ever-helpful John Benson had offered to match dollar for dollar on this. That left the Zone responsible to raise $25,000.

Dr. Henricks gave his initial report just a few months after taking on his Trevecca task and the secretary said of it that "it was exceedingly encouraging in every respect. It inspired our hearts to greater effort for Trevecca" (*Ibid.* p. 111).

In his report Henricks lists an incredible record of travel points including all the churches in Florida, Georgia, and Mississippi, the low apportionment states. "Some cash" was raised; most of the money was in pledges or notes. A high percent of churches in the other states had been visited. The large measure of success lay just where it was most needed, the building of confidence in the school and its leaders. The Kentucky District agreed to put 50 cents

per member in the college budget; Georgia promised $1.00 per member; Tennessee promised $3,000.00 in 1927 and more later; and Alabama was solidly behind the plan.

Somewhere along the line something occurred to make it possible for Henricks to say, "our Junior College has full recognition with the Board of Education and is a member of the Tennessee Association of Colleges and also the American Association of Junior Colleges and bids favorably to become a member of the Southern Association of Colleges and Secondary Schools." Then, he adds the optimistic comment we will hear so many times: "While attending their annual meeting at Jackson, Mississippi, last November, we were shown every courtesy and assured of discretion in this direction for the future and may we say that our Junior College is by no means at the bottom of the ladder."

Each president, it should be said, whether he stayed one year or many, contributed a positive value of some sort to Trevecca. Each administration was unique and met a particular need. Had some short terms been extended, without doubt progress could have been made much more quickly.

### Some More Pluses

For the first time in Trevecca's history, teachers' contracts were introduced and "all teachers are required to fill out and sign for the year 1927-28." "Much discussion" seemed to be required to win the board's approval for this change (M., 2-2-27, p. 113).

Brother Snell's resignation was accepted to take effect at the end of the year *(Ibid.)*.

"In an emergency" teachers may be hired "who are not in the experience of sanctification, but are in sympathy with the same," but such a person may not teach in the Theological department.

Money matters were a continual concern with the teachers who made so little and who tried to keep departments going. H. H. Wise moved that all tuition received from the grade school children be used to pay the grade school teachers. "Carried" (*Ibid.* p. 114).

Miss Sadie Agnew apparently pressed for some financial adjustment to a problem of salary not yet received. The minutes read, "It was moved and passed that Miss Agnew be given board for nine months settlement in full for all money due her. This agreement was a compromise with Miss Agnew and liquidated all back claims" (*Ibid.* p. 115). Would that all "claims" could have been so easily settled!

Zachary T. Johnson, later to become president of Asbury College in Wilmore, Kentucky, was hired to teach English.

Dr. Henricks was given the authority and responsibility to reject any textbook used in the school touched by "modernistic trends" (Feb. 3, 1927).

During the Henricks years, such speakers came to the campus as R. T. Williams, General Superintendent; E. P. Ellyson, General Editor of the Nazarene Sunday School publication; H. F. Reynolds, General Superintendent; J. B. Chapman, Editor of the *Herald of Holiness;* and Mrs. Fitkin, president of the General Church Missionary Society. Slowly a more denominational orientation was taking place.

There had been a large increase in Junior College attendance and more interest in the college. Matriculation rose from 44 to 72. The Junior College became recognized and accredited by the Tennessee College Association and American Association of Junior Colleges. Several departments were operating:

The School of Religion
The High School (with "First Class" rating)
The Junior College of Liberal Arts (with state recognition)
Grammar and Primary Schools
A School of Expression
A School of Piano and Violin
A School of Voice (Cat. '26, '27, '28).

With Latin and French and Music and "Expression" one must conclude that a cultural emphasis was strong in Trevecca College. A study of the catalogues confirms this conclusion.

### A Minus or Two

But the millstone around the neck of both College and the President was the debt: $50,000.00 plus $15,000.00 in operational expense.

The Nashville Chamber of Commerce promised to give $50,000.00 for a McClurkan Memorial Administration Building if Trevecca College would pay off its indebtedness. Trevecca paid its indebtedness, but the Chamber did not come through, probably because the promise was given to Dr. Henricks personally and when he resigned, the situation, in its mind, changed (Williams, p. 69).

President Henricks was doing a successful job and was widely respected and appreciated. He was orderly and understood finance. He proposed that a Zone budget be adopted which would care for teachers' salaries; a wonderful plan had it worked, it was thought.

The raising of the $50,000.00 to pay the debt was not an easy task, as had been indicated. Henricks traveled up and down through the land extracting dollars out of sometimes reluctant pockets. The generosity of John Benson was often taken for granted.

Benson finally wrote a letter to the Executive Committee laying down some firm conditions. Selections from that letter indicate the sense of responsibility which Benson felt it was necessary to develop. Trevecca's childish days were over, or had better be.

I wish to put a time limit on my offer to pay dollar for dollar on the debts of Trevecca College. It seems to me that this is perfectly fair both to the college and myself. Therefore, I will state that any money that is paid for this purpose between now and the first of October, 1927, I will pay an equal amount into the Treasury of Trevecca College. In other words, after the first of October, 1927, I will not be responsible for any further amount on the promise (11-16-'26).

This communication gave Henricks and the Board the push necessary to get action going, a sort of whip. The depth of the concern for the college can be understood by the action of Dr. Henricks who wrote an earnest plea to General Superintendent R. T. Williams to do an unprecedented thing—write a strong appeal for money gifts for Trevecca and publish this in the *Herald of Holiness*. Williams listened. He had pastored Nashville First Church. The General Church had elected him General Superintendent during that pastorate. He had served the Superintendancy while pastor until the task had become too great. He knew the College in Nashville and the value of it to the Church. He took advantage of his position and did what Henricks had asked. We quote parts of the full page article.

**Some Vital Facts About Trevecca College**
**By General Superintendent Williams**

It is fairly well known throughout the church and fully known within the Southeastern Educational Zones that Trevecca College is in the midst of a struggle to free herself from a fifty thousand dollar debt. One man, Mr. John Benson of Nashville, a long and ardent supporter of the college, has generously offered to give one dollar for each dollar raised toward this indebtedness up to twenty-five thousand dollars. . . . If the people will give twenty-five thousand dollars, Brother Benson will give a like amount.

Brother Benson has placed a time limit on this offer. He insists that he will withdraw the offer after a certain date, which he has a perfect right to do. In the face of this fact, and the fact of the generous offer made by him, every pastor and every layman in the education zone supporting the college should become immediately aroused to his opportunity and responsibility.

I appeal to our preachers in this zone to arouse themselves to desperation, and lay this matter upon the hearts and consciences of their congregations.

While I have no legal right to appeal to the entire church for help in this matter, I would venture to suggest to everybody everywhere, that you have an opportunity to render to the whole church at this time a service that will be felt around the world. Trevecca is a splendid school with very valuable property, and a strong and promising student body. It is our only school in great Southeastern territory from the Ohio river to Florida, and from the Mississippi to the Atlantic Coast of the southern line . . . We all know that the southern states have suffered awful losses this year from floods and storms, which have cut down the resources of this section.

Dr. Henricks, the President of Trevecca, writes me that he has worked day and night to get the full amount collected, but he has been unable so far to reach the goal, that he will need at least ten thousand dollars more to get the twenty-five thousand dollars offered by this one good brother. The time will soon be passed and opportunity will soon be gone. Personally, I am distressed over the situation and feel exceedingly anxious that our people stir themselves immediately and send in this amount . . .

The debts of Trevecca are not accumulated deficits from operation, but they represent the cost of necessary improvements and the original debt in the purchase of the school property (H. H., 7-20-'27, p. 10).

The debt was "almost liquidated," one of the few which were, but not without pain, work and initiative.

A glance at the date of these events, late 1927—early 1928, will remind the reader again of the time in the nation's history, The Great Depression, which was rolling up the most destructive economic storm ever to hit the country. This influenced the giving of the people, of necessity. It made daily life in the college community a time of "making do." The many Executive Committee meetings, as recorded in often scrambled, hastily written minutes, caring for emergencies give us a peek into the "family life" of the college and constitute an eloquent commentary on the history of Trevecca and a reflection of the history of the country as a whole.

Dr. Henricks was away from the city a great deal, grappling hand to hand with the money raising mandate. He appointed S. W. Strickland and the Executive Committee to take charge in his absence.

Problems with annuities seemed to continue to baffle the Trustees. We are somewhat puzzled by the May 30, 1927 Minutes, "Brother Wise reported on the matter of annuities—that notes were given by Col. Kelly, and that later on the annuities were given and the notes were not taken up. This applied to annuities of George W. Garner and wife of $500.00 and Miss D. ___ (illegible) Little of $500.00

and the others of Mrs. E. W. Welburn and W. R. Perkins of $390.00. Will be investigated (M., 5-30-'27). Certainly some bookkeeping maneuvering was attempted in order to make dollars work overtime.

But here on out all checks on Trevecca funds must be signed by the Treasurer and countersigned by the President, said the Board.

Two students, Metzer and Morris, were to be employed by Dr. Henricks during the summer and the following school year at a compensation of board and room and tuition throughout the year.

Evans Burnett was hired to head the Wind Instrument Department, he was to receive 75% of the income received from the department (M., 6-7-'27).

General Superintendent J. W. Goodwin met with the Executive Committee October 1, 1927. A motion prevailed "to pay Brother Benson all notes, and the balance of money to apply on the mortgage held by Brother Benson." But Benson eased the pressure by extending the time to pay the balance until January 1, 1928. He made this agreement by letter—always the business man.

October 12, 1928: I have agreed to extend the time on collection of funds to be paid to me and to be met by me by an equal amount up to January 1st, 1928. I understand that this amount is about $5,000.00, and as I am going to leave the city, I hereby instruct the Benson Printing Company when an amount is presented to them between this and the first of January, 1928, to be applied on this debt, they will then give credit for twice this amount on a note which is being held by me against Trevecca College. In other words, should the Board pay any amount on this debt during my absence they are to have credit for twice the amount paid on the note. Yours truly, John T. Benson

Miss Eva Carpenter, apparently a personable young missionary candidate with an appeal to audiences, was to be secured if at all possible to travel in the interest of the college throughout the Zone.

The campus was virtually a Trevecca subdivision,

WE DESIGN, ILLUSTRATE AND PRODUCE HIGH-GRADE CATALOGS, BOOKLETS AND ADVERTISING LITERATURE

JNO. T. BENSON W. A. BENSON R. G. BENSON

PRINTING
ENGRAVING
EMBOSSING

BENSON PRINTING CO. NASHVILLE, TENN.

BLANK BOOKS
LOOSE LEAF
DEVICES

November 16, 1926

TREVECCA COLLEGE LIBRARY

Executive Committee,
Trustees of Trevecca College,
City.

Dear Sirs:

Confirming my conversation a few days ago, I wish to put a time limit on my offer to pay dollar for dollar on the debts of Trevecca College. It seems to me that this is perfectly fair both to the college and myself.

Therefore, I will state that any money that is paid for this purpose between now and the first of Oct. 1927, I will pay an equal amount into the treasury of Trevecca College. In other words, after the first of October 1927, I will not be responsible for any further amount on this promise.

I am aware that some of our solicitations have already been made on the basis that will run them over the above date and in these cases, I will make an exception and on whatever amounts that are paid as per solicitation already made, I will also meet them.

I suggest that, on future solicitations, the date of payment be made not later than July 1st, 1927, and that the collections on these amounts be made as fast as possible.

John T. Benson

*John T. Benson's Gift to a struggling College*

*Trevecca had never quite recovered from the loss of her Founder who had inspired financial giving among the people. A Great Depression was shaping up. A $50,000 debt hung over the campus and payment was dragging. In one of the many crises in which John T. Benson came to Trevecca's rescue this plan to raise the money was designed to encourage responsibility and avoid the poverty complex so easy to develop. This letter was written to bring the money in quickly. "Dollar for dollar" would be paid, but only until a specified date.*

almost a Nazarene settlement. In fact, so many lots were now sold that the strong sentiment was in favor of selling no more, rather, buying back whatever lots they could. A Mr. Tuberville had purchased a tract to the rear of the campus along the railroad. Tuberville offered to sell the property back to the Trustees. It would divide into 110 lots at $400.00 but the price was too great and the deal was not further considered.

By the January 19, 1928 Executive Committee meeting the notes and accounts payable added up to $9,506.77. it is easy to understand H. H. Wise's report to the School Board, assembled February 1, 1928. The wistful, honest, weary note in it is not hard to understand. Pastor Wise had become the Board Chairman during Benson's presidency and would remain so for a long time.

Brethren: . . . This has been a very busy year with your chairman and the Executive Committee or Board assisting in any way possible to help Dr. Hendricks with the great task of running the institution . . . In many respects the school is in better condition than ever before. The debt is smaller, for one thing. The Junior College, also the High School, is recognized by the state as meeting all the requirements and it bids fair to remain so though not without an effort.

. . . Two problems confront us; the one of getting students, and of course the financial one. We ought to add another (problem—and this is really the heart of the matter), *the need of better co-operation among the people at large.* We have done our best to carry on the type of school our people want. The facts are *the school has almost become a burden to some of us here.* We need your prayers and sympathy. H. H. Wise—Chairman (M., 2-1-'28).

Dr. Henricks' second report to the Board sounded a somber note in contrast to the first lilting report. He took over the school "with an empty treasury." "We would not be behind one cent," he said, "if the districts would pay their budgets but as it is there will be a $4,000 to $5,000 deficit in June. Student accounts cannot cover it. There must be some way found to pay off the remaining indebtedness. What cannot be raised "during this Institute" in Nashville should be raised by a "still hunt."

But there is one other pressing question confronting us at this time. Shall we permanently remain a Junior College, or shall we undertake to establish a real standardized four year college? This school operated for years as a full four year college but for the lack of funds and equipment could not meet the requirements of the standardizing agencies and for that reason dropped to a Junior College This was doubtless wise for the time being, but we seriously question the wisdom of making it a permanent policy of Trevecca. To our mind this school will either have to come back to the full four year college plan or cease to grow and merely eke out an existence for the coming years.

Then Henricks urged the Board to send resolutions to the 1928 General Assembly (which, incidently, had been invited to Nashville, again, without success) to do something to help all Nazarene schools with endowment problems. The mandate he felt he had from Dr. Bresee cannot be more clearly seen than in the impassioned concern he revealed for Nazarene educational institutions in this report as well as in everything he was attempting to do. His major contribution to a plan, denomination wide, was to sponsor the budget system for education. He proposed a budget for Sunday Schools and Young People's Societies, asking for two cents per member per week. This would not only raise adequate funds for all the schools, but keep Nazarene colleges in the minds of young people, he reasoned.

In answer to President Henricks' report and suggestions, G. W. Fulcher proposed a plan whereby the Endowment problem could be solved.

Resolved: That subscriptions be solicited to a permanent Endowment fund to be known as the "Trevecca College Endowment," the principle to be kept invested in good income bearing property and in safe securities and the income and interest from same to be used in equiping Trevecca College with improvements and furthering its interest in a general way as an educational institution.

This resolution was approved by unanimous vote (M., 2-1-'28, p. 121).

It will be noticed that John T. Benson did not appear in these meetings. Failing health is the reason. He had gone to Miami, Florida, but was not forgotten by the Trevecca Board. A letter of appreciation was sent to him on February 5, 1928.

We, the Board of Trustees of Trevecca College, here assembled, after considering the years you have spent in toil for this Institution, and the many liberal contributions you have made when the Board was helpless to meet its obligations and especially this last very liberal donation of twenty-five thousand dollars in order to clear the College from debt have resolved and voted unanimously to write and try to express to you our heartfelt appreciation and love for you and your very liberal and loving service in this Institution. The College stands today a monument of your liberality, and our prayers follow you wherever you go (*Ibid.* p. 122).

A pair of resolutions passed by the Board on February 2, 1928, indicates a problem which is hinted at but not specified. One could wish the teachers' sides were known, too.

1. We as a Board go on record as urging all teachers to cooperate with the president and we would re-

quest that the day they cannot their resignation would be acceptable and very much desired.

II. That all teachers cooperate in the promulgation of spiritual life of the student body, placing emphasis on the Bible and the importance of its study. We would be very much displeased if any teacher should refuse to open classes with prayer.

### A Vote to Return to the Four-Year College

Dutifully, perhaps without understanding the rough road ahead, the Board voted "to establish a four year college as soon as practical." Perhaps lack of knowing how to go about the task and thwarted on every hand by financial barriers robbed the resolution of its full measure of significance. But it marked a turning point in Trevecca's history. The retreat had at least halted. They had resolved to return to "father's house." Many a rough place would have to be gone through.

Another cloud (a dark one) the size of a man's hand makes its appearance in the afternoon session of February 2, 1928. Without warning and without explanation or result, for now, this is found as it appears in the minutes. It's obvious that trouble is at hand.

Brother Strickland invited to state his objections as now exists in the school. Brother Pegram gave his side of the differences in school. Dr. Henricks presented his views, and no action taken for the present (M. 2-2-'28, p. 125).

Col. R. J. Kelly's name appears again. This time he was elected to the Vice-Presidency and Business Managership of the College. Henricks had spoken to him but no decision had been reached since Kelly wished to serve in "work of his choice" (M., 2-4-'28).

Professor A. B. Mackey's abilities are beginning to be recognized. On March 22, 1928, he was re-elected to be principal of the High School and to teach at $100.00 per month with board and room in the dormitory. At the next executive committee meeting (April 6), his salary was raised to $125.00 per month.

For a few months the records indicate simply a "holding pattern" relative to the college, or the doing of "busy work." S. W. Strickland resigned again from his duties on February 14. Benson, again in the Executive meetings, failed to get his motion seconded to make Strickland Dean of the Theology Department. Plans to keep the student loan fund active was passed and rescinded and passed and altered, again. Teachers with problems, or who seem to be problems, are cared for. The matter of Mrs. Johnson being hired as Dietician is complicated by the fact that her husband smokes. The question of using Mrs. McClurkan's name in the catalog for prestige is solved on April 6 by voting to do so if she fails to give a negative response. On April 7, that action was rescinded in favor of awaiting her acceptance– immediately. Fred Floyd and Charles F. Pegram are sent out to raise money and find students during the summer, "their salary to be $100.00 each per month, and expenses, and should they collect more than this amount then they should be allowed 10% of this additional or extra amount" (M., 4-7-'28).

Another attempt by Benson to make Strickland the head of the School of Religion was successful. Mrs. Mattie J. Johnson of Mecklenburg County, North Carolina, put Trevecca College in her will, along with a gift to First Nazarene Church, Nashville. The Trevecca amount, "all the remaining and residue of my property" was to be used for educating missionaries, including her daughter if she decided to become a missionary.

Mrs. Johnson becomes dietician, May 31, 1928.

Simmering all through these weeks is the high anticipation of the possibilities wrapped up in the 1928 General Assembly. Dr. Henricks counted on that meeting to bring relief to him and to Trevecca. He urged the official members of the General Assembly to use their influence with the General Board of Education to help Trevecca's zone, there being only two paying districts in it and four missionary districts which could contribute little to the college (M., 6-11-'28).

Two standard districts and four missionary districts trying to support a college during depression days—no wonder Trevecca was having problems. In the mind of the Board the only solution seemed to be to borrow from one pocket to put into another pocket and back. At least $500.00 must be borrowed from the Griffin Fund to pay the teachers at the close of school. At least no pocket will sue another or even demand interest if it cannot be paid back. But the Fund goes down and nothing fills it up again.

July 10, 1928. The Executive Committee decided to send a wire to C. E. Hardy, who was pastoring in California, to come back as Vice President, as Dean of Theology and to be college physician. The salary would be $3,000.00 per year. John Benson made this motion and the Board agreed.

On July 25, the Executive Committee rescinded a former action asking S. W. Strickland to serve as Dean of Theology, probably to save one salary. Professor Mackey was voted into the office of Dean of the College with no increase in pay. Fred Floyd who had been a teacher, the Dean of men, field man as well as other duties was made Principal of the High School in Mackey's place. Tim Moore moved again that C. E. Hardy be Vice-President and

Dean of Theology. In the same meeting, July 25, 1928, Dr. Henricks recommended Hardy as Vice President and Dean. Possibly the July 10 telegram had been sent and some kind of a reply undoubtedly came. The Moore motion now was to wire Hardy that "we have offered the best we can do." Knowing all he knew, Hardy can hardly be blamed for hesitancy to leave a paying pastorate in a big church to play "second fiddle" in an orchestra he once had directed.

Financial problems continued to plague them. The committee now authorized a loan of $3,000.00 from the American Trust Company, if they could get it, using old student accounts as collateral, to apply on a $2,500.00 note due Dobson, Cannon and Company.

The old faithfuls begin to return. Col. R. J. Kelly accepted the office of Business Manager and was asked to oversee the dining room and room rentals for the campmeeting on campus. Room and board in the college facilities were to be $1.25 per day for those attending the campmeeting. Repairs on the college buildings were ordered on the strength of being able to raise the money during the campmeeting.

### Pleas for Help

President Henricks used all the influence he had with the General Church which was considerable to obtain financial aid for Trevecca. What shows through the appeals he made was a Trevecca interest that weakened the credibility of his arguments.

Two letters from Henricks to Dr. H. Orton Wiley, the Chairman of the Board of Education, say much about the situation. We summarize the two letters and the response from Dr. Wiley.

In the March 28, 1928 letter Henricks gently chides Wiley for not coming through Nashville on his recent trip in response to an invitation to do so. After noting some plans for the General Assembly regarding the colleges, Henricks speaks forthrightly

> We must find some solution to our financial problem in connection with our schools. Sufficient funds must be provided through the general church to adequately finance them until such time as they can raise their endowments, or we shall have to consolidate our schools and have fewer of them. I for one am opposed to dragging on indefinitely at a dying rate. Our schools have been orphans long enough and it is about time that the General Church through the General Assembly arrange for some definite financial plans for our schools.

Then Henricks reminded Wiley that only about 5,000 Nazarenes were in the Southeastern Zone and that they were very poor.

> It is not fair to give one school five thousand and another fifteen to twenty-five thousand and then insist that each one be placed upon its own merit. This is anything but merit, it is demerit. I for one am willing for the General Church to take over the educational interests and raise the income for our schools from our entire constituency and divide it equally among our colleges, or readjust the territories so that each college will have about an equal chance of support.

He also chided Dr. J. B. Chapman for bypassing Nashville on his trip to the Alabama District Assembly.

Dr. Wiley's answer is dated April 10, 1928. He expressed regret that his transportation had not been routed through Nashville, and that he was unable to pay the extra fare to come. "As you know, there is no money in the treasury of the General Board of Education." Henrick's appeal had been Trevecca-centered; naturally Wiley's reply lifted the whole matter into general interests and obliquely answered the "support" demand. Each college would have an allotted display niche at the Assembly but the whole would blend into "one great exhibit for the General Board." No published statistics would be distributed for individual schools but totals of attendance, departments, increase or decrease of indebtedness during the quadrennium would be featured. "I want to make as good a showing as possible for our educational work in this report which is to be published in the *Herald of Holiness.*"

This might be good for the General Board, we can imagine Henricks as saying when he read this letter, but it would do nothing for Trevecca or any individual school. Obviously two very different administrative philosophies become evident in this exchange of letters. One was very practical and dealt with detailed specifics. The other was concerned about making an impression by obscuring the details and majoring in great totals which would look good in print.

In reply to a letter from Wiley written April 24, which we do not have, Henricks' answer reveals a bit of irritation. A statistical blank had come to fill out to be merged into the big general report. Henricks said:

> I do not know how complete we will be able to make our financial report since I had to start an entire new set of books when I came and took over the school. The old books were turned over to Brother John T. Benson, the former president, and we really have nothing to do with them. We can furnish you with a complete and accurate report from the time I took charge, June 19, 1926, but that is all.

Henricks told Wiley he was sending the blanks

o Nashville (he was out of town at the time) to have the Executive Committee fill them out "if they could."

Very little is said in the minutes of the Trevecca Board about the 1928 General Assembly, in Columbus, Ohio. Perhaps the only direct reference is o granting to the Southeastern Zone membership on the General Board of Education. Dr. Henricks had been elected to that Board as representing the Trevecca Zone. But no financial bonanza issued from that eagerly looked for General Assembly.

### C. E. Hardy's Third Term

Following the 1928 General Assembly, changes n Trevecca's affairs began to foment. Surface placidty yielded to some underlying problems, not all of which were financial. Money needs tend to open "fault lines" which are of themselves not money needs. In the August, 1928 Executive Committee meeting some of these "faults" were exposed.

1. Dr. Henricks presented his resignation a little before a full two years of serving a five year call had elapsed. We are told elsewhere that a son was ll and Henricks had felt he should return with him o California. The situation is not clear. Certainly, hough a remarkable victory had been gained by he nearly complete retirement of the $50,000 debt, new debts were piling up and some personal tensions began to appear. Discouragement was in the air. John Benson moved to accept Henricks' resignation with "conditions" attached. The college would have o purchase Henricks' home at a specific rate of payment and to assume a $240.00 note to Mrs. Robnson with some other smaller items included. In exchange Henricks would remain a few weeks, if so desired, to ease the new administration into position. We find his name a time or two in the minutes of the next meetings indicating his decision to remain briefly.

2. First Church no longer wished to continue the campmeeting on Trevecca's campus. Did Trevecca want to buy this property back with the equipment: Yes, if the terms were satisfactory.

3. A letter from Dr. Hardy had been received saying he would attend the Trevecca Assembly and would "take charge of the College," this opportunity n answer to the call to become Vice-President.

No one knew any better than he what "taking charge of the college" would mean. He had lived with it, suffered through it, worked on it. Why he, a successful preacher, would deliberately walk, again, or the third time, into those problems must remain omething of a mystery.

It is this mystery that had, and has, characterized Trevecca's entire history. No one who sacrificed personal finance, time, and health had any idea of gaining anything from it by way of money or fame. Trevecca had been nothing but a millstone around the necks of those few men who remained unmoved in their loyalty to the little school. There had been those who had done all in their power to end its troubled existence, but the will to keep it alive was stronger than the discouragements. It must have been the kind of students who came to the school, starry eyed with expectation and who left to sing its praises and serve its Lord, that kept this faith alive. And may it be said in praise of this small coterie of faithful men that they protected the students from too great an awareness of the anguish involved in making a school possible for them. And that is true heroism.

Then we find a letter among the Executive Minutes that opens new doors of speculation and curiosity. It was addressed to Dr. Henricks and is signed by Rev. Charles F. Pegram who had been engaged as a recruitment field man and employment coordinator when Henricks came. The letter came from Richmond, Kentucky, on Tim Moore's stationery with the Commonwealth Insurance Company's letterhead. The news of Dr. Henricks' resignation and Dr. Hardy's recall to the presidency had reached Pegram. On August 24, 1928, he wrote, in part:

> Dear Doctor Henricks: Your good letter came this morning and I hasten to reply. I am surprised, and not surprised that you have resigned the presidency of the College. I told Brother Miller that I was minded to wire you my resignation also; he insisted that I should not, and I guess that that action on the part of both of us is what some of them want, and I question granting carnality her desires. Someone should hang on and scrap these birds, and contend for the old time Nazarene way. You may well remember the fit your chief opponent threw against Dr. Hardy in 1924 when he resigned and the faculty wanted to show their appreciation for his long and anxious ministry with the school sent in a petition before the Board to be adopted expressing their feelings toward Dr. Hardy and Bro. Moore and called him a lazy, trifling thing, and said he had done nothing for the school and I don't remember what all else. Now I guess he'll retract all that and honey around to get him back to stab in the back again. As the Irishman said 'Good Lord, deliver me.'
>
> I question if it will be best for the school to announce your leaving until the opening of school. If they care to, they may announce that Dr. Hardy is to be with the school but not say in what capacity until after registration. I gathered from your letter that he is to succeed you, by your saying, 'I will remain here until October 1st and help Dr. Hardy and the rest get a good start' (8-24-'28).

## Dr. Hardy Returns

There were the usual household chores to get done by Dr. Hardy when he arrived. Some of them throw light on the day-by-day business of being a Trevecca student in 1928. All are eloquent commentaries of life.

The Executive Committee asked Hardy to make a hard and fast rule that all faculty attend chapel services unless he, personally, excused them.

He was assigned the task of enforcing the rule that there be no cooking in any dormitory room. Having taken down the old smoke stack, those in charge found that only a new one would suffice. So a new one was ordered at $155.00 cost (M., 10-5-1928).

Professor Shute, Dean of Men, was induced to give up studies at Vanderbilt in order to give all his time to Trevecca and was placed as acting Dean of the College.

Brother Saxon was employed to be "Field Agent" at $100.00 per month, plus ten percent of any money he was able to collect from non-Nazarenes.

By December 26, the fact that Dr. Henricks held the position of S. E. representative on the General Board of Education began to trouble Trevecca's Trustees.

> It was thought wise to request Dr. Henricks to resign. We have written several letters and sent several telegrams to Dr. Henricks and Rev. E. J. Fleming which are on file and probably lost. This necessitated a good many conferences until January 15, the date the Education Board was due to meet when we were successful in having C. E. Hardy elected as our representative on the General Board of Education (M., 12-26-1928).

If this correspondence were available to us the reason for the difficulty in making the change would likely be made clear.

By February, 1929, the Board did some more rescinding of previous actions. This time it had to do with the purchase of campmeeting property and equipment from First Church. The minutes are too interesting to merely summarize the transaction. After rescinding a previous decision:

> A motion made and seconded and passed to buy this property from First Church on the following terms: Trevecca College to give a note for one thousand fifty dollars due five years from date bearing interest at 6% per annum and interest payable semi-annually—to the Trustees of the First Church of the Nazarene, Nashville, Tennessee. This property consists of four lots facing 200 feet on Trevecca Avenue, on which was erected thereon a camp shed.
>
> The Executive Committee then in session proposes to purchase this note of one thousand and fifty dollars from the Trustees of the First Church and give for this note the sum of one thousand and fifty dollars, this sum to be paid by the Trevecca College Endowment Fund. . . . If the Endowment Fund did not have sufficient amount on hand to purchase this note then to borrow for 60 days the necessary amount—about $250.00—from the Repairs Fund (M., 2-5-29).

Hardy had teacher problems, too. His oral report as summarized in the minutes indicated that there was not enough money coming in to pay salaries. And some departments still were quite determined to get all the fees paid into their area for "the exclusive use of these departments and expected the privilege of spending these funds as the department heads desired." "But Holiness schools," Hardy is reported to have said, "cannot follow in the tracks of other schools. They must be different. Our reason for existence is for holiness of heart. We must live up to our standard and not the standard of the general schools." Therefore one must assume that keeping science fees in the science department was fundamentally "un-holiness," not merely poor "economics."

Again Hardy spoke of the seriousness of student discipline. Sometime during his absence an article had "slipped" into the by-laws he said, providing a measure of student government. This was "dangerous" and the by-laws would have to be changed. Thus the new regime Hardy begins, a conservative retreat.

In order to get back into the "good old days" the Board voted to reinstate John T. Benson as a member. A wire was sent to him in Sarasota, Florida, saying that the Board of Trustees had unanimously elected him as a member. "Wire your acceptance. Hope you are feeling better."

Benson replied the next day via a telegram: "I appreciate the thoughtfulness of the Board but think it will be better for me not to accept the election. My health is such that I could not make a good Trustee."

In spite of this, the Board elected Benson to the Vice Presidency of the Board (M., 2-7-29, p. 132). But the ailing hero of the past battles continued to maintain his refusal to consider the heavy work of the Trusteeship in spite of Tim Moore's pleading and Dr. Hardy's visit to him. As a consequence, the Board made Dr. Hardy, the President of Trevecca College, the Vice President of the Board of Trustees.

Some property in Science Hill, Kentucky, given to Trevecca College by a woman, was returned to her because she had suffered serious financial reverses. The several hopes raised by wills and gifts so often slipped through their fingers.

In the February 1929 meeting of the Board, Rev. Wells, the District Superintendent of the Kentucky

District, asked for the floor. He wanted to know where the financial losses were occurring so he could explain it to his pastors. Action on this request was "deferred." But there was a motion passed to see that all monies coming to the treasurer pass through the bank account of Trevecca College.

Grace Nazarene Church on Gallatin Road had asked for a piece of Trevecca's campus. Though John T. Benson was not present at the February meeting, he sent a written request that three lots on the corner of Gallatin Road and Strouse Avenue be given to Grace Church for church purposes. The Board granted this request but did ask Grace Church for a written statement explaining the use they intended to make of the property.

Apparently the Trustees were uneasy about student freedom. Rev. Hudson reaffirmed Trevecca's position on this matter by a resolution which was approved.

"Resolved that it is the sense of this body that we are opposed to the modern movement of lawlessness that is cursing many student bodies of this age.

That we are in favor of wise but careful discipline and that final authority and responsibility for this be reposed in our college President who shall be amenable to this body for its execution" (*Ibid.*, PP. 146-147).

Dr. Hardy was not idle. He visited the District Assemblies trying desperately to carry through the suggestion made by G. W. Fulcher in February 1, 1928 that a temporary endowment fund be created by personal pledges. But pledges were more easily obtained than collecting on them (M., 3-6-'30).

The *Trevecca Messenger* carried ads for the "Temporary Endowment Fund" which was intended to become Endowment.

As a firm believer in the fundamental truths of the Christian religion, and as one who realizes his or her

responsibility in the serious matter of 'contending for the faith once delivered to the saints,' I hereby agree to assume one thousand dollars ($1,000.00) of Temporary Endowment for Trevecca College. It is expressly understood that I am not to pay the principal sum ($1,000), but interest, only at 6% ($5.00 per month) for one year, after which the obligation ceases (TM, 8-1930, p. 7).

The faculty committee brought its recommendations that Hardy be elected for three years as President, that his salary be $3000.00 provided he spend his entire time in the interest of the college, and that he live near the school, and that the medical fees for his services go into school funds. He could keep any amounts paid him for evangelistic meetings during his vacation. "After much discussion" this resolution went back to the faculty committee. Later the election of Hardy for three years at $3,000.00 was voted through and the nomination of Col. R. J. Kelly for Vice President and "Financial Director" was accepted and passed.

The roster of teachers approved will eventually prove interesting: R. J. Kelly (Business Manager, Mathematics and Science); Prof. A. B. Mackey (Dean); Professor Hurd (History and Librarian); R. B. Mitchum's two daughters, Mrs. Countess Mitchum Hurd (Science) and Mrs. Ross (Religion); Mrs. Ellenswood (Greek); Prof. Shute (Education, Psychology); Prof. A. T. Putney (English); Fred Floyd (Principal of the High School); Jessie Basford, Harold Chapman, Mrs. Stunech, H. G. Stunech and Rev. H. H. Wise (School of Religion)—six teachers in religion and eight teachers carrying all the rest of the teaching including the High School.

A crescendo of sentiment and voices was heard pushing for academic renewal. In the February 7, 1929 meeting the teachers' concern was sounded by Professor Mackey who spoke earnestly for the establishment of a four year college. It would increase enrollment and add to the revenue he said. Mackey's educational background and training enabled him to see the importance of this and something of the procedure involved in implementing it. The Board, then, voted as they had before, to go ahead with such plans—always with the weak proviso, "where it is deemed advisable," or, "As soon as possible." This time, the proviso was, "one year at a time," and that the Executive Committee was to work this out "so as not to interfere with the present standing of the college" (M., 2-7-'29, p. 135).

Dr. Hardy came in for some regulations, too, from the Board. He had asked at other times to be privileged to live off campus for his family's sake. Rev. Strickland made the motion to allow Dr. Hardy to move away from the college to a farm, provided he not neglect any school duties. Rev. Hudson amended the motion to make the requirement that Hardy attend eight o'clock chapel every day he was in town and that he was "to make the school interest absolutely first" (*Ibid.*, p. 148).

But, Hardy said, there is another matter. It is a severe handicap not to have adequate surgical instruments or first aid medicine if he were to continue as College doctor. Rev. Hudson was quick to move that $25.00 be appropriated, "or any portion of this amount," the school to pay half and Dr. Hardy half.

Equally serious and more in keeping with the dignity of the Board was the decision to give authority to the Business Manager to require cash or secured notes from the students because student accounts were excessively in arrears. This would tend to reduce the enrollment but something had to be done to keep money coming in.

And as a closing act in the 1929 meeting, rescinding was done again. "Motion by Brother Nelson that the matter of increasing the salary and building a residence for Dr. Hardy be rescinded and that Dr. Hardy's salary be $250.00 per month, and that he live within 15 minutes drive from the college." Of course, this was passed.

The Executive Committee authorized Col. Kelly to increase the college loan to $10,000.00 from the Fourth and First National Bank or obtain it from any other source for current needs, as well as loans made against the McClain residence and property for the same purpose. Col. Kelly had been flatly turned down by the bank which was reducing rather than increasing loan accounts (M., 2-18-29). He was to try again.

A special meeting of the Executive Committee the day before a called meeting of the entire Board was to convene April, 1929 authorized a $25,000 loan for three years. The President and Secretary would execute a deed of trust on the entire Trevecca College property.

This passed the Trustee Board 13 for, 1 against. Dr. Hardy said, the minutes record, "that the school was incurring no further debt only paying a debt previously incurred" (M., 5-25-29, p. 141). But debts by any other name proved to still be—debts.

Not everything was dark, however. Just a glimmer of light pierced the gloom when Nashville's mayor, H. E. Howse, ordered some needed street work done on campus for which an appeal had been made a number of times to the city council. The work was fairly extensive. Strouse Avenue by this act was newly paved and all the other streets repaired. A letter of thanks was sent to the Mayor. As a gesture of good will Trevecca permitted the city to construct a clay pipe sewer through lots adjoining Strouse, much needed by the city.

A "Field Agent" who would stay with the job and raise money was an urgent need. Several months before Trevecca had tried to interest Mr. C. A. Lovejoy, successful money raiser formerly of Asbury College. But Lovejoy could not then be induced to come. Now, Trevecca must try again for this Asbury man who seemed to have success in the task. He finally agreed to take the job for Trevecca.

The situation on campus was tightening up. In a February 5-7, 1930 Executive Committee meeting the report is recorded that "some teachers were complaining about their small salary and were not inclined to renew their contracts."

It became very difficult to keep enough good teachers to run the college and its other departments. Hardy found some teachers willing to stay for the same salary they had received. Some decided to teach elsewhere and give part-time to Trevecca. A few left the school. "Regrets were expressed that Mrs. Hurd was not continuing with the school next year" (M., 2 -4-'30).

The Executive Committee still regarded Student Government a "rather dangerous plan for a Holiness School" but decided to get an expression from the Board *(Loc. cit.)*.

And, of course, the perennial repairs. "We recommend that the walls in the toilets be cleared from all writing and that the administration be asked to keep the walls clear of same. Resolution adopted" (M., 2-6-'30, p. 150).

But national money problems were also tightening up. The banks with which Trevecca dealt, in any case, were lending money for 30 days only to students and the college "and expected payment on same." Dr. Hardy agreed "to see the bank officials and see if he could not get them to take care of the School, as had been agreed" (M., 2-18-'30).

No one can ever say they did not try. Hardy had resigned an attractive pastorate in Los Angeles, believing Trevecca was salvageable. He spared no time or effort in the task of trying to save the school but in his hands hope withered.

He tried to solve the endowment problem by combing the zone for pledges—and payment of the pledges. But this was a failure (M., 10-16-'28).

Col. R. J. Kelly, the Financial Director, was met by a bank refusal to extend the loans they had previously agreed to honor (M., 5-18-'27). Banks no longer granted loans. This was a failure.

C. A. Lovejoy, employed to raise money in the "field," could not do it. He failed.

A $10,000 estate left by Mrs. Mary Johnston was so challenged and blocked by contesting interests that that avenue of needed help failed (M., 5-4-'30).

A wistful hope was expressed in both the February 5 and 19, 1930 meetings. If, as some had seemed to hope, a Benson Memorial Church could be built as a gift to the college, there was a good spot on the campus made just for such a building with specifications already worked out. We "express a desire to have him build it on the site mentioned" at a cost of about $20,000. Of course this was the desire of "his friends." Benson, himself, would never have agreed to put his name on any memorial. The "Auditorium" was built, but Benson's name appeared only on the cornerstone—after his death.

A plan for the school to buy a franchise to sell a soda pop drink called "Orange Jack" looked like a Bonanza. But the plans went awry. That failed.

Yet with all these discouraging setbacks, 246 students from 21 states and Guatemala were enrolled, one of the largest student bodies in the history of Trevecca up to that time (1931-1932).

### Whites Creek and Trouble

Suddenly, again without prior warning, the following Executive Minute appears in the *Journal* in 1930.

> The Executive Committee having had several conferences with Mr. A. B. Hill, agent for the Baptist Home Mission Board, and after several visits to the property of Roger Williams and the American Baptist Theological Seminary with all members present except Brother Strickland and including Dr. Hardy, the following offer was submitted to Mr. A. B. Hill and J. D. Andrews, agents. . . . We, the undersigned, will pay $50,000.00 for the following property described as the Roger Williams University property and the American Baptist Theological Seminary property, together being about 2487 front feet between White's Creek Pike and the Cumberland River, containing about 58 acres.

This was signed by the Trevecca Executive Committee members—with one exception, S. W. Strickland. This is a straw in the wind.

The terms: the $50,000.00 would be secured by the property itself, and the mortgage would be due 15 years later, in 1945. The agreement would be subject to the approval of the whole Board of Trustees and the general officers of the Nazarene Church (M., 5-28-30).

These two adjoining educational institutions were about three miles north of Nashville, at that time outside the city limits, with less than ideal streetcar transportation facilities between this area and the city. The Baptist college and seminary served the black Baptist ministry in the Southeast and had been recently vacated by the Negro staff and school. There were large well-planned buildings on the property but in a generally very run-down condition. That

the Executive Board had gone so far as to have visited the property and offered a sum of money without any indication of this to anyone outside the Executive Committee and unrecorded in the *Journal* remains a curious fact. And that S. W. Strickland was not a part of this background planning must be a commentary on the new orientation of the lines of loyalty and conviction developing in Trevecca's constituency. Obviously the Board was split rather radically.

On August 4 the entire Executive Committee with President Hardy met and heard a letter read from the Baptist property agents accepting the offer made by the committee to purchase the property. Hardy spoke of the advantages of this move, provided there was no debt on the new property, and that the Baptist Mission Board pay for the improvements. Strickland spoke out boldly against the move, "afraid of the change for several reasons" which were not recorded. An adjourned meeting was called for to discuss the matter (M., 8-4-30).

### John T. Benson Rests

In the midst of the explosive new situation Trevecca now found herself in, the least affordable loss robbed her of the strongest, wisest friend she ever had. John T. Benson died June 18, 1930 in Florida. The *Trevecca Messenger* said he was "the deathless friend of missions and the patron extraordinary of Trevecca College" (8-30-30).

Only one Nazarene auditorium would hold those who came to mourn, the College Auditorium which he had helped to build. It was to have been called Benson Memorial, but he would have no part in that plan and agreed finally only to let his name appear on the corner slab after he was gone.

For thirty years John T. Benson had held up the hands of those who did the public work. He served one year and a few weeks as President of Trevecca College only because there was no one else to do that chore, turning his salary back to the school along with money gifts he seemed ever to slip into the fragile craft.

When the floral tributes had all been unloaded and put in place, there was almost no place for Dr. Hardy to stand to preach. "It must have been a revelation," says the *Messenger*, "to his own loved ones to suddenly discover at his passing that John T. Benson was numbered with the great men of his generation."

The tribute of the Board is a fit expression worthy of recording here.

> For many years, as President of the Board, by reason of his keen insight and sound judgment, the financial affairs of the school were successfully directed, and at the same time he gave liberally of his means to enlarge and increase the work. When because of ill-health his business activities ceased, he still maintained his interest in the school; and until the end expressed his confidence in our holiness schools as being the best place to educate children.
>
> Brother Benson was a good man, a good friend, generous in sympathy, keen of understanding, and we miss him.
>
> We miss his genial smile, his friendly reproof, his wise council; and in his passing, we recognize that Trevecca College has sustained an irreparable loss (M., 2-5-31, p. 156).

Perhaps, it may be granted this chronicler the small privilege of adding a tribute to John T. Benson's legacy to all of us even remotely associated with Trevecca. Arising out of the dusty records in which we have been privileged to live, the stature of a most remarkable man has taken form.

No one, not even J. O. McClurkan, seems to have earned the name "Mr. Trevecca" as handily and uncontestedly and humbly as John T. Benson, Sr. He "was always there" venturing into the unknown and financially insecure future to be J. O. McClurkan's unquestioning support. Benson was a businessman as later days would prove, but he did the unbusiness-like thing of trusting the captivating charisma of "A Man Sent From God." Benson was there to tide over the difficult days after McClurkan's death. He put courage and quiet leadership and hard cash into a Mission and a School that clung to life only on spiritual and financial "blood transfusions." He was there when the first Hardy administration ended in trouble to take up a presidency he was not professionally prepared to assume, yet in that one year's service, gain, not loss, occurred. He was on nearly every committee of the Board, usually as chairman, continuing and *ad hoc* committees. He was President of the Board for nearly his whole life it seems, always elected unanimously. He was always thinking of ways to heal fellowship strains. He was always positive, sometimes firm with the indecisiveness of those who could not or would not take responsibility. He was supportive through painful changes of leadership, not laying down his life until Dr. Hardy was established in his third term as President. He was like a cable stretched through all those years, never failing, never sagging, never slipping or yielding, never breaking.

No one has as much claim to the title, "Mr. Trevecca," as John T. Benson. I propose he be knighted, "Sir Trevecca."

It would be interesting to know whether Benson knew about the overtures made by the Executive Committee to the Baptist Mission Board and what

his advice might have been. In any case, the proposition had been made and serious objections were being raised by some Board members and Nashville pastors.

In the adjourned meeting, August 5, 1930, Professor Strickland and Mr. Fulcher, the secretary, were asked to compose and post a letter to the whole Board asking for its opinion, and if possible, its vote on the Baptist School property proposition.

Nothing is recorded about this matter for several meetings. All sorts of devices were tried to keep the Trevecca financial wheels turning. In October the report was made that the overdraft at the bank would be $5,786.29 if all the teachers were to be paid, so it is presumed that if the faculty received anything at all it was not "in full."

At this same meeting an unusual minute is recorded, "Dr. Hardy and Brother Strickland spoke very highly of Professor Mackey and of his good spiritual influence." This seemed to have no connection with any other business at this time, so it can be assumed that this young man was being prepared to step into breaches that were expected to open in the leadership. Mackey had been quietly in the background gaining stature and the confidence of everyone.

In the December 1930 meeting another reference to Professor Mackey begins to shape up into a "subplot" in Trevecca's drama. "Brother Wise reported about Professor Mackey agreeing to assume responsibility for the school in the absence of Dr. Hardy (M., 12-11-30). Mackey's star was rising but rising in the midst of events brewing behind the scene which were not yet clear.

Some background of world events is necessary to an understanding of the state of affairs in Trevecca for the next four or five years. The World War that began in its global phase in 1914, the year J. O. McClurkan died, and in which Trevecca College settled on the Gallatin Road campus, was ended by an armistice in 1918. An armistice is not a victory but a truce, a mutual agreement to cease hostilities for the time being. The bitter disillusionment which engulfed the previously optimistic world, believing as it did that mankind would never resort to war again, was felt by Americans in and out of the Church. "Armistice" was interpreted as peace and the belief that now, again, the world was safe for democracy lulled war weary people into a false hope.

But the issues behind the first war were simply transported into other channels, not so bloody—in America—but far more devastating to the world. Italy fell to Fascist rightism and Mussolini came to power. Russia began her first "five year plan." Changes were taking place in Germany that would soon put Hitler into power, and the "Blood Purge" would include the ruthless extermination of millions of Jews. The reshifting of traditional relationships between nations, and the new populist undermining established power structures, and the breakdown of great nations were bewildering and dangerous events.

Then creating worldwide shock waves the American Stock Market crashed in 1929 plunging the entire world into depression. Business after business in the United States failed, bringing the entire population into the most severe financial disaster in history.

Trevecca's struggle to become a school took place in the course of these world torturing years. Only the most heroic courage on the part of the Board of Trustees, almost fanatical courage, in fact, can account for the survival of the college. It is no surprise, then, that events occurred concerning it that surprise us, now dismay us a little, and finally give us a deeper appreciation for those who stuck it out, however belligerently sometimes, and did not run away.

For the first time in Trevecca's history a power struggle was shaping up in the school in a serious way. Wherever there are strong leaders, or those who desire to lead, human conflicts arise even among saints. The issues in the Trevecca struggle were very complex. The national economic collapse contributed to a mood almost of despair—a mood which did not bypass the hard-pressed Nazarenes in the Southland. To many church people, the greatest need did not seem to be expensive education, but leaders who could help them forget their hunger and fear, at least while they were in church. When money is tight, gifts to the church and to schools where the returns are not immediate drop off. The money that does come to hand creates temptations to use it to further personal ambitions. Trevecca's power struggle involved money, but of more importance was the desire of strong leaders to command the forces represented by the school. Trevecca touched the Churches. There were local churches which would gain or lose depending on whether the school was moved or remained. There were conflicting ideologies in the leadership. There was a growing distrust of some of them. Remarkably, the struggle between the factions seemed to rest when the leaders sat down together in social concourse or prayer.

The situation Trevecca was in is best described by a review of some reports from that day. They determine the side one chooses in the power struggle. The interpretation of the various problems constitute the reason for the "sides."

These were little things, yet when added up be-

came big things. The Treasurer of the Trustee Board asked for $5.00 per month "from 1927 to present" (1931) to repay him for postage he had paid out. And the decision to "borrow from the Trevecca student loan fund the necessary amount for the expenses of visiting Trustees" (p. 159) is eloquent of the financial state of affairs.

There is no better way to paint the picture of disaster on Trevecca campus than to lift a section from the report of H. H. Wise who was President of the Board and who at first agreed to the move to White's Creek and the abandonment of the Gallatin Road campus.

To the School Board of Trevecca College:

. . . You are aware of the property here . . . It seems to us that we have been overestimating its value from year to year. . . . There is a large plant here, but it is badly out of repair. The boys dormitory is almost past repairing. . . . The auditorium is a good building . . . but those white ants—termites—are in it, with the girls dormitory, too, and that in the end spells destruction.

This has been the hardest year in the history of Trevecca. . . . The crisis that is one all over the world did not pass by a holiness school. . . .

It is wrong to diagnose the disease and not present some plan for remedying the situation. . . .

All other businesses have found that they cannot operate as once they did so they have cut forces and salaries. To cut salaries here when they are now shamefully low would seem unwise but it is cut somewhere or else—.

The insurance should be cut one third (since there are fire plugs close).

To cut the teaching force will perhaps cause the school to lose recognition but the force will have to be cut temporarily, and it will have to be done now. With the remaining force salaries will have to be cut. . . . It is very evident to some of us that the school cannot exist as it is now . . . with our buildings out of repair . . . it is difficult to appeal to people with money. If the cash must be put out they will go where they can find better equipment. . . . It is the hope of some of us that the property be sold, the debts paid and invest the remainder in a smaller plant somewhere. Signed, H. H. Wise (M., 2-4-'31, p. 158).

The report of the Building and Property Committee was no more cheerful. It would take $1,000.00 to pay for termite extermination. The roof of the boy's dormitory is "in very bad condition and the interior is deplorable." The leaks, and things that were out of joint, and "useless bath tubs," and broken-down spouts and leaking faucets, broken-down typewriters and doors that don't work were listed mournfully. And besides that, two hundred "indispensable books" lay useless until repaired. And "a new unabridged dictionary is also badly needed."

Then the faculty committee got in its word. The faculty found an authority to back its request. It began "page 14 of the Tennessee High School Manual for 1930 which gives the following statement." The Board should bow its head to *that*. It is the expressed expectation of the State that the principle of the high school formulate the school policies and principles, to aid in the selection of teachers and, among several other things, act as co-ordinator of his school and community.

Therefore, we, as a Committee, in order to have a more co-operative unit desire that the Heads of the Departments be consulted and allowed to aid in the selection of teachers in their respective departments . . .

Furthermore, if the assets are sufficient to give a teacher an assurance of a salary, provide those assets so the teacher is paid. But if there are not enough such assets tell them so the debts for salaries do not mount up so that they can never be paid. Respectfully submitted,

Mr. Mackey, Dean of the College Dept.
Mr. Floyd, Principal of the High School
Mr. Thrasher, Principal of the Grades
Miss Carroll, Head of the Fine Arts Dept.
Miss Agnew, Secretary of the Faculty
(M., 2-4-'31).

### H. H. Wise Under Fire

The Committee on Faculty and Curriculum submitted a recommendation that "We employ only such executives and teachers as are in the experience of entire sanctification, loyal to the administration and if possible members of the Church of the Nazarene (Ibid., p. 162). This referred, without question, to some of the rumors about the theology of Rev. H. H. Wise. In any case, it was Rev. Strickland who had already gone through that fire who helped to compose the resolution which exonerated Wise of heresy.

Whereas there have been whisperings and surmisings concerning the theology of H. H. Wise and whereas these rumors are a reflection upon the president of this Board and teacher of Bible in the College Dept., therefore be it resolved that this Board, after listening to a voluntary statement from Bro. Wise and his answers to questions, express our unqualified confidence in the soundness of his theology and deep appreciation of his unselfish services (M., 2-6-'31, p. 162).

A resolution was passed asking the President to assume the duties of Financial Director, thereby eliminating one salaried person.

### Decision to Move Again

Scattered throughout the items just listed in the February 6 meeting are references, brief and tantalizing, to the big issue before the Board. The little things had to be mopped up, but they were not the

real reason for the meetings. Mr. Hill and Mr. Andrews from the Roger Williams American Baptist school had been invited. After these representatives had explained the conditions of purchase, they retired and the Board voted acceptance of their conditions, 8 to 5. Fulcher's resolution then prepared the way for the momentous transaction; that the Trustees be given authority to sell all of the College property.

This autonomous decision to sell the Gallatin Road campus will be the point of contention later and must be recorded here for that reason. Eight votes against five in favor of the idea of selling the Gallatin Road Trevecca campus did not give that sense of unanimity to the Board that was needed. A board that usually voted unanimously or almost so might well go slow when the division was so wide. And so the efforts to float the old ship continued. The decision to sell was held for a time in abeyance.

Maybe if the school would have a garden and raise vegetables and meat, that would cut the grocery bills. Nathan Hardy, Dr. C. E. Hardy's brother, was given a tentative offer of $40 to $45 per month with living quarters for him to "cultivate sufficient ground for the needs of the school, he was to provide the equipment" (M., 2-26-'31).

"Industrial work," cattle raising, a laundry and such things were always in Hardy's mind and he proposed these again. He was farm bred and trusted in farm methods for survival. If it worked for a family it should work for a school he said.

A fire insurance policy for $10,900.00 was cancelled.

Efforts continued to induce some bank to grant a loan to lift the intolerable burden of moneylessness. The March 26 Executive Committee meeting records a "request" for the Financial Director to pay at least $200.00 of Dr. Hardy's salary. But, how could this be done in the face of a report about the Tennessee Hermitage National Bank's refusal to honor Trevecca's request of March 5 that the bank accept student notes as collateral plus a mortgage on an old storehouse on the campus in full payment of a $4,900.00 due debt.

### "Orange Jack"

Even the "Orange Jack" plan looked like a possible help. The Executive Committee accepted Dr. Hardy's motion to wire acceptance of the proposition for the franchise of the pop drink . . . "Brother Dunaway, the middleman would help the college to buy it at a greatly reduced price so the college would get the profits. So interested was the committee that several members visited the plant in Atlanta "and personally investigated this drink" (M., 4-21-'31). But this alluring income was nipped in the bud on May 5, when Tim Moore reported that the price had not turned out to be acceptable.

A brief glimpse into the inner life of the school through the fairly carefully "laundered" minutes appears in the brief March 5 record. "A committee" whose representative was A. S. Snell, "requested the secretary's permission to examine the minutes of the Executive Committee and Board of Trustees." The Executive Committee asked that this request be committed to writing, "stating who they represented and the object of the information." The building up of suspicion and secret meetings and intrigue was forcing a widening gap between the factions of the Board.

### Suspicions

The path, already descending into the darkness, now becomes rocky underfoot. Tim Moore is to ask the "financial director" (Board or College?) to turn in a "detailed report" of the meetings because the report which was furnished "is not clear."

Mr. and Mrs. Stuneck's salaries were paid in full by mortgaging a house on the campus. But, we wonder, why this radical act when so many teachers were not paid at all? Obviously, there were many brush fires to put out while the whole forest was ready to burst into flames.

The following letter, dated June 15, 1931, may open another glimpse into the financial sickness eating at the vitals of Trevecca College.

Gentlemen:

This letter is not a part of my regular report, but it is intended to inform your Board of the efforts your President, V. President, Office force and Teachers have made to keep your institution going.

You will note donations credited as gain, were almost entirely made by your officers, teachers, and employees. The salaries shown as paid were small to begin with, but as you probably know, a large part of the salaries were not really paid, but returned to the College and credited to Donations . . .

In my opinion it is a grave mistake to employ help in the office just because it is cheap. It takes a business man familiar not only with books and records but with handling and finances, collections, etc., of the college, which is in fact a business of considerable importance.

Respectfully
M.C.H. Gaertner
Certified Public Accountant
Nashville, Tennessee

### Faculty "Donations"

Col. R. J. Kelly was the Financial Director of the College at this time trying to find ways to make money do three or four things before it escaped the

campus forever. One way to do this was to make out a salary check to a professor, ask him to sign it, and return it and count the amount as a donation. The problem was that the teachers did not feel this was quite proper. They were "donating" more than they were supposed to earn and not even seeing what they earned or donated.

The May 8th Executive Meeting received a communication from the Baptist Schools through Mr. A. B. Hill that Trevecca's plan for purchasing the property at Whites Creek had been rejected. The specific agreement referred to here was an offer on Trevecca's part "to purchase the Roger Williams and American Baptist Seminary for $40,000.00 in bonds in payment thereof, and issue an additional $20,000.00 to be used for repair purposes. The total issue to be $60,000.00 and the sellers to purchase for cash $10,000.00 of these repair bonds at not less than 85 cents on the dollar (M., 6-3-'31).

In July the Baptist Board, through Mr. Andrews this time, "offering the Roger Williams and American Baptist property for $45,000.00 in bonds and the sellers to purchase only $6,000.00 for cash," but the Trevecca Trustees "declined this offer" (M., 9-4-'31).

It doesn't hurt to slip this little homey detail into this dignified history. It isn't really all that important—but, then it was life. The notation written in pencil but duly an official minute is below, as recorded.

Meeting resumed July 4, with all members present. Matter of repairing on dining room roof, windows, and foundations, but not having any funds to pay for same was deferred until later. Dr. Hardy spoke about having garden truck and if had good season would raise and can all he could.

After which meeting adjourned. G. W. Fulcher.

### Altar to Defeat

It does not take a camera and tape recorder to register the scene indelibly on the mind. Five grim men, slumped around an altar to defeat, in a gloom, I think, too deep for tears. Not a one of them, we may be sure, had ever withheld anything of himself to make Trevecca go. And in this meeting all they had to make a decision about was to repair important things but the matter left open—no decision—"if we had a garden truck," "if the season were good," "I could can—."

On July 11, 1931, the little band, "with all members present," made a new offer for the Roger Williams-American Baptist property; $45,000 in fifteen year bonds as purchase price and issue $20,000 additional bonds for repair work, the sellers agreeing to purchase $10,000 of these bonds for the sum of $8,500.00 (M., 4-11-'31).

Before the next Executive Committee meeting was held, an internal infection surfaced as a visible sore. It is not explained. The words, eloquent with suppressed significance, reported in the next meeting said simply, "A motion was passed to tender Dr. Hardy, Miss Carroll, Mr. and Mrs. Hurd and Mrs. Rose, 90-day notes for balance due on salary, and set aside student notes as security for payment on these notes" (M., 4-20-'31).

That is all, but this is a first step in a complicated "plot" in the Trevecca drama.

The next item of business seems to be world apart from these 90-day notes but in fact the two items intertwine more inextricably as time goes on.

Attorney Kennedy was consulted about the proposed Baptist property transaction. A new proposal was submitted. Trevecca College would purchase the combined property (technically described) for $45,000.00 and in payment issue 45-$1,000.00, fifteen year bonds at 6%. This amount would include the water main and a clear title to both pieces of property.

Trevecca College shall also issue $20,000.00 repair bonds against the Roger Williams property (to be used for repair). Of these, the seller shall purchase $10,000.00 worth at no less than .85 on the dollar and pay the entire proceeds over to Trevecca College to be used by the latter in repairing the plant. The remaining $10,000.00 repair bonds can be used as needed for repair, held or sold. This proposal is subject to the approval of the Board of Trustees of Trevecca College.

This proposition was stipulated to be accepted or rejected by July 29, 1931.

### A Divided Board

On August 18, the Board was called into special session to settle the matter about the decision to leave the Gallatin campus and move to Whites Creek. Those in attendance should be noted: H. H. Wise, M. E. Redford, T. A. McDaniel, S. W. Strickland, Dr. C. E. Hardy, Tim Moore, G. W. Fulcher. The following were represented by proxy: L. T. Wells, and W. E. Albea authorizing S. W. Strickland to vote for them, and Oscar Hudson, L. S. Huff and J. E. Redmon authorizing C. E. Hardy. Revs. Nelson, Sloan, Tidwell and Manasco sent letters but no proxies.

There were twelve votes cast by ballot, seven present and voting. Nine votes were affirmative and three were negative. One can guess, at least, that those who gave their proxies to Hardy voted favor-

ably with him while those who knew Strickland's feeling about the move would give their proxy to him. The division of forces which occurred is well-illustrated by this ballot.

### A Thumbnail Sketch of the Lawsuit

Because the story of the next few months is complex, a brief "map" of its contours may make the going more understandable.

The Great Depression of 1929-30 was affecting Trevecca College financially. Debts were piling up. There was very little income. Loans from formerly friendly banks were no longer available. Many banks were under. Mortgages were being foreclosed everywhere.

Because the Trevecca teachers were being paid not with money but with student notes and because the suspicion existed that the little cash income available was going to pay the President and Business Manager, two teachers filed a lawsuit for their long overdue wages. Offers from the College to exchange some property for the wages were not accepted because the issues went much deeper—loss of faith in the administration. No solution to the salary problem was acceptable that did not bring all the teachers equal help. The hope was that the Gallatin campus would have to be sold, all the bills paid and something left to start the school elsewhere.

Appeals to the Zone for money to keep the school from foreclosure brought some money in, but the claim was made that this was going to the Preferred Creditors and not to everyone. Therefore, a General Creditors Bill was invoked in case of bankruptcy and a lien put on all the assets.

Hardy wanted to simply pull up and leave the bills and the Gallatin Road campus (hoping someday to sell it for $100,000.00). H. H. Wise and S. W. Strickland, not as sanguine as Hardy and much more emotionally attached to the property acquired by McClurkan and much more interested in keeping the students close to the Nashville Churches, wanted to stay and fight the battle out.

The Executive Board was divided on the issue but voted at first to move to the Baptist College and Seminary Campus in North Nashville. Later, they voted not to move. Hardy arbitrarily closed the Gallatin campus and took Trevecca to Whites Creek in 1932. The lawsuit and lien did not require the move but Hardy felt the financial problems would be solved by doing so.

The move precipitated a major battle in the Nashville Nazarene community that very nearly destroyed the Church and school and created antagonisms that existed for many years. Letters were written over the Zone, to the General Church and General leaders, for and against the Trevecca leadership. The "Generals" became willing for the school to close in order to settle the quarreling going on in Nashville.

After a two-year stay on the Whites Creek campus, it was discovered that the property title was not clear. The legal owners then demanded that Trevecca College leave immediately or face another lawsuit.

Since all the property and equipment was under

*1921-1922 Student Body of Trevecca College.*

lien, the Trevecca College Trustees set up and obtained new Incorporation papers under a new name, Southeastern Educational Board, so that any legal battles could not involve the new organization. This was misunderstood by the pastors and churches. It was claimed that the Executive Committee was stealing the school. As the legal tussle continued, bankruptcy proceeding began. The entire Gallatin property was purchased for $25,000.00 by Mr. Ball who later offered to sell it back to the College Board of Trustees for what he had paid. The Board could not agree about it, so lost the opportunity to regain the Gallatin campus. After an emergency stay of a year in the First Church premises, the college was located, provisionally at first, on the Murfreesboro Road location in 1935. A new Charter was obtained with the final new name, Trevecca "Nazarene" College, a name which retained the old links with the past through "Trevecca," and yet separated the college from the legally dangerous past by the addition of "Nazarene."

**Receivership**

We do not have all the pieces to this puzzle. Key pieces are missing. Perhaps it is too late ever to know all the sides. Too many voices have recently been stilled by death. It may be that by recording the "facts" as they have become available to us, fragmentary as they may be, we may prejudice one side or the other. With this tentativeness in mind, and with a profound respect for every person concerned in the story, we venture into a perplexing, maybe insoluble, series of events bringing Trevecca to its legal death—but a death that did not have power over the "spirit of life" in a student body that was determined to live.

A mass meeting had been held in Grace Church adjacent to the college on Gallatin Road on August 30, 1931, to protest the moving of Trevecca College to the Whites Creek location. This meeting with the persons involved reveals the depth of the fracture opening in the ranks of the Trevecca community. It was a "civil strife" where brother stood against

*"We have decided to put all our girls in uniform."*

*The Trevecca College Orchestra reflects the high priority given to music*

brother, each side equally right and equally wrong, the breach widening until conversation between them became impossible—they "talked past each other."

After long discussion in the meeting, it was decided to appeal to the higher authority, the Church of the Nazarene, perhaps in this act finally transcending the long maintained incipient independency to yield, at last, to the Church and its jurisdiction. The letter was composed by Mr. Snell and signed by two secretaries, Mrs. C. M. Hurd (R. B. Mitchum's daughter) and R. J. Kelly, who had been associated in some varied way with Trevecca since Ruskin Cave College had folded, and addressed to the General Board of Education:

Our dear Brethren:

We, members of the Church of the Nazarene, in a mass meeting at Grace Church of the Nazarene, in Nashville, Tenn., August 20, 1931, wish to express our sincere feelings in regard to recent actions of the Board of Trustees of our school, Trevecca College, located at Nashville, Tenn., relative to their efforts to purchase the Roger Williams University property, located at Nashville, Tenn., and the removal of Trevecca College to the said Roger Williams University Campus. . . . We keenly feel the seeming injustice of the methods used and the actions taken by the Board of Trustees of Trevecca College in their efforts to purchase the Roger Williams University property and to move Trevecca College to said Roger Williams University Campus. Our statements follow:

1. We, as a church, have adopted the budget system as a method of financing our church work, and we believe in and are committed to this method as the best method of financing. At the same time, not feeling that just and fair procedures have been employed by the Board in the matter in question, . . . we find ourselves in a dilemma. If we support the budget, we support Trevecca College and actions of the Board and . . . this we cannot do; if we refuse to support the budget, we fail to abide by the wishes of the Church, this we do not wish to do. What can we do? Our reasons for feeling as we do follow:

a. The Board of Trustees has acted independently of the wishes of the District Assemblies concerned . . . The facts in the matter should have been presented, at least, to the District Assemblies of the Southeastern Educational Zone, with a fair presentation of the points for and against both locations in question, . . .

b. So far as we can determine, it is alleged that the General Board of Education of our Church has not been officially consulted for advice in the matter.

c. The present location of Trevecca College is ideal and many of our people have purchased property and built their homes on the campus of Trevecca College in good faith that the school would remain here.

d. The Roger Williams University property is very undesirably located, as to community, transportation facilities, and church opportunities, and odors from the city

sewerage and packing plants . . .

e. It is alleged that the indebtedness on the present Trevecca College property is at least $25,000, on which it is a considerable burden to pay interest. It is also alleged that the indebtedness against the Roger Williams University property will be $65,000. This will mean an annual interest of $3,900 instead of at least $1,500 in the case of the present situation.

2. We feel . . . the following steps should be taken:

a. The appointment of a thoroughly capable and unbiased committee, including our Attorney at Kansas City, for the purpose of thoroughly investigating the Trevecca College situation, . . .

b. That regulations be enacted making it impossible for a new school to be established without the proper consent of the District Assemblies involved and final approval of our General Board of Education of the Church of the Nazarene, and that the same regulations apply relative to the closing of any school or the removal of a school from one location to another, and that a more definite outline of the functions and powers of the Boards of Trustees of all of our colleges be stated.

### H. Orton Wiley's Answer

The following letter, our copy unsigned, was received in answer to the letter sent by the Grace Church mass meeting and addressed to R. J. Kelly and dated August 25, 1931, undoubtedly from H. Orton Wiley since he was the Chairman of the Board of Education.

I have just received your communication addressed to the General Board of Education. I do not know the exact status of affairs there now, but I hardly see what can be done in presenting this matter before the meeting of the General Board in January 1932. In case there is an immediate emergency, I could take it up by correspondence, and shall be glad to do so, if you think this would be satisfactory. Please write me (Naz. Archives, K.C.)

### Newspaper Reports

Trevecca's plight was public news. Newspaper reports were splashed across the pages of the daily press. Open the pages of the August 21, 1931 morning edition to find the following article which also contributes some background information concerning matters relative to the case.

Fight to Prevent Trevecca Removal Continues Here

The fight on the proposed removal of the college, recently authorized by the board of trustees, first came to a head last Tuesday night in a mass meeting at Grace Nazarene Church, which was called by A. L. Snell, graduate of the school and now professor of psychology at Fisk University. At that time a resolution against the Board's action was addressed to the General Board of the Church. . . .

Another meeting to acquaint members of the Nazarene community with the facts in the case had been called for next Tuesday night. It is hoped to hold this meeting in the auditorium of the college, but in the event this is not allowed, the meeting will be held at Grace church, Mrs. Snell said.

Among those who had secured about 100 names protesting the removal of the school Tuesday and Wednesday were Miss Augie Holland, member of the First Nazarene church, returned missionary from Peru and formerly a teacher at the college; Miss Margaret Jernigan, former student at Trevecca and now a teacher at Old Hickory; Clyde Morris, Trevecca graduate now teaching in Cheatham county, and C. W. Smith, Nashville real estate dealer and superintendent of the Grace church Sunday school.

S. W. Strickland district superintendent of the Church in Tennessee, is one of the board of trustee memebers who voted against moving the school. Those opposed to moving the school, point to the added debt the move will entail, the poor location of Roger Williams site from the standpoint of formerly used by Negroes and the fact that hundreds of Nazarenes bought property near the present college site in good faith, believing the college would remain there (Nash. Tn., 8-21-'31).

Newspaper coverage was good. Another news item appeared in the same issue.

Trevecca Colony may Move to Site of Negro College

Plans are under way to remove Trevecca College and its attendant colony from the present site on Gallatin road to the buildings formerly used by Roger Williams University, a Negro institution now merged with a Memphis school, it is learned today. . . .

Rev. H. H. Wise, Pastor of the First Nazarene church, is making a survey with the idea of acquiring the Roger Williams University buildings on the Whites Creek road northeast of the city, and there establishing a church colony with the school buildings as the center.

Today several explained that since the abandonment of Roger Williams University last year, the Negro element has been leaving its vicinity. The school buildings are reported in good shape with a new dormitory recently constructed (*Ibid*).

The racist implications, though never hinted at in the Trevecca literature or Trustee minutes, cannot be ignored as it is more than hinted at in these newspaper reports. We are made aware in a number of ways that the Nazarenes in Tennessee at this time, at least, had not transcended the racial attitudes of prejudice so common to the south at this stage of its cultural life.

August 1931 was a busy, "mass-meetinged," letter writing, petition-signing month around Trevecca. It cannot be said that the majority, or minority, was silent, at least in this great emergency.

### Kelly Writes Wiley

Col. Robert J. Kelly's letter, August 28, 1931, to Dr. H. Orton Wiley, President of Pasadena College, and Chairman of the General Board of Education of the Nazarene Church helps us to understand the intense feelings.

My Dear Dr. Wiley:

The matter of moving Trevecca College has reached that acute stage which will hardly wait for the General meeting in January. It appears to many that: First: It would be a very unwise step. Second: The General Board of our Church has not authorized it. Third: It is throwing a heavy burden of responsibility upon the Trustees—better by far to let the different Assemblies pass on it. Fourth: It appears that our general officers think as many of us do, namely: that it is a very dubious move. Fifth: It is a matter of such vital moment that we ought not undertake it without a solid phalanx of fraternal co-operation.

Because of the fact that the brethren saw fit to make a change in the office, thus allowing me to fail of reelection, I hesitate to take a very active part in the matter. With your long experience in school work you can well understand my position. People will say "he lost out and is trying to tie the hands of the Administration." But I strenuously opposed the proposed change long before the Board met. I cannot see any net advantage in moving. On the other hand I greatly fear we will be terrifically worsted thereby.

If, in your judgment, it would be wise to interfere, I believe a letter to several brethren would accomplish the purpose we have in mind, namely: to let more people share in the responsibility.

With kindest personal regards, I am, as ever.

Your friend and Brother, R. J. Kelly

The next day, August 29, 1931, Dr. Wiley received a letter from Augie Holland who was at least seriously active in the conflict going on.

Dear Brother:

There is enclosed herewith in duplicate a petition to the General Board of Education of the Church of the Nazarene against the removal of Trevecca College from its present site. You will note that there are three pages to this petition, and that it lists the names of 200 or more persons who object to the removal. Some of those listed are strongly opposed and all of them think it unwise. These people are mostly members of the several Churches of the Nazarene in Nashville, however, a few are not members of the Church of the Nazarene, but they know something of the history of Trevecca college, and do not think the move will be to the best interests of the Southeastern Educational Zone. There is also enclosed a clipping from the "Nashville Tennessean" of recent date about the proposed change of site, and you will note it explains that there is opposition to the proposed change.

This petition has been gotten up as the result of a mass meeting held by the opposition to the move at Grace Church about ten days ago. Several persons have circulated copies of the petition and gotten the signatures. I have the original signatures of the persons signing and if you require them they will be mailed to you later. There is another mass meeting scheduled to be held Sept. 1st, and in the meantime further signatures will be obtained and such names will likely be forwarded to you at a later date. There is also enclosed a brief financial statement concerning the change. You will notice that the move will mean another heavy debt to be shouldered, and as you doubtless know the Church of the Nazarene is already loaded with more debts than is conducive to its welfare.

Yours in His Service, Augie Holland

The issues which we in retrospect must keep clearly distinguished in spite of all their intertwining and confusion in the 1930's, are twofold; the issue of moving the college, and, the issue of salary deficits. But, yet a third element lies deeper than these two and caused the confusion between them—a personal break of faith and some intrigue behind the scenes. The story about each of these needs the other to understand the development. They must be told together.

### The Law Suit

The Hurds and Mrs. Ross (Mrs. Hurd's sister) filed a suit against Trevecca College Trustees for back salary deficit of $2,345.00. "Mr. Ross, attorney for these parties, offered to withdraw the injunction if allowed a confessed judgment for this amount. This was refused." Mr. Lovejoy was commissioned to see Mr. Ross to see if they would accept payment in installments (M., 8-30-31).

### Hardy's Side of the Story

The next day an advertised public meeting of interested people convened in the Gallatin Road Trevecca College Auditorium. Two hundred, seventy-five people were in attendance and, the record said, "close attention was given to the speakers." Wise spoke briefly and then introduced Dr. Hardy who gave a detailed account of his interpretation of the move to the Roger Williams/Baptist Seminary location. The summary of his argument is briefly stated.

> It will be necessary to go in debt for $68,000.00 to repair the Gallatin Road buildings to be made acceptable to the state authorities, and this would not increase the accommodations for additional students, and we will have to go further in debt beyond $68,000.00, if increased facilities are provided. There is a good chance to sell the present plant and to get out of debt (M., 8-31-31).

Of course, this would only satisfy those already convinced. The $68,000 figure was not the amount everyone felt was accurate.

Though we probably cannot be sure of what was back of the double tragedy befalling Trevecca College, there are educated guesses and "testimonies" and memories probably worth recording.

The lawsuit and the move from Gallatin Road to Whites Creek Baptist property converge in that the lawsuit forced a move somewhere because the college was taken over by a Receiver to satisfy as many creditors as possible.

The College was totally unable to pay its teachers in full with the other bills which had to be paid. There was a $25,000 debt on a loan from the Masonic Home. The School was paying $12.00 per $100.00 on indebtedness to creditors and teachers. Some of the staff felt something was wrong and could not accept this situation. Mr. Ross refused to withdraw the injunction against the college (Williams, p. 83).

The Executive Committee had made a proposal: that the Board "offer Mrs. Hurd and Mrs. Ross the residence at 2500 Trevecca Avenue, they to assume the mortgage of $2,125.00 and their debt of $1,700.00 and pay, in cash, $700.00, a total of $4,525.00 for the property (M., 8-30-31). But this offer was refused.

Another offer of Dr. A. O. Henrick's home in return for $500.00 cash was also refused. Nothing but cash would satisfy, and the school had no cash. Both parties, Williams said, were losers (*Ibid.*, p. 83).

Of especially poignant consequence of this law suit and its consequent receivership was the fact that at least two wills so desperately needed in this hour of pressure, were lost to the college. The money could have saved the school and paid the teachers.

Mr. and Mrs. Garner, wealthy farming couple of Winchester, Tn. left their property to an adopted son and to Trevecca College. But the son committed suicide leaving all to TC. But because of the lawsuit, the school had been forced to dissolve itself and file bankruptcy. It opened again in White's Creek under a different charter. Therefore the court ruled that none by the name of Trevecca existed, and the will was lost. Those in the receivership could not receive the money since they were not 'a holiness institution;' hence, money that Trevecca needed was wasted in court.

Mr. and Mrs. Eaton also left a will to Trevecca but it, too, was lost on similar grounds (Williams, p. 82).

### Human Problems

Another person, of unquestioned integrity, who lived through this period of Trevecca's history, in a personal interview with the author suggested a possible situation which could have accounted for the powerful personality clashes that lay behind the unyieldingness of the key figures involved. The interpretation of the person concerned, unnamed here, comes responsibly, not necessarily authoritatively.

Hardy and Wise had to work very close together in the Trevecca situation. But they were very different kinds of men. H. H. Wise, and John T. Benson were from a city culture, refined, at home in the higher levels of society, energetic and frugal; C. E. Hardy was countrybred, rougher mannered, lacking in drive and initiative, and tended toward extravagance. Wise was of Baptist background, quite strongly Calvinistic: Hardy came out of the less scholarly holiness schools of the period. Wise was tolerant

*The 1934-1935 Student Body in*

and sympathetic, with very human foibles; Hardy was a disciplinarian and required submission to his authority; Wise held steady much like Benson whose place he took as President of the Board; Hardy's frequent resignations and returns portrayed a less patient, more volatile nature favoring confrontation to *detente*. These things would drive a wedge between colleagues. Hardy seemed unable to do anything substantial and creative for the school. When the financial troubles compounded themselves on campus, the simplest thing was to leave the problem and go somewhere else. The Whites Creek area permitted the addition of a farm. Perhaps the quiet familiarity of the farm was built so deeply into a farmer-boy's being that it could not be eradicated. Hardy encouraged bartering and wrote:

> At our new location we will have pasture and a barn and can take care of several head of dairy cattle and beef cattle. There is room sufficient for our hogs and chicken houses for poultry. Those who do not have money to give to Trevecca can give chickens, hogs, a cow or a calf. A party from Alabama asked if we would take a milk cow on their schooling. We agreed to take the cow. Others may pay their bills in the same way (TM., 9-31, p. 2).

The farm to Hardy apparently was next door to Utopia—a surcease from nagging bills.

### Why Move to Whites Creek?

Hardy published his "reasons" for wanting to move to the Whites Creek Pike in the same issue of the Messenger. *What are the advantages?* he asked.

1. We can pay the present debt and pay the new debt by issuing bonds that do not require Nazarenes to pay the bill.
2. We will have far better buildings.
3. We will have more ground and never be hemmed in.
4. There is more employment possible 'to worthy boys and girls.'
5. We can have our own dairy cows and use our garbage to feed the hogs.
6. The steam laundry will give students work.
7. We can raise more food.
8. One of the buildings can become a first class hospital so we can train nurses and missionaries once more.
9. We can accomodate 300 or 400 students as over against about 150 in the Gallatin Road site.
10. The boy's dorm is in dangerous condition, but on Whites Creek they will have a first class building.

*What are the disadvantages?* Well, yes, there are a few. "It's a waste of time to mention them," he said.

1. Too far away from the city? No, we are exactly the same distance from the City Square.
2. The distance from the car line? The city is considering running a bus line to the college.
3. "Surrounded by a Negro settlement?' [Here, instead of pointing out the opportunities of developing an integrated community and putting sanctified Christianity to some practical use, he said.] 'It is not true that we are in a Negro community. On the east side there are only white people.' [Oh, yes, there is a Negro settlement on the far side but conditions are not as bad as we had across Gallatin Pike] (TM, 9-31, p. 4).

*ch Location on Woodland Street*

But, and here we find a reversal, Rev. Wise again begins to argue for staying at Gallatin Road. Pastor H. H. Wise has his good reasons, too. A crowd of enthusiastic students, attending First Church, singing in the choir, attending Sunday School, teaching classes, crowding around the altar to pray—these things look pretty good to a pastor whose church has not yet found its stride. It would not help to take that effervescent young bunch away. And, it really wasn't as far from the Gallatin campus to First Church as Hardy's estimate of the distance from Whites Creek to the central point of Nashville, City Square. Students whose convictions forbade their riding streetcars on Sunday could, and did, walk to First Church. This would be impossible from Whites Creek.

### Other Solutions Tried

Another solution was tried. Peabody College had moved. Maybe Peabody's old campus in South Nashville could be purchased. Mr. Spier, representing Vanderbilt University, was called in to present this to Chancellor Kirkland for consideration (M., 10-12-31).

The Peabody plan was a good idea, but Trevecca was turned down because its financial offer was totally unsatisfactory.

### Kingswood College

Kingswood College was next considered. A contract had been signed but lost and never recovered. Mackey was sent to arrange a move to Kingswood. Of all the "coincidences" in Trevecca's career another begs to be pointed out. John Wesley had founded a school in Kingswood, three miles from his center in Bristol, England (which has grown and functions to this day). The illustrious scholar, so highly esteemed by Wesley, Joseph Benson, was placed as headmaster in it. (Ives, p. 64).

Dr. George Hughes, one of the dynamic leaders in the American Holiness Association's beginning days (1860 ff) who established Asbury College in Wilmore, Kentucky, also established the Kingswood Holiness College in Kentucky. It is likely that Hughes named the school Kingswood after Wesley's famous school.

This school was first called Kingswood Pilgrim Holiness College. It was near Harrodsburg, Kentucky, four miles from a train stop where the students were dropped off and then taken on to the college in a "jolt wagon." The college sat on a hill looking over the beautiful farm country. It consisted of an administration building, two dormitories, and a president's home. Kingswood suffered the same financial problems Trevecca understood. One morning the chef made biscuits for breakfast—an unusual treat. A student came in just after the "blessing", smelled and saw the biscuits and impulsively waved his arms and shouted, "Praise the Lord, biscuits!" In a day when students were more seen than heard, his burst of joy caused a roar of laughter.*

### C. A. Lovejoy

1931 closed with another bleak Executive meeting. Surprisingly, the student body was about the same as the year before. The new Vice President and Business Director, C. A. Lovejoy, was keeping the current accounts in the black, "paying all bills as made." Lovejoy was a welcome addition to the Trevecca staff. He had left a successful business to give his time and talents to holiness schools and colleges. He had been with Cleveland Bible Institute for two years, Asbury College for six years, John Fletcher College for two years. He had made an outstanding record in these instances, we are told, and Trevecca felt his willingness to take over the task and being optimistic about it was a good indication. Hardy was especially impressed by the fact that Lovejoy approved the move to Whites Creek.

But the deep, unhealing sore, at the core of Trevecca's being, continued to fester. The simple words in the Minutes says it better than a paraphrase:

> The financial difficulties were discussed at length. The interest note on the loan on college property due American Trust Company being past due, and the mortgage on the storehouse to Tennessee Hermitage National Bank being due, various means to raise money immediately were discussed. No plan agreed upon. Except to ask the churches to pay in their part of the school budget at once. (M., 12-5-31).

### 1932—Seeking Solutions

Debt had hung over the beautiful Trevecca campus so long and the horror of it had etched itself into the minds of those involved, so deeply that good judgment about it suffered somewhat.

What was Trevecca's monetary value? How much would the campus and assets be worth? Hardy said there were "parties" who wished to know what price the Trustees would ask. The Trustees thought a little while and surely came up with the classic answer of loyal and sentimental souls. $100,000.00! Surely Trevecca is worth that. And in their minds $100,000.00 was what they could get for Trevecca, and all plans, estimates and figuring were, for a time,

* A delightful letter from Mrs. Marie Foster (Samuel) Mariage furnished much of the information used here. Her letter, giving names of interest to the Holiness Movement is on file in the Trevecca Archives, dated August 30, 1975.

based on that mythical figure (M., 1-26-32).

The February 1932 Board Meeting gathered from across the Zone. The issues of moving and the threatened receivership pressed mercilessly. The fragile good-will between the sides was reaching its greatest tolerance and beginning to crumble.

Dr. Hardy's presidential report to the Board laid heavy blame on them for the worsening of Trevecca's problems. There was the usual good report of the "fine student body." There was sympathy for the unpaid teachers. Financially, things are bad. "For many years I have been stressing, and shall continue to do so until it is done, what Trevecca needs is some industrial work." By it, "we could more than double the enrollment." "The only safe thing," he said, "is for us to sell some campus at once."

"As to financing the Institution the outlook is somewhat discouraging," he said, "Leave God out of it and it would be dark indeed. . . . The problem is not how to finance this institution but to find God's plan and stay with it."

### Back to the Eleventh Hour

Then, an almost reactionary note took over. Maybe by stressing the old Eleventh Hour emphasis again, God would listen, as He did of yore.

> I believe that in as much as no one has a direct leading from the Lord as to a change in His plan, we can play safe by staying by the plan given to the founder—Training young men for Christian work and helping the needy. This school was distinctly pre-millenial in its teaching. We must stay with that idea. . . . It was founded to help poor boys and girls to get an education. We must continue . . . The Whites Creek deal is God's answer to our prayers for more building, and the industrial features. The Board voted to buy the property. The Baptists agreed to our terms. Now, we need cooperation.

Among the recommendations, Hardy presented that day, are these rather significant items:

1. A number of the faculty have signed an appeal to the Board asking for an amendment to the by-laws making it illegal for the Board to hire a president or teacher in the Theological Departments who are not "strict pre-millenialists." We trust that this Board will meet this request.
2. The Charter should show that this property is controlled by the Church of the Nazarene.
3. A law is needed to limit the amount of any note to $500.00, except by action of the Board.
4. Trevecca College can't afford two high salaried men to care for the administration. (This was designed to eliminate Mr. Lovejoy.)
5. The present conditions of teacher's salaries should be looked into and some word of encouragement given to them.

Hardy's report was distributed to the proper committees for study and recommendations. As a result, (1) The charter was again ordered to be brought up to date. Ownership by the Nazarene Church was not clear. It needed to be. The rumor was spreading that the Board was running away with the school and taking it out of the hands of the Church. (2) Trustees elected by the District Assemblies "must be members of the Church of the Nazarene in good standing."

It was some members of the faculty who had signed a petition requesting an amendment to the by-laws about not hiring anyone who did not believe, *without mental reservation*, in the "Premillennial Coming of our Lord." The Board softened this request by simply making it a Minute and passing a motion to the effect that the "Board of Trustees of Trevecca College do not employ any teacher not believing in the Premillennial Coming of our Lord." This kind of theological stance was incorporated into the Minutes but not the by-laws.

Tim Moore, whose name was often mentioned in the pages of these official minutes, had loaned money to bail Trevecca out of trouble time and again. He stood in jeopardy of losing that money. How could a school in Trevecca's situation repay him? A February 3, 1932 Minute reads eloquently:

> Motion by Dr. Hardy to offer Bro. Moore rent notes or other notes to secure the amount due him on the insurance. And if this is not acceptable to Bro. Moore the residence at 2500 Trevecca Avenue, the house offered the Hurds and Mrs. Ross, be sold for enough cash payment to meet this balance, and at best price obtainable within 90 days. And if this deal is not consummated at the end of 90 days this property go to endowment fund as payment of $745.00 in cash and assuming the mortgage on this property. Motion seconded and passed.

The Board tried to "put out brush fires." They decided that in order to close the loop-holes it was ordered that no obligation be made and no payments made, not signed by the President of the Board and approved by the Board. The Financial Director was put under bond. Insurance would be dropped again—by 50%, "if the parties holding the mortgage will permit." The President of the College would sign no more blank checks.

And then the fireworks began. A letter from Mr. A. A. Hill was read stating that the papers were ready for signing transferring the Roger Williams University and the American Baptist Seminary to the Trevecca Board. This was on February 2. In the February 4 session, H. H. Wise read, as a resolution, a letter he had prepared for Mr. J. D. Andrews.

> Whereas it appears to the Board of Trustees that the

time of getting the papers to the property in question about moving, has been unnecessarily delayed, and delayed even in the face of the request of the members of the Executive Committee to speed the matter, and by this delay, reports have been circulated even to the damaging of our school.

And whereas our Board and our people are seemingly divided over the matter to such an extent that it is doubtful whether the church will stand behind the move.

And whereas we are in the midst of a terrible financial depression which no one could foresee, this Board now in session this Feb. 4, 1932 does hereby and now go on record as expressing itself in the matter that the undertaking is an absolute impossibility at the present time to assume the debt and even the first year's interest.

We ask the matter be delayed until such time as financial conditions may change, or there be found sale for the present property.

### No!

There was much discussion about this resolution and a ballot vote requested. Ten votes were in the affirmative, four in the negative. The Board had officially reversed itself—and therein rests a tale.

As if expecting this blow to his plans Hardy seemed to have had already prepared in writing another resignation. It follows:

### Hardy Resigns

Inasmuch as the Board of Trustees of Trevecca College has voted three times on the purchase of other properties and the sellers have complied as best they could under existing circumstances and these conditions being known to the Executive Board and this present Board having been notified that the papers are now ready and have been ready for sometime and this Board has unlawfully and I believe, willfully hindered and subjected us to a lawsuit and further I have expressed my opinion and opposed certain other things which I consider is detrimental to the welfare of the college:

I hereby hand my resignation as President of the College, to take effect at the wish of this body, or not later than June 1st, 1932, it being understood my salary must be paid in full when my office as President ends. I further resign as a member of the Board of Trustees this 4th of February, 1932.

Signed—Dr. C. E. Hardy.

P.S. I will stay if other things are remedied satisfactory and the trade is consummated within five months.

The Board extended its regrets, appreciations and hope that the president would reconsider. Nothing earthshaking. Resignations were no longer a source of dismay. Motions providing for the choosing of a new president in case the present one did not reconsider, were passed.

### A Chain of Cryptic Minutes

*March 14, 1932.* Nashville American Trust Company refuses to renew the mortgage.

Dr. C. E. Hardy withdraws his resignation.

*March 15, 1932.* Mr. Andrews apparently had asked the Trevecca Trustees to "get with" their agreement and to go through with the purchase of the Baptist school's campus on Whites Creek. The Board sent back word, "We cannot promise or execute the necessary papers by June 1. Attorney Kennedy recommends insisting on a guaranteed title before signing up."

*March 21, 1932.* Now there is trouble from a new source—real trouble that closes off the last escape route. The Board has gone so far into the legal tangle that it cannot pull back from the Baptist property deal. Tim Moore's motion, which was passed—"to write letters to all Trustees of Trevecca . . . to get instruction what to do, go forward and complete the trade which the Board had voted *not* to do, or have a lawsuit forcing us to take the property. Meeting adjourned."

*April 8, 1932.* Valuable Mr. Lovejoy resigns. A note was given him for the $600.00 due him on salary, probably never paid.

Mr. Hill and Mr. Andrews would not receive a letter from Trevecca's Board saying that "we are ready to comply with our former agreement to purchase the combined properties . . ." since they had voted *not* to go through with the purchase.

*April 28, 1932.* A Faculty Committee, G. L. Hawkins, A. B. Mackey, Fred Floyd, Mrs. M. E. Redford, sends a memorandum to the rest of the Faculty which adds another voice to the chorus of voices creating a crisis situation. All the fragile, perhaps guilty, structure of organization is crumbling. Nothing can prevent total collapse.

We your committee on donations to the College, beg to submit the following recommendations:

We deem it, in the event we do not receive our salaries in cash, and that whatever we do receive in lieu of the same that said substitute be not too highly evaluated, but estimated according to market price—in which case if it were not, would virtually result in a forced donation—we therefore believe it necessary for us to know the nature of the settlement which the College wishes to make before we can be intelligent in stating the amount of our donations.

*May 6, 1932.* G. L. Hawkins translated the April 28 memo into an ultimatum to the Board.

At the last weekly faculty meeting when Dr. Hardy was present with us, he extended the request made by the Board, which was to ascertain what, or how much the Faculty would donate to the College from their real

or supposed salary receipts. As a result of a brief discussion, the Chair appointed a committee to investigate and report at the next meeting. The investigation and report took form according to the contents of the enclosed sheet. On offering this proposal to the Faculty there was a marked degree of reluctance on the part of the Faculty as a whole to subscribe or commit themselves to anything definite until they had first heard from the Board relative to what form or manner of payments they (the Board) would make to the Faculty. On motion to the Faculty I am asking that the Board make known definitely and at the earliest date possible, just what arrangements the Board has made to meet the amounts due the teachers . . .

*May 12, 1932.* "A motion passed to accept resignation of Dr. Hardy as President of school to take effect June 7, and secure his salary by the sale of a lot to him and other securities such as student notes." Some discussion ensued about "who we would get to take charge of the school."

### The Faculty Speaks Again

*May 30, 1932.* The following resolution was passed at the meeting of the Faculty held today:

That we request the Executive Committee to give a note on the College to each teacher for the amount of salary due, also that a sufficient number of student notes be set aside to cover the total indebtedness to the teachers together with ten percent additional notes to cover the collection and services of Administrator, that Professor A. B. Mackey be appointed Administrator, and that he have the authority to select the notes.

Thanking you in anticipation, I am, Norman Bloore, Secretary, Pro-tem.

The answer from the Executive Committee to Mr. Bloore came on June 20, "Motion to secretary to notify Bro. Bloore that his services would not be needed." That settled that.

The faculty was trying to act against the indecisiveness of the Board and A. B. Mackey's light like Joseph's of old, is rising. Always he came through as a trusted leader, willing to take stands and be counted. He spoke *for* the faculty.

### President Samuel Walker Strickland

A new president is discussed. Ballots were cast. S. W. Strickland received two votes, H. H. Wise garnered one vote and one blank ballot made Rev. Strickland President of Trevecca College. Tim Moore was to notify him. A motion to make Strickland's vote unanimous failed.

### Strickland Resigns

*June 1, 1932.* S. W. Strickland sends word he is not inclined to accept the presidency "just now." He is a District Superintendent, we learn from him later, and will be a candidate for reelection and would only consider the Treveccan presidency as a duty in a very genuine emergency. But S. W. Strick-

*One of the Baptist College Buildings occupied by Trevecca on the White's Creek campus.*

land technically belongs among those worthies who have had the honor of being called President of Trevecca, even for a day.

*June 6, 1932.* The Trevecca livestock was turned over to Hardy for credit on his salary.

*June 29, 1932.* Motion to elect Strickland president until the annual meeting of the board resulted in one vote in agreement and two not in agreement—so that was out.

Motion to elect Hardy as president. Two "yes" votes against one "no" vote put him back into the presidential chair. (Was this a fourth term?)

*July 11, 1932.* Mr. Wise received another letter from a distraught and desperate teacher: Florence Nelson wrote a very firm letter reminding Rev. Wise and the Board that promises had been made to the faculty about payment on their much overdue salaries. Professor Mackey had been given the authority to select the student notes which were to be "paid" in lieu of cash. Some notes were obviously no good. But nothing was happening. Miss Nelson demanded that 10% additional be given to each teacher to cover the cost of collection. "If," she concluded, "steps are not taken at once to pay me for my services rendered as teacher in Trevecca College, I shall be forced to take other methods of collecting."

Mrs. Hurd and Mrs. Ross had sued for their salary. The rest of the teachers were fully aware that a suit, or bankruptcy, would mean that no one would be able to collect much. It is not hard to recreate the tension and anger and fear that gripped them all. It had been reported that the salaries of the President and Business Manager were being paid. Whatever cash came in was paid them. And the *best* student notes were given to favored teachers.

*July 23, 1932.* Col. R. J. Kelly was given the duty of liquidating the Gallatin property and paying the debts.

### Caught in a Squeeze

An appeal was made to the creditors for time to satisfy the claims. Mr. Jordon Stokes, Sr., was appointed to look after the settlement of the Hurd/Ross claim. The lots which, if sold, could pay this claim were reduced in price from $14.00 per front foot to $12.00 on one piece and $12.00 to $8.00 on others. Given time, no doubt the claim could have been paid, but time was not granted. The agreement with the Baptist Board was a "shot-gun wedding." A report written under the name of the Executive Committee and found on the front page of the *Trevecca Messenger*, says it well. Undoubtedly it was from Hardy's hand, since he was editor.

The School Board in session three times voted and instructed the Executive Committee to go forward with the plans for moving the school to a new location. This has been delayed for two years on account of local opposition. The property was contracted for and we found ourselves in quite a predicament with the men in charge of the new site holding us to the contract and bitter opposition on the part of a few locally (TM., 9-'32).

Hardy looked for justification by referring back to McClurkan. He reminded the *Messenger* readers that McClurkan had moved the school three times—each move bringing improvement. When McClurkan moved to Gallatin Pike he had no choice but to go somewhere. Mr. Yeaman, a former associate in the Pentecostal Mission, "became disgruntled," according to Hardy, and when he became a city official took advantage of his power and condemned the property so that McClurkan could not ever meet the arbitrary building requirements. You see, moving under unfair pressure was not unfamiliar to Trevecca and always resulted in a better situation, was Hardy's argument.

Moving to Whites Creek property was one thing, but unexpectedly, Hardy said, those who had sued for their salary in their desire to prevent the move had actually forced a move by attaching all the equipment and furniture. The court injunction made staying at Gallatin impossible under the circumstances. The board finally decided to rent the Whites Creek property hoping to be able to purchase it later. Dr. A. B. Mackey reported years later that the immediate purchase was made impossible by the discovery of a lien against the Baptist property.

The court tied up in litigation all Trevecca's furniture and equipment on Gallatin Road. No way was found to salvage anything and the property was sold eventually at auction to Mr. H. O. Ball for $25,000.00. The badly needed library was scattered all over the mid-Tennessee area in used book stores and selling for pennies.

In order to continue school—for the school spirit and a good enrollment did not subside—a new charter was drawn up and filed by the Board of Trustees, signed by Harry H. Wise, President of the Board, G. W. Fulcher, Sec., Revs. E. T. Cox, Lige Weaver and Dr. Hardy. But the report was spread that this board was "walking off" with the college—making it independent from the Nazarene church and the Southeast Zone. The charter was in the name of "Southeastern Educational Board of the Church of the Nazarene"—not "Trevecca College." There was no "Trevecca" anymore until 1936 when a new charter was granted along with a new name. Hardy was compelled to publish a full explanation of the move to Whites Creek in the *Trevecca Messenger*

under the title, "The New Charter" (February 1933). But Hardy was in more difficulty. This time his resignation of February 3, 1932 was made the grounds for claiming that he was not the legal head of the school and was therefore acting illegally, especially in taking the school to Whites Creek (TM, 9-32, p. 3).

So Trevecca College moved to Whites Creek Pike without a book, a desk, a table or chair, without beds or bedding, dressers or rugs. They had absolutely nothing but their personal belongings. Everything they owned was under a receiver, nothing could be touched or sold or used.

While the Board was locked in combat all in the interest, we must believe, in the life and health of the college, the students were making it worthwhile to fight for them. The students needed a truck to take them out into the fields of service that ever was the life of the student body. But how could anyone buy a truck? Someone suggested saving soap wrappers. The Octagon Soap people were offering money premiums for soap wrappers. Perhaps, if enough people would send in wrappers or coupons,—it was worth considering.

Trevecca Students had seldom lacked for a way to get to and from their evangelistic meetings. At first the Pentecostal Tabernacle people had helped them get a Gospel Wagon and a horse. In 1925 the Tennessee District Assembly raised money for a Ford Gospel Truck. It is now 1932, the horse is retired, no doubt, and the Ford no longer works. The Board, in early February, 1931 had authorized a drive for Octagon coupons, in order to buy another Gospel Truck. One hundred thirty-five thousand were needed but "after nearly two years we have not reached our goal." The Octagon people suggested accepting the $516.08 which they had coming and buy a used vehicle. They bought a new 1932 Chevrolet chassis on which they attached a second-hand Alabama School Bus Body. Now, they had a 1932 Chevrolet Trevecca College Gospel truck. At least one plan had worked (TM, 11-32, p. 1).

No student came to school that September 1933 with any high expectation of fine surroundings and equipment. Each one knew he might have to sleep on the floor, sit on boxes, and dine on meager fare. But instead of losing students, or building up student resentment, student morale rose to meet the challenge. Nashville Nazarenes also responded in the way people usually do when faced by human need. They did something—heroic. Nashville friends gathered supplies from their homes.

Mrs. Hardy took it on herself to go over the city of Nashville gathering clothing, bedding, linens, furniture, books, dishes, curtains from Nazarenes and friends and from second hand stores to help meet the very urgent need on campus.

The Trevecca Trustees pled with the judge to let the college rent their own property back from the receiver. He finally agreed. When H. H. Wise went to see about releasing the equipment, the antagonism of the opposition became particularly acute. Wise's account of this is important.

> The court recognized that Trevecca had moved and released the furniture upon a $2,500.00 bond. Never in all the happenings was the real spirit and purpose of this opposition so manifest as in the stubborn fight to keep the school from having the use of this. And even though the opposing witnesses all valued the equipment at from $500.00 to $1,000.00, they tried to fix the bond beyond our reach (M., 2-7-33).

This story can best be told by the man who presided over the Board through these dark hours, Harry H. H. Wise. He had taken up the torch from John T. Benson and had provided heroic leadership through the deteriorating circumstances in which Trevecca found itself. He was a big enough man to "roll with the punches." He took a firm stand when his own faith in Trevecca's leadership weakened.

H. H. Wise was a Trevecca Board member from 1924 until his death in 1948 and president of that Board from 1927 to 1944 and Professor of Biblical Literature and Practical Theology from 1925 to 1948. The full testimony of such a man about the "time of Trevecca's trouble" is indispensable to our story. (A paraphrased summary of the main line follows).

"It is our painful duty," Wise said, in his report to the Board, Dec. 20, 1932, "to tell you that this is a fight with personalities involved." The main two factions were headed by Dr. Hardy who wanted to move, and Rev. Strickland who did not feel that moving was the solution to the problem. The rest of the involved persons clustered around these two. This division started in the Trustee Board itself. Because of the lack of agreement in the Board, the action taken by the Board to accept the offer of the Baptist schools was delayed again and again. The whole zone was beginning to take sides "to such an extent," Wise thought, "that it is doubtful whether the Church will stand behind the move" to leave the Gallatin campus and go to the Whites Creek site. Finally the Board reversed itself and decided not to move.

"The whole affair sold into the hands of the press doing much hurt to the cause of the school and Holiness. Scars have been made that only eternity will heal."

The issue was brought to a head by the filing of

a suit by three of the teachers for their long overdue pay. This was largely in protest to what they believed to be a mishandling of what little funds did come to the college. One suit spawned many suits. "Most however withdrew when we went to them and pleaded for more time."

Then Wise said that 2,700 letters were sent out to the people of the Southeast Educational Zone with a very strong plea for money. The result was that about $100.00 was received, $75.00 of that coming from First Church. (In an explanation of the suit by M. S. Ross the teacher's attorney, he said, "Reports kept coming to me that considerable money was being collected to apply on our claims, and was being used instead to pay the salary of the business manager and the president" (TM, 5-33).

Because of this failure to raise money and the mistaken interpretation of "reports" on the part of Mr. Ross, a receiver, R. W. Bratton, was named to protect the assets of Trevecca College. This tied up the equipment and was interpreted by Dr. Hardy as the end of the possibility of remaining on the Gallatin campus.

[Rev. Strickland insisted that the receivership did not constitute such a demand to leave the campus and that to have stayed would have increased the value of the property. Judge Newman had assured him of this provided no further debt were incurred and the equipment cared for (*Ibid.*, p. 2)].

Rev. Strickland and Tim Moore made an unauthorized call for the regular meeting of the Trustee Board, asking that all proxies be sent to them.

Finally, because Trevecca would be sued by the Baptist Board for reneging on a contractual agreement Hardy picked Trevecca up and left the Gallatin campus and landed on the Whites Creek site. This immediately lowered the value of the Gallatin campus to the point where the Judge declared Trevecca insolvent. There could not possibly be enough gained by its sale to satisfy all the debts against it. The only possible outcome would be bankruptcy. Professor Wise's report continues.

The Board then obtained a new charter for the new location. But it could not use the name "Trevecca College" without subjecting everything at Whites Creek to its legal demise. "The name of the institution, its Charter, its franchise and its goodwill are a part of a School's property. There could be no question, therefore, that all of these passed into the hands of the receiver." [R. L. Kennedy, another attorney involved in the case, went farther and said that in his opinion the former Trustees of Trevecca College had no authority to engage in any other Corporation (*Ibid.*, p. 8)].

But the Trustees did incorporate, but without the Church's knowledge or approval. The Southeastern Educational Board was incorporated on September 6, 1932 and took charge of the school, to save it from extinction but, for this, almost irreparable damage was done to the school by the misunderstanding that arose about it. "That Executive Board is running away with our college," was the charge.

"We regret and hang our heads in shame about this fight. We blush to think that representatives went to the Southern Assemblies and tried to raise questions to unsettle the people and most of all the reports given upon their return that much good had been accomplished. This Board, now assembled, can settle the question once and for all. The school *can be saved*, but a wrong move now spell's Trevecca's doom!"

Rev. Wise's plea went unheeded, personal feeling ran too high for the principals to back away. And the legal machinery was grinding not so slowly nor so awfully fine.

In August 1933 a letter written to Drs. Goodwin and Williams from J. B. Chapman indicates the seriousness of Trevecca's disaster. Two men, enemies so far as the conduct of college affairs was concerned but friends otherwise united to appeal, not to the General Board of Education but to the highest authority in the Nazarene Church, the Board of General Superintendents, Strickland wrote: We, the undersigned, join in requesting the Board of General Superintendents to appoint, as soon as possible, a general committee . . . to come to Nashville and to study thoroughly our educational situation with a view of making whatever recommendations the committee feels would lead to the best solution of our school problem in the Southeast. We further agree to give the committee our fullest cooperation in working out a school program and agree to abide by the decisions and recommendations of said committee." Hardy added, "This is to understand I will not agree for cost and lawyer fees on the church or school board."

Chapman took this communication very seriously. He was quite concerned about "the plan now for Trevecca to move down to Brother Wise's Church . . . It is a crime," he said, "to let the proposition go on down there." [1]

The tone of the Nashville letter was the most humble yet and Chapman said, "while all the language of the instrument is advisory, yet the promise to abide by the decision is I think, unequivocal."

[1] Letter to Goodwin and Williams from J. B. Chapman, in Nazarene Church Archives, Kansas City, Mo.

So serious became the altercation that Pastor Wise and Rev. Strickland each wrote a most urgent letter to the General Superintendents' meeting in the General Board Meetings of January 1933. (H. H. Wise's side of the story is also in the Appendix.) It is enough merely to quote Wise's introduction to his letter to the General Board. "We are in the midst of a school fight here. Very few interested except a local church here in Nashville, but they are determined and they are bringing disgrace upon the entire movement with their actions, literature, etc. . . . I wish you brethren would go on record and condemn Dr. Hardy and myself, put us out, as the fight seems to be on us. Or I wish you would frown on the activities of Mr. Strickland and others in their nefarious fight against the school . . . I am not asking you to side with us but for the cause of Holiness I hope this Board will go on record in some way in this matter."

### Summary On Receivership

In Dr. Mackey's presidential report to the Board in 1945 he reminisced about the situation 20 years earlier. About 1924 and 1925 the enrollment looked good on paper, 120 to 130. But 60 or 70 of this number were grade school students in contrast to a similar enrollment in the 1940's when only 20 of the number were in the grades. The school was on the Gallatin Road site when the great depression years came. These years were not only hard financially, but the Receivership experience was suffered also. Unpaid teachers, unpaid debts to companies in the city, "misunderstandings" between very fine people, the loss of property, library, laboratories and financial support all piled up together. In 1931-32 the total amount of income from the zone, outside of Tennessee was less than $300.00.

When bankruptcy finally ended all hope of recovery on the Gallatin campus, the creditors received only 12% of what was owed them. But the teachers had student notes many of which were honored through the later years. Some students paid notes 15 years old. Several teachers wrote back in gratefulness to Dr. Mackey saying they felt "the old account had been settled."

Mackey looked up the businesses and companies that had lost money in Trevecca. They were given business preference, for cash deals. The response was, "We appreciate Trevecca . . . your business has erased from our memory all those losses."

"It has not been many years," continued Dr. Mackey, "since I suffered the scoff of bankers and loan companies, but today it is encouraging to meet these same people who have only compliments for Trevecca. At the close of the board meeting last year, I went to the American National Bank and applied for a $3,000 loan. In five minutes the deposit was made in the bank to the credit of Trevecca Nazarene College. I had the pleasure of handing them the last payment of that $3,000 a few days ago and hearing the Vice-President of the bank say, "Any time you want another loan, just let us know . . ."

### The Ghost of Trevecca

"Trevecca College was dead"—legally non-existent. The "Grim Receiver" owned everything, even the treasured name. The same Trustees who had nursed the college through its last illness sadly created another institution to take its place, protected by a new charter and christened by a new name—Southeastern Educational Board. The new charter dropped its wings down over the unprotected grub that was once called Trevecca and did what it could to keep life from flickering out.

The students knew, of course, about these matters. But they did not panic. They, and the teachers, knew that it would take more than a Receiver to destroy Trevecca's spirit. The stories coming out of this bleak period are almost unbelievable. This is, by far, the most bizarre period in Trevecca's life, if not the most comforting.

There are two major sources for what we can learn about those Whites Creek days; Miss Amy Person who came to Trevecca the last year it was on Gallatin Pike, and A. B. Mackey upon whom more and more of the responsibilities of the college rested. Other bits and pieces of great interest have been received from others who have written to us, or taped their memories for this Trevecca history.

Miss Amy Person came to Trevecca in the fall of 1931 and began working as Mr. Lovejoy's secretary, her "former boss at Asbury College" who had arranged for her to come to Trevecca. She soon discovered that Trevecca had not had a registrar for several years so she was given permission to put records together as she could find material here and there. Her files were cardboard boxes stored under the stairs.

May I quote excerpts from her fascinating account written to and for Mr. Howard Wall, August 15, 1970 in answer to his request?

> Somehow I did not grasp the utter depths of depression impoverishment . . . The school had a difficult time that year, the last one on Gallatin Road. The Depression was on in full force, and people simply had no money . . . Only two or three students paid all their expenses in cash. The rest did 'industrial work'—such as janitor work, cooking, waiting on tables, cutting grass, etc. My sole cash received that year was ten dollars at Christmas and ten at the close of the spring term. If I hadn't had a little

savings account in Wilmore, Kentucky, I could not have managed . . . At times I caught hints to the effect that I was well fixed . . .

Miss Person was secretary to the National Holiness Association in Indianapolis, Indiana, and because her fare was paid so she could attend the meetings she was away from the campus for awhile.

On my way back a woman stole my purse and I returned penniless . . . The evening I returned, Mrs. Garrett, the cook, told me that while I was away the food was so scarce that one or two students who had a little money went to the grocery store and bought some food for the school . . .

When I left Trevecca in June 1932 after a year my future was very uncertain. The school had been forced into bankruptcy by its creditors . . . Dr. Hardy had become interested in moving out to Whites Creek Pike area . . . The Nazarenes at the old campus site understandably did not want the school to move and the result was some years of unhappy tension which time finally healed . . .

I was not sure what to do . . . however, it turned out that the previous English teacher did not come back because her father insisted that she must have definite assurance of *ten dollars* a month salary, and that could not be promised . . . I was asked to come back and did so although I had no certainty of any remuneration except room and board.

When I arrived, the school including junior college, high school, and grade school. . . . was already at the Whites Creek Pike place . . . Some interesting stories are told about the moving. At first there was almost no furniture . . . but the students said they would sleep on the floors if necessary, and they prayed. When the news got around the people began to drive in with loads of beds, mattresses, etc. . . . At times the furniture arrived while the students were praying. Some of it was not very fancy, but it served . . . One of the most exciting happenings that year was the tornado in March 1933.

Then Miss Person described the terror of that storm and the devastation it caused in Nashville, "tearing down blocks and blocks of houses (in East Nashville) killing numbers of people and destroying several big business establishments . . .

Our student body was quite small and everybody knew everybody else. There was an interesting boy, half Indian, whose father was a preacher somewhere in the southeast. He was the nearest to a 'wild' Indian we ever knew. He could hardly stand living indoors and made himself a tent of some kind and slept outdoors whenever he could. One time when he was away, Dick Jones offered to take me up to his room to see his 'menagerie.' There were various birds and small animals running about on the floors or in boxes or rough cages. It was a big mess. I think he was there only one year . . .

The work of the Christian Worker's Association started at the very beginning of Trevecca . . . by Rev. J. O. McClurkan and never ceased functioning through all the vicissitudes through which the school passed. . . . About the time we moved to Whites Creek Pike the "Gospel Bus" was purchased . . . made possible by collecting thousands of Octagon Soap coupons . . . One of the amusing memories I have of those days is the regular announcement after breakfast every Sunday morning by John Swink, the bus driver: 'The Gospel bus will leave at 8:30. Members of the Poke family will not be going.' Needless to say, the 'Poke family' never went.

As we travelled on, we always sang the 'Songs of Zion.' This custom several years later nearly caused tragedy. The students were singing . . . so that the driver did not hear the screaming siren of an approaching fire truck near an intersection, and the truck driver mercifully swerved and struck a concrete street pillar rather than hit the bus. The matter was taken to court and the bus driver was fined a nominal ten dollars which was quickly raised in chapel, though he was not really to blame. After this occurrence singing in the bus was forbidden . . .

Our diet was rich—in starches. The usual fare was about like this: for breakfast, biscuits and gravy; for dinner, corn bread and either boiled white beans or sweet potatoes; for supper, more biscuits and gravy. We seldom had meat—occasionally fat pork was cooked with vegetables. Dr. Hardy raised a flock of goats on the farm and one time they butchered some and served 'mutton' but we did not care much for it. At Easter time, John T. Benson, Jr., sent us a crate of strawberries, saying he was afraid we were getting scurvy. That was a wonderful treat. . . .

In a personal interview with Mr. and Mrs. J. C. Mathews, associated with the college during the Whites Creek years and living now near the old McClurkan home in Dickson County, they told of Col. R. J. Kelly's desperate effort to keep those 70 to 100 mouths fed. He was able to purchase a "carload" of pork and beans for a small amount so the students "could enjoy the change of diet" for a few weeks. Now, it was beans three times a day instead of biscuits. Mrs. Mathews (nee Gertrude Pagette) dean of women at Whites Creek then, said she has never been able to work up an enthusiasm for pork and beans since.

As the spring of 1934 approached, Miss Person said, we learned that the furniture which had been rented from the receiver must be returned. There was much discussion and anxiety about it . . . Finally, a plan was made which was carried out in the dining room that evening. At the close of the meal, Mr. Royster Thrasher, a student, came out to the front, stood on a chair and began to speak. The gist of his remarks was about like this: Are students willing to stick with it no matter what happens? He asked. 'If they take out tables and chairs, how many of you are willing to sit on the old pews (which belonged to First Church) and hold your dishes in your hands?' Everybody voted 'yes.' If they take the furniture away would you be willing to sleep on the floor? They said they would. If they take the classroom equipment would you be willing to sit on the floor during classes? Yes, Yes, was the reply.

A. B. Mackey later said it sounded like the 'yea! yea!' at a football game. There was a very enthusiastic response, Amy Person said. Then everyone came by the Hardy's table and shook hands with Dr. and Mrs. Hardy who stood weeping as they filed by.'

"It was during the terrible depression of the '30's that Trevecca saw some of her leanest years. Faculty and students alike were called upon to make sacrifices above and beyond the call of duty if the school was to survive."

Amy Person continues:

Trevecca was in the throes of finding a new location. The property on Gallatin Road had been vacated and the school was housed temporarily in property on Whites Creek Pike. Money was scarce. Food was scarce. Bedding and furnishings were inadequate. 'Fesser' Mackey lived in the dormitory with the boys. Dr. Hardy and family ate their meals in the dining hall with the students. Faculty served without being paid. Students paid their expenses with promissory notes. The notes were accepted by the teachers in lieu of salary at the end of the year. At one time scrip was used in Nashville instead of money, and Thompson's restaurant served a complete breakfast for a nickel. But who had the nickel?

And it was time for the regular meeting of the trustees of the school—members of the Board of the Southeastern Educational Zone. How could they be entertained? This was another of the school's problems.

*Octagon Soap Coupons for a Gospel Bus.*

*Trevecca students from the first day of the existence of the school were evangelists, fanning out over the city and as far away as transportation could get them to and from the college over the week-ends. The Pentecostal Mission had provided a horse and wagon. Then a big Ford "wagon" was obtained and was worn out. Now, in the poorest years in Trevecca's history another Gospel Bus was needed. If enough Octagon coupons could be gathered together the Bus could be obtained. The Zone rallied to the cause. Enough coupons were collected to buy a good chassis on which a second hand school bus body was attached. This vehicle served happily a group of students who could not wait until college was over to share their faith and their lives.*

# THE MESSENGER

Elliott & Lawson Printing Co. Nashville, Tenn.

Entered as Second Class Matter at the Nashville, Tenn. Postoffice.

VOL. IV. NOVEMBER, 1936 NO. 6

**TURNING COUPONS INTO DOLLARS!**

DEAR FRIENDS EVERYWHERE:

Thanksgiving! It is almost here, and truly we of Trevecca are thankful this year for the manifold blessings we have received from our God. It seems that the windows of Heaven have been opened upon us, for truly the bounties of God have been poured out upon us and in every effort we have been successful. We are not giving ourselves the glory, but God alone. But we must not stop to glory in our past, we must press forward to greater and higher heights.

There is one favor we should like to ask of you which may to you seem very small, but to us will be a great boost. We would like for you to collect all the coupons from the articles that are listed in this issue of the Messenger. Ask your neighbor and merchant to help you save them to send to us before December 31st for this will enable us to get a ten per cent extra bonus on all sent in before that date. You have perhaps read in our previous Messenger that this is to buy a new bus for our students.

We trust that God's richest blessings have been upon you through the past year and will continue.

Sincerely yours,
D. A. YARBROUGH.

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars".

| | Coupon Value |
|---|---|
| **OCTAGON** | |
| Laundry Soap — small size | ½ |
| Laundry Soap — regular size | 1 |
| Soap Powder — small size | ½ |
| Soap Powder — regular size | 1 |
| Scouring Cleanser | 1 |
| Toilet Soap | 1 |
| Floating Soap | 1 |
| Granulated Soap — small | 1 |
| Granulated Soap — large | 2 |
| Soap Chips — small size | 1 |
| Soap Chips — large size | 3 |
| **RUMFORD** Baking Powder | |
| 4 oz. can Card marked 1/3 | 2 |
| 6 oz. can Card marked 1/2 | 4 |
| 12 oz. can Card marked 3/4 | 6 |
| **LUZIANNE** | |
| Coffee—pound | 3 |
| Tea—¼ lb. package | 1 |
| **KNOX** | |
| Sparkling Gelatine — complete carton | 2 |
| Knox-Jell — A flavored gelatine dessert | 2 |

Mrs. Hardy thought the members of the board could be provided for if they could sleep in the dormitories and take their meals in the school dining room with the staff and students. This would mean that several of the students would have to 'volunteer' to give up their beds for the duration. Along with several others, my roommate and I offered the use of our room. But where would we sleep? We recalled having seen an old set of springs and a mattress in an unfinished attic above the second floor of our dormitory. We gathered up what bedding we thought our guests wouldn't need and made our way to the attic. We supplemented our covers with coats and several layers of newspapers and went to bed.

The next morning as we crawled out of our not-too-comfortable bed we discovered that during the night fine snow had sifted in through the cracks around the windows and settled on our bed.

I still cherish the memory of this and other similar incidents in my life at Trevecca as opportunities to 'glory in tribulations' (Romans 5:3).

Dr. A. B. Mackey, in a Founder's Day Address in 1959 adds some detail to this story in his characteristic delightful folksy manner. He had been with Trevecca as teacher, high school principal and Dean of the college for several years gaining in stature as the years went by. Excerpts from his taped address will help to fill in the story. His unwritten rather free speaking style is somewhat edited.

I remember those hard old days when the school on Gallatin Road was closed and some of the faculty didn't have a place to go. But I stayed over there at Whites Creek in the old dormitory during the summer and taught at Peabody and went to school at Peabody. The lights were out and the water turned off but it was alright. I lived . . . I carried water for certain purposes from a rain barrel in an old bucket and borrowed a cup to get drinking water. We opened school in Whites Creek in the fall of 1932. Dr. Hardy declared that we were going to open school if we had to do it on his front porch. We did open school but it was 30 days before we got any furniture . . . We did have plumbing working in the dormitories, but no electric lights.

There were about 70 students . . . The actual cash purchases for food during that year was $50.00 per week for between 70 and 100 people. During the second year we were to buy the property but we had no money to buy it with. Later on we found it was under mortgage and we couldn't have bought it had we had the money because the real estate man was trying to push some sort of deal and—there we were by rights of squatters sovereignty only.

About the middle of the second year in the cold winter season with snow on the ground we got a notice from the receiver that the furniture and equipment must go back to the Gallatin property. My what a piece of news we got that day!

Amy Person has told of this but she did not give the details of why the furniture was not taken from the campus until commencement. Here is Mackey's interpretation, given orally in a Founder's Day message, 1959.

Yes, well they didn't take the furniture. I guess I should tell you why. Just about the exact day that they were going to come to pick up the rented furniture measles broke out because some of the students had been exposed to measles in a Sunday preaching assignment, both kinds at that, and had brought back the germs. It resulted in an epidemic. The city health officials would not allow the furniture to be taken away to spread the disease so that kept the furniture on campus a few weeks. Then mumps broke out. I don't know if they managed the exposure on purpose but mumps, of course, is a contagious disease and therefore the furniture couldn't be moved until that was over. About that time when the receiver was ready to come scarlet fever got started and that lasted long enough for the year to be finished without any interruptions.

### The No Name College

The spirit of Trevecca animating the body of the Southeastern Educational Board was in new trouble. The Gallatin Road property was tied up in litigations. Eventually the Trevecca stuff went on the auction block. Mr. H. O. Ball had purchased the Gallatin College property for $25,000.00. The library was dumped into second hand book stores over the state. What was called a college did not have enough total equipment left to fill a "little store on North First Street, 20 feet long and 18 feet wide," reports Mackey. The college had to put its assets there because they had become "squatters" in Whites Creek and were threatened by a lawsuit again if they did not move out. That whole Whites Creek deal turned out to be a fiasco. Considerable finance had been sunk in those buildings to make them in any degree livable. Everything had to be left—in a hurry. So the summer of 1934 was the most dangerous time Trevecca ever saw.

One of the Board members asked Mr. Ball for a chance to buy back the Gallatin property. He graciously agreed and offered it for the $25,000 he had paid for it. But when the Board met to consider it, they could not agree and so they forfeited their last chance.

The problems were two-fold. One problem was to find a spot to settle into so "school could keep." There is no way, it seems, to kill the hope of those who feel a divine mandate. The other problem was far more sinister. The Trustees and the Nashville Nazarenes constituency had broken into two feuding camps, each maneuvering to pull whatever remains

there might be of the college its own way. And underneath that split was the impatience of the General Church with the affairs erupting in Nashville. Would there be a continuance of acceptance for it from Kansas City? The danger existed that a new school would be ordered leaving the shreds of Trevecca to blow away.

Dr. A. B. Mackey's involvement in the first problem must be told because of the implications of it for his own call to Trevecca's service. It was a deep spiritual encounter—a testing more intense than any experience before and was needed to purify all that would come. I quote again from Dr. Mackey's extemporaneous message, edited lightly in the interest of smoother reading.

During the summer of 1934, I had been left with the responsibility of moving the school to Kingswood College Campus in Kentucky and I didn't know much about it. I went over there and looked at that place. I got off at the nearest railroad station to Kingswood and I walked those four miles to the place. Out there in the middle of the tobacco section of the country was an old ramshackled tabernacle and some old buildings that were ready to fall down. They were fire traps at best. I talked to Mrs. Wachel, the wife of the man who had run the school. She didn't give me any encouragement at all but only told me why they were leaving the place. So I walked back that dusty road to the bus station, counted my money and found I did not have enough money to get back to Nashville. 'Well,' I said, 'that fixes that.' Trevecca College is dead and I couldn't do anything about it so I might as well forget Trevecca and go back to my home in Kentucky.

Well, I did. I bought my ticket and got on the bus. But you know I hadn't ridden very far until I felt like Jonah on his way to Nineveh. I could see that whale coming to me with his mouth open to swallow me. I didn't know what all I thought but I turned to the Lord and said, 'Yes, Lord, but I don't even have the money to get back.' It seemed the Lord's answer was, 'Would you be willing to go back if you did have the money?' My reply was, 'But, I said I don't have the money and I won't beg. I never had and I never will.' And something came to me, 'check with the motorman.'

I checked with the driver of the bus and asked him the fare to Nashville. He figured on the Exchange value of my ticket and the balance to Nashville, and, lo and behold, I had the money. I don't know how it came about but I had enough money to get back to Nashville with seven cents over, just exactly the street car far to where the college stuff was stored. I came back to Nashville with the same resolution I had that night the students said, 'yes, we will stay with it.'

No one ever wondered about not going to Kingswood. Nobody ever blamed me, or praised me. The contract we had signed just disappeared. It was never found again. I can't understand it.

**A New Beginning?**

In March 1934 the Board of the Southeastern Educational Board College met at Whites Creek Pike and went on record as "assuring our people that we will operate a school" for the Zone. An accreditation committee was formed and Prof. Mackey commissioned to "go before the Tennessee Association of Colleges to represent our school." Considerable time was taken in discussing a new location for the school. Several possibilities were mentioned, Spring Hill being the most desirable.

Five thousand dollars was authorized to be raised over the Zone as an initial payment on a permanent site. H. H. Hooker and R.H.M. Watson initiated a requirement, by motion, that the school in the 1934-35 year be run within the student and budget income without incurring debt in any form.

A. B. Mackey was made Vice-President of the "school without a name."

Poverty still prevailed at Whites Creek among the students. One young student trapped birds to supplement his own protein intake. But in the midst of that deprivation a featured news item is found in the Nazarene Missionary organ, *The Other Sheep.*

A remittance for $48.51 comes blithely from Trevecca College students and faculty at Nashville, Tennessee. It's to be used for sending Russell and Margaret Birchard to Guatamala. Thanks indeed.

Our gratitude and appreciation go out to those students and faculty givers. Everyone realizes how limited the average student's means are these days . . . Surely they must be under heaven's anointed leadership to keep the fires of generosity burning so fervently (Sept. '34, p. 5).

It was in the summer of 1934 that A. B. Mackey took his fateful, or providential trip to the defunct college in Kingswood where the Trustee Board had decided to go, even signing a contract for the property. Very little is recorded about the events of that summer. We have Mackey's report as already given from his Founder's Day talk. We pick up his breezy tale where we left it:

Anyway, we didn't move to that old campus out there four miles from nowhere. And, by gum, one way or another Mr. Lawson and I drove the wheels off of an old 1929 Ford trying to find a place to locate Trevecca College. We looked all over Middle Tennessee and finally gave up hope and decided, by permission of Brother Wise to move the school to First Church. And so we planned to move and we didn't have much to move. We brought some of the old furniture from the old campus on Whites Creek, and with $500.00 I negotiated a deal for an old building and a lot where the present sanctuary of First Church is now . . . And in the midst of all that I got married and lived in one of the rooms in one of those buildings on Russell Street.

*Presbyterian Church purchased by Nazarenes*

### The New Name

Official records are scanty in this period. *The Messenger,* successor to *Trevecca Messenger* (because there wasn't any Trevecca College anymore) probably gives us the most accurate information available. From it the explanation is verified that a legal obstruction was discovered in the Whites Creek property which made purchasing impossible. Vacating the premises became mandatory. To avoid a lawsuit all claims to the property were surrendered on Trevecca's part. No other location could be found though they looked diligently. Time was brief. Finally, at the suggestion of "some of the Executive Committee, Nazarene pastors in the city, the pastor, board and people of First Church," the "no name" college Trustees asked for and were granted the privilege of conducting classes and maintaining a school on First Church premises. Buildings around the church were rented or purchased to house the students, who, amazingly, kept coming. The arrangement was to be temporary. But never had the school been so comfortably housed. The Church provided a large auditorium, Sunday school rooms were fine for classes, library, laboratory and studios. It must have reminded the "old timers" of earlier days when students and mission mingled. One block away was a city park for recreational activities. Dormitories, dining facilities and kitchen were no farther than a block away from everything. The streets were paved and well-lighted and the bridge going toward city center to the "dime stores" only five blocks from the church (M'r, 8-34).

H. H. Wise added to this in the Church paper, "God bless our Nazarene school. It will have a name soon. There is hope that the name will be changed entirely." Some people who had borne the brunt of the trouble did not want anything even a name to remind them of the past (NW., 9-30-34).

But what sort of a school was it that, nameless, had been pulled out of its Gallatin home, became a "squatter" on the Roger Williams property, run off the Whites Creek site, quarreled over by its "protectors," and became a wanderer seeking a place to rest its feet? Hardy tells us that "the Trevecca Junior College is fully accredited, and our High School fully approved by the State of Tennessee." To us, years later, this seems incredible (*Ibid.*, p. 3).

The school located now at 5th and Woodland not only provided school work for the boarding students but night classes for adults. Pastor Wise may not have instigated the coming of the college to First Church but he was not slow to see the possibilities in the situation (NW., 9-2-34).

Professor A. B. Mackey, Dean of the College, in the great opening convocation of that famous year, spoke on "Our Scholastic Standing," and his talk was "an eye-opener" to some who had been told constantly that the school had lost her standing (NW., 9-30-34).

Perhaps, the heavy, depressing mood was lifting. In the same *Nazarene Weekly* the report given of a new and enthusiastic backing on the part of the constituency:

> All during the program people entered and brought a wonderful shower presenting it to the school. This shower consisted in silverware, dishes of all kinds, cooking utensils, sets of *Clarkes' Commentaries* and many other books, along with dressers, wardrobes, beds, beddings, chairs, and various articles too numerous to mention. God be praised that the people have responded too generously. Bro. and Sister Beard drove up from Kingston Springs,

*Men's Dormitory Woodland Street*

leaving an offering and dedicating the silverware and dishes used by their mother in the K. S. Hotel. God bless the Kingston Springs people. They are always on hand and respond to every call (*Ibid.*)

Amy Person's memories of this experience are illuminating.

. . . An aged tenement building across the street was rented and put into a semblance of usability for the young men. The large two-story dwelling house just north of the church, formerly owned by Mrs. Hale, was purchased by the church to be used later as a Sunday School Annex but temporarily rented to the school for the girls. Behind the church, facing Russell Street, a large old residence was rented for faculty use. This building, with huge rooms and high ceilings, was made into an apartment building. On the first floor were the Redfords, the Lawsons, and Prof. Mackey with his nephew and two other young men. Upstairs, Misses Perry Smith and Edna Mae Thompson had one room and I had the other. However, we could not move in immediately as the renters took their time moving out. The first two weeks I lived with about fifteen girls in the two front rooms of the boys' dormitory. The Hale building was not yet vacated either. We ran a clothesline through the length of the two rooms, which were connected by an open archway, to hang our clothes on. One time the line fell down! It wasn't exactly funny at the time. Another vacant building on Woodland Street became kitchen and dining hall on respectively the first and second floors.

When the Hale house was vacated, I moved with the girls into it—to the second floor, that is. The first floor was reserved as general and bookkeeper's offices, etc. I believe the Hardys occupied a room or two at first, and then moved to a house in West Nashville.

That winter was the dirtiest I have ever spent. Everybody heated with coal. I could put clean scarfs on dressers, etc., one Saturday, and the next week they were filthy. Many times old horse-drawn wagons passed by loaded with coal and we could hear drivers (white or colored) calling 'Coal! Coal! Coal!' Then the householders would come out and buy a bushel of coal.

*Dining Hall Woodland Street*

That was the winter the famous Lindbergh kidnapping case came to a climax. There were not so many radios then, and one night the Nashville Banner put out a special edition, and late that night we heard the newsboys coming up the street yelling 'Hauptman gets the chair! Hauptman gets the chair!'

In February of this same year Dean Mackey slipped away to Kentucky to marry Miss Lyla Thrasher. Before leaving, he asked Mrs. Hardy if she would see about fixing up his room. She in turn asked me to help, and we went to town and selected a linoleum rug and possibly other things. Then we had some of the girls help clean. We put up curtains and 'prettied up' the room as best we could. No longer would he need to live with three rambunctious fellows, wrestlers and whatnot. I do not recall that we gave them a shower—we should have done so.

Certainly, the situation was anything but collegiate or even schoolish but school morale was never higher than during these unconventional years.

Happiness reigned on the "campus" but not all the blood had been spilt in the Board meetings. The February 20, 1935 meeting started benign enough. A campus must be found.

Something of the scope of the search for school quarters was shown by the reports presented. C. E. Hardy had tried to deal with those at "The Florida property located at Sanford." H. H. Wise had gone to "the Columbia property" in Tennessee. Wise had also been in on the negotiations for the Spring Hill, Tennessee site. Mackey speaks about the contract signed with Kingswood College. An old Vanderbilt location in Nashville had been considered and visited.

### Resurrection

February 20, 1935, a little after 2 o'clock in the afternoon should be remembered as one of Trevecca's Red Letter Days, nudging Founder's Day for significance. It is the Resurrection Event, or Trevecca's "Re-baptism." On that day W. H. Parker, supported by R.H.M. Watson, proposed the name "Trevecca *Nazarene* College" as the new name for the school.

This was a happy idea. It retained the old name made precious by many experiences and sacred memories. It linked it to the parent body, the Nazarene Church, thereby resolving tensions about the actual ownership and was a step above the recommendation offered by the committee, "Trevecca Junior College" which would have necessitated another name change later on. Here were roots in to the past, trunk solidly in the present, and fruit for the future. A new set of bylaws was read and discussed article by article, and passed.

But not all was pleasant in that Board meeting. The faculty "complaint" long spoken about unofficially was now presented by the Finance Committee suggesting in the Board meeting that money coming from the Zone for paying off the creditors in order to keep the Gallatin property was going largely to a "preferred creditor," namely, C. E. Hardy, the Business Director and one or two others. They, it was said, received cash, the teachers and other creditors had to do with notes—student notes at that. Whether this was the case or not, at least such a belief was firmly held by many and declared to be the case by M. S. Ross, the attorney who handled the suit (M., 2-20-35).

This was another bomb-shell. Benson and Collier lost a motion requesting the committee's complaint be returned to them for rewording for the minutes. Hardy spoke in his own defense, a deeply hurt man. The faculty committee later asked pardon of Dr. Hardy. Their purpose, the statement said, was not "to cast any reflection whatsoever on Dr. Hardy, or on his character; our purpose was the suggestion to the Board for improvements of the organization and administration of our school as a whole."

On the afternoon of February 21, 1935 the Trustees of the Southeastern Education Board, Incorporated, turned over all assets to Trevecca Nazarene College, Inc., consisting of furniture, equipment, notes and open accounts, and thereby dissolved itself.

This chapter ends in a joyous note. In March 1935 another word comes to us about Trevecca students—students who were incredibly poor and tossed around the city from place to place, "making do," and enjoying it. It read:

Trevecca Students Support Two Orphans

This year our students thought it would be a splendid plan, if they could adopt two orphans and be responsible for their support. It has been decided that we would like to have these orphans from the field in which Brother and Sister McKay are, so that we could keep in more direct contact with the orphans, which we were supporting through correspondence with Brother and Sister McKay, if it would be possible for you to let us have them. We, as a student body and members of the faculty, are indeed glad to be able to send this amount to be applied in so worthy a cause. Signed, Earl Seals (O. S., 3-35, p. 3).

When this kind of spirit prevails among students in the midst of the kinds of adversity we had been wading through, it is positive proof that somebody had better keep that school going. And they did.

**"The Dove Has Found a Resting Place"**

With these words, *The Nazarene Weekly*, announced the coming of "Trevecca Nazarene College" to the present Murfreesboro Road site. But the writer of these beautiful words added, cautiously, "for a season, anyway." The year was 1935—another Red Letter day to remember in Trevecca's history. An emergency decision had been made to go anywhere in the city and rent space adequate or not to conduct school until permanent quarters could be found and agreed upon.

The Trevecca College Board had exhausted every effort to locate the school somewhere with a future. Finally, they found a site for sale or rent, south of Nashville. It was then known as Dr. Stevens Infirmary. It stood on a knoll overlooking the city and included three large buildings with a number of smaller houses and garages. About half the 12 acres of land was a beautiful grove, the rest was under cultivation. One of the brick buildings was suitable for administration offices and class rooms. A three story brick building would make a girl's dormitory. It was steam heated and had a bath on every floor. (We recognize in this description the structure known as McKay Hall, the only original building left on the campus.) A stone structure, three and a half stories high with steam heat and a bath on each floor would house 40 boys. This was later christened Hardy Hall. Both dormitories were beautifully faced with verandas on each floor in good southern style (NW., 7-7-35).

W. F. Collier, Trevecca's Business Manager, wrote the above description of the place. His added phrase, "repairing will start soon," was the understatement of Trevecca's history. Actually, vandals had stripped the buildings of all valuable material including the furnaces. Plaster was hanging in festoons, dirt and destruction was everywhere.

It was to this site that Trevecca was moved. The historic Trevecca wanderers "settled for a season,"—a very long season it has turned out to be.

Our information regarding the history of this spot begins in the early 1840's, some sources say 1842, when an impressive colonial mansion was erected where the present administration building now stands. By 1860 the entire area from behind the home down beyond where Murfreesboro Road now runs was known as "Kirkman's Addition." It is not certain whether the mansion was built for John Kirkman, or acquired by him later.

Because the property was occupied for numbers of years by Catholic institutions, information was sought from those connected with the Catholic Church.

Sister Cecilia, librarian of Aquinas Junior College in Nashville, graciously went to considerable lengths to find and send to the Trevecca Archives material which helps to put the Murfreesboro Road campus

*1860 Nashville, showing location of the Orphanage, now occupied by Trevecca*

into historical perspective. Coordinating the information provided in several publications the following pattern of events emerge.

One of the first charitable works under Catholic auspices in Tennessee was an Orphanage begun in 1848 and housed in a building then used as the Cathedral in Nashville. In 1863 this organization, now known as St. Mary's Orphan Asylum, was looking for more adequate quarters. Thirty-two men from the Cathedral met on November 15, 1863 to help solve the problem. They organized a Society for supporting a Catholic Orphan Asylum. To complicate matters, the Civil War was raging. Rev. J. A. Kelly, O.P., first suggested building a structure but economic conditions prevented this. Instead, the Society purchased the "Kirkman Addition" for $10,000. "It was situated about 200 yards south of Brown's Creek, between the Chattanooga railroad and Murfreesboro Road on an elevated plot of ground commanding a fine view of the surrounding country." The spot was about eight acres in size. It fronted a wide avenue and "had on it a substantial brick building which would serve the need adequately." This description fits Trevecca's present location.

On November 30, 1864, in the midst of the Civil War, both Federal and Confederate armies began to circle the city of Nashville. On the morning of December 1, a Federal officer hurriedly galloped up to the gates of the Orphanage and warned the Sisters to leave immediately because both armies were moving into the city. The Orphanage lay between the two armies. Unable to move without help the Sisters anxiously watched the Federal army taking its positions and planting guns from the campus to Fort Negley one mile to the west. There was, understandably, considerable concern for the safety of the children. As the Sisters were waiting, about midnight the rumbling of army wagons could be heard rolling up to the Orphanage door. The Federal army had decided to move the children to the comparative safety of the Cathedral basement in a safer part of town. They piled everyone into the wagon and hence to a less vulnerable spot.

A military guard was placed around the Murfreesboro property, but on the nights of December 10 and 11 the weather became so cold that all the fencing around the building was torn down and burned to give the soldiers a measure of warmth around the bonfires. On December 12th a Federal regiment overpowered the guard and the soldiers broke into the house and tore out all the doors, window shutters, and sash and all other woodwork in the house. Most of the brick were knocked down

to erect rough shelters from the icy wind. Not much was left of that mansion.

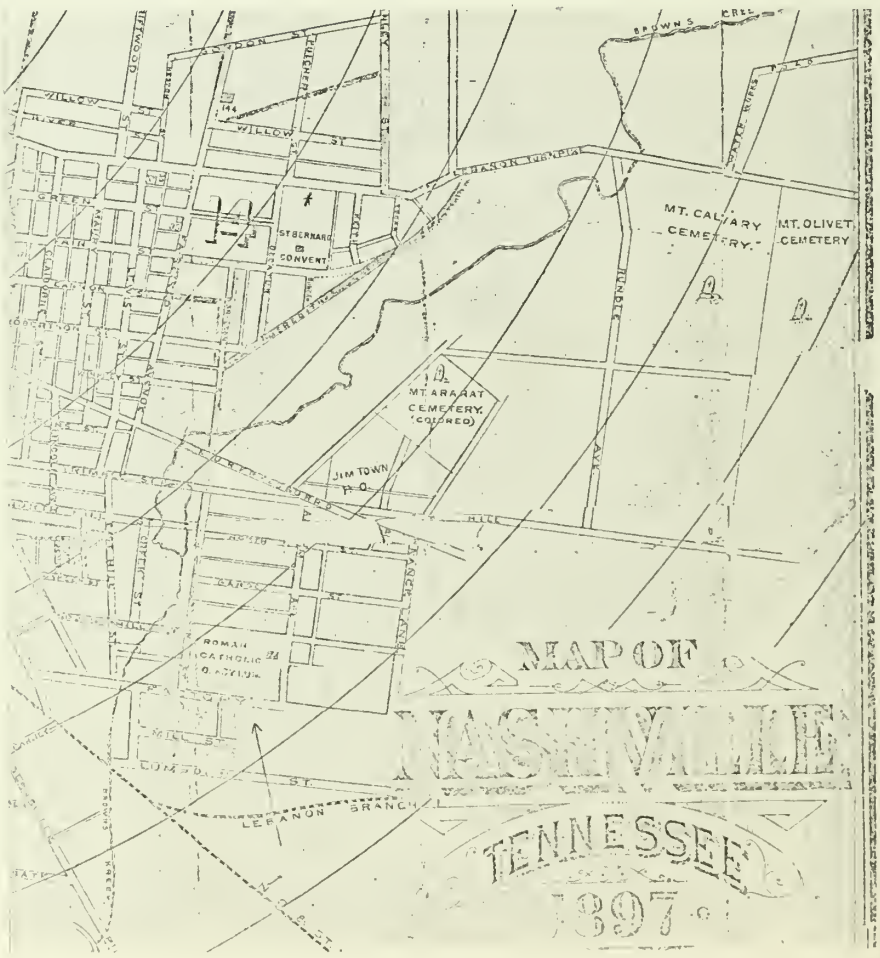
The Government of the United States, however, restored the building to its original condition after the war and in 1865, September 1, the Sisters and children returned. The house soon proved too small and the Society added a second story to the building. A Mr. William Simmons contributed a cupola to it making a handsome home for the orphans. Protestants as well as Catholics contributed to the cost of the expansion.

St. Mary's Orphanage remained in this building until 1903 when it was moved to a fine new building on Harding Road. Soon after the Orphanage was moved, the "Little Sisters of the Poor" were installed in it. The doors opened on Christmas Day (1903). The first old lady to find it a home entered on New Year's Day following. In 1905 The Little Sisters bought land on Main Street in East Nashville and built a commodious home for forty-eight elderly people for all races and religions (Bergrath).

[An 1897 map of Nashville clearly identifies the area and the name of the "Roman Catholic Asylum," and an 1860 map segment identifies the entire plot from Murfreesboro Road to Factory Avenue as Kirkman's Addition with the buildings indicated].

Probably Stevens Sanitarium occupied the site from 1905 until Judge Chester K. Hart purchased it as a home about 1920. But he remained unmarried and stayed mostly with his parents in the city. The street cutting through the property just below the mansion was named for him.

Walden College was the next occupant. The Freedman's Aid Society of the Methodist Episcopal Church had established Central Tennessee College for black students in 1866 in Nashville. In 1876 Meharry Medical College was founded as The Medical Department in that college. In 1900 the institution was reorganized as Walden University and the Medical Department became Meharry Medical Col-




*1897 Nashville*

*Trevecca's Campus has a history as these old maps indicate. In 1897 the Catholic Old People's Home occupied the area before Judge Chester Hart purchased it and left his name on the street cutting through the present campus. An "old-timer," long a member of First Nazarene Church remembers buying mash for his hogs from a Jack Daniels distillery on the little Brown's Creek at the bottom of the hill beyond Benson Hall. There was a Jim Town, then, and a "colored" cemetery, testifying to the racial tensions existing at the time. Soon the Methodist Church Missionary Board would sponsor a Black Students College (Walden) on the campus site and out of that would come Meharry Medical College to grace the city with its excellence.*

lege of Walden University. Meharry Medical College was granted a separate charter by the State of Tennessee in 1915 and has remained independent ever since (Morton).

Walden College was moved to the Murfreesboro campus in 1922 and remained until 1925 operated under the auspices of the Methodist Episcopal Church. As a college, Walden did not seem to meet the needs of the black students and the site was vacated. For ten years it lay vacant and deteriorating, vandalized and falling apart.

It was this site that the Trevecca Board finally decided to lease. Miss Person gives her first impression of the place.

When the Board met, at Commencement time, 1935, I went with one of the Board members, Rev. W. H. Parker (Mother Odell's son-in-law) and his little daughter to see the place for the first time. Try to imagine the scene—the front grounds covered with tall grass and weeds; an old broken down bandstand in the center, with a curving drive on either side of it; the buildings filled with broken plaster and Nashville dirt and soot. In one room (which I later occupied) I saw a big rat trap. The furnaces had been removed. One kind of room there was plenty of, and that was the room for improvement.

The board decided to take the place. We made a contract for three years' rental with privilege to purchase—the rent being replastering the rooms for one year's rent, replacing the heating plant for another year, and a small figure for the third year. In July we moved. Roy Gomer and I put all my worldly goods into the old gospel bus and hauled them to the new campus. I moved first into the west end of the original house, which we now named the Administration Building.

We made offices in the east part of the building. The second floor rooms were used for the high school and (later) library. We also had college classrooms in some first floor rooms in the additions to the buildings. The west dormitory for girls was named McKay Hall for Mrs. May Tidwell McKay who lost her life in India in a highway wreck. The building since named Hardy Hall, for Dr. Hardy, became the young men's dormitory.

The work of rehabilitation began. Brother Wise, who was an expert plasterer, offered to do the plastering, and went to work. Some days the heat was all unbearable as he held his arms up to reach the ceiling. Practically all the rooms had to be refinished. There was also much carpenter work to be done, and the grounds had to be cleared. Two furnances were installed, one in the basement of Hardy Hall—with a steam pipe running to the administration building—and one in McKay Hall. By the middle of September the campus was about ready for school. (It is hard to imagine the prophetic glasses W. F. Collier looked through to see what he described in the *First Church Weekly*).

When we took possession we found an old bell-tower which was repaired and was used for a number of years to ring for classes to begin and end. The bell-ringer was permitted to slip out of his class a few minutes early so as to be ready to ring the tardy bell before going to his next class.

With more space for students and more enthusiasm, the enrollment picked up and a good year started. Friends over the zone pledged to give one dollar a month each to help support the school and pay the rent the third year. How small such amounts seem today! But somehow we managed. Although the faculty did not receive salary checks, each did get three dollars' worth of groceries a week. A number of the boys worked in grocery stores and their pay was collected by the school and they were credited on their accounts—naturally much of the pay which they got was contained in the groceries we picked up at the various stores. This helped both the grocer and the teacher.

. . . Though the enrollment was not great, there were some problems. I recall having to deal in one case with a girl caught stealing. We had a dean while we were at the Whites Creek Pike location who said she thought in a holiness school the girls walked around saying 'Praise the Lord!' Well, they don't—always.

### Mackey—Acting President

The year of 1936-37 was a difficult one for Dr. Hardy because of continued ill health. When the Board met in the spring it was voted to allow him to take a rest and Dean Mackey was elected acting president and business manager. There were many debts against the school which Mr. Mackey proceeded to tackle one by one. He went to see the electric company officials, who were preparing to turn off the power, and persuaded them of the benefits the students were rendering the city by rehabilitating drunks and loafers otherwise supported by the city in jails and workhouses. He promised to start paying the bills as he was able if they would be patient. This method was used in one case after another, and no creditor was ever disappointed. Later he was able to pay the creditors who had lost in the bankruptcy proceedings though of course the new organization was not legally responsible.

About this time (1937-38) and for several years more, the various districts became interested in bringing motorcades to Trevecca. Those were exciting times!

As the group from a district would start early in the morning they usually came to the campus late in the afternoon. Often the cars were decorated with colored bunting and streamers, and when they drove into the campus, sometimes led by a motorcycle policeman, the bell in the tower ringing wildly, everybody was thrilled. The cars would be unloaded—there were all sorts of food-stuffs, canned and otherwise—and then the district club would have special tables for their guests at supper. In the evening there would be a big service in the chapel and many encouraging speeches. Sometimes a lot of cots were borrowed or rented and set up in available spaces. The guests often remained for chapel the next morning, and presented the college with a check for their educational budget—or part of it. Then that motorcade was over (Person's 'Memories').

But changes were taking place. With the new name and the new location were coming new leaders—or rather, the leadership that had been budding was beginning to bear fruit. In the February, 1936 Board Meeting, the Faculty committee's resolution was adopted:

1. That we grant Dr. C. E. Hardy, at his request one year leave of absence from the duties of President.
2. That we recommend Prof. A. B. Mackey for the position of acting President during the ensuing year.
3. That the acting President be allowed to recommend the faculty to the Executive Committee.

Dr. Hardy then moved that Prof. Mackey as Acting President, be empowered to assume all the authority of the Presidency without restriction. The Board concurred in this, turning all presidential duties and official acts over to A. B. Mackey which was granted by the By-Laws to a president. To all intents and purposes Mackey began his presidency in 1936.

### New Campus Purchased

But there were those on the Board who wanted to delay the actual signing of the contract committing the Board to the purchase of the Murfreesboro location. H. H. Wise, the seasoned "patriarch" now offered his recommendation in the February 1936 meeting of the Board.

As chairman of the Board of Trustees, after listening these hours to the discussion and after many years of experience with this Institution, I would make the following recommendations, or perhaps suggestions:

1. After looking over the situation I feel that we cannot better ourselves in a location, in fact, we cannot come anywhere near the location without spending a much larger sum of money.
2. The purchase now will settle the minds of our people . . . It will enable the authorities here to go forward with definite plans.
3. I recommend that this Committee on Location settle this matter now.

As a result the Board agreed to purchase immediately the Murfreesboro property. The Methodist Educational Board had sent a telegram to this meeting reducing the asking price which helped the decision. Options on surrounding property were also to be negotiated in order to make it possible to enlarge the campus as the college grew (M., 2-36).

### Still Undecided

None of the committee meeting minutes during the period between February 1936 and June 1937, have survived so we are somewhat surprised to find on June 11, 1937, the full Board meeting in Atlanta, Georgia in official session in the First Church of the Nazarene. Rev. P. P. Belew explained to the assembled Trustees that the purchase of Cox College was the big issue before them. Presumably the matter of a permanent location had been settled but we now discover that at least one more indecision on the part of the Board is to be encountered. Not all the deep division has been healed.

A Dr. William S. Cox, president of Cox Southern Female College and Conservatory (founded in 1843) sent his written proposition to the Trevecca Trustees for consideration. He required that:

1. The college be run as a high class grade school at least.
2. The price would be $75,000.00.
3. $10,000.00 down payment was necessary.
4. Deferred payments to be made in five years at 6%. The property must be insured for $100,000.00. In case Trevecca Trustees sold the property or ceased using it for an educational institution, half the value must return to Dr. Cox or his heirs. And the property must be kept in as good condition as when received.
5. Reservations: Three areas would be reserved, (1) The "Stanton property," (2) "private" property in the college building, and (3) a "corner lot for a Public Library."

A Mr. Harlan, president of the Trustee Board of Cox College arose immediately asking for the privilege of the floor. He assured them that the asking price was really $50,000.00 rather than $75,000.00 and the interest 5% rather than 6%.

Obviously the house was divided. Mackey then arose to read the proposition from the Methodist Board of Education for purchasing the Murfreesboro Road property in Nashville and W. G. Jackson and L. T. Wells then moved the acceptance of the Methodist offer. But they withdrew their motion after some discussion. No reason is given.

Then L. T. Wells, superintendent of the Kentucky district "stated frankly" that if Trevecca were moved to Atlanta he would spearhead a movement appealing to the proper Nazarene authorities to have Kentucky become a part of the Olivet College Zone rather than the Zone supporting Trevecca. Here was a face to face challenge between Wells and Belew.

The issues were sharp and the tensions between the two factions increasing. Mr. Lovett, a representative of an Atlanta fund-raising company next spoke suggesting ways to easily raise the money to purchase Cox College.

Another issue, transcending the problem of location, lifted the matter to a new level. H. H. Hooker moved and W. G. Jackson concurred that no property be considered anywhere on which reservations

were made by the seller. The buyer must be free to use his property as he wished and use all of it. The motion then passed not to consider the Cox property and the problem dissolved.

Once more the motion came before the house, this time made by W. M. Tidwell and seconded by Jackson that the contract for the Murfreesboro property be consummated subject only to securing options and making plans for buying adjacent property. No proxies were permitted this time. A two-thirds vote of those present and voting was necessary. The motion carried 8 to 3.

A. B. Mackey was then granted the authority to spend any amount he could get hold of to repair the Murfreesboro buildings. And so Trevecca picked up its marbles and went home, to its Murfreesboro home if not fully satisfied, at least settled.

### Home, at Last

That June 11, 1937 Board meeting in Atlanta, Georgia and its final decision to stay on the Murfreesboro campus and to purchase it is a sort of minor celebration day and belongs in the T. N. C. celebration calendar.

★

*One of the three original buildings on Trevecca's campus*

## *Chapter Four*

# THE MACKEY PERIOD 1936-1963

**In a sense each person must live for himself and must pass through each crisis in life as if it were the first time a crisis had occurred. But society owes some guidance in these experiences, that guidance blending with individual thought and experience is the process of education. *All education must be person centered. It must also minister to the whole person.* Certainly no one would be satisfied with that once wide-spread idea that education was the process of pouring so much information into so many thick heads like molasses into so many jugs and, in the case of the heads seemed to resist the pouring, so can the students on the other end of their anatomies . . . In liberal education there is a rare and significant relationship between teacher and student . . . The art of being taught as the art of teaching is the art of assisting discovery to take place . . . The final thing I wish to say is that liberal education is fundamentally religious (from John Riley's address delivered on the occasion of his induction into the presidency of Northwest Nazarene College).**

### Christian Education and Democracy

Democracy is the form of government most nearly consistent with the principles of Christianity. Christianity does not advocate dictatorship or despotic rule. Jesus said, 'Whosoever will, may come.' He did not say, 'You must come.' He made His appeal through invitation and not commands. Democracy and Christianity cannot be separated. Wherever there is Christianity there is a certain amount of Christian principles, and wherever there is democracy there is an open door to Christianity.

Those who had to do with planning our American government used the Bible as a guide, and it was the democratic form of government that has made it possible for the United States of America to become the strongest nation in the world. To the extent that America leaves the Bible and Christianity out, so will the strength and power of America decline. The future of America is more dependent upon its Christian soldiers more than upon the strategy of warfare. Democracy is dependent upon education for its propagation. Our government needs both integrity and wisdom. Dictatorship thrives in a land of heathenism and ignorance.

Trevecca College is a Christian education institution which is doing more to make America safe for democracy than most people realize. Education makes for power and wealth, but education without Christian principles will give power and wealth into the hands of those whose integrity will not strengthen the nation. Educating a criminal enables him to propagate crime more skillfully than before; however, educating a Christian with a heart of devotion to spread the gospel will give him the strength and power to carry that gospel to the ends of the earth.

Our Christian colleges must be kept open; they must be supported. And to be kept open; they must be supported. And to be kept Christian, they must be supported by Christian people. We cannot rely upon non-Christian people supporting a Christian program.

I trust that the Church of the Nazarene will get a greater vision of the fact that Christian education is the foundation upon which home missions will build; it is the foundation upon which foreign missions will build, and it is the foundation upon which the peace of the world will depend (A. B. Mackey).

### OVERVIEW

Dr. A. B. Mackey played a most significant role in the history of Trevecca Nazarene College. He was the link between its death and rebirth, between Trevecca College and Trevecca Nazarene College. "Had it not been for A. B. Mackey there would be no Trevecca," is manifestly true.

Before the college "died," Dr. Mackey was becoming a vital part of the institution, as a teacher, and administrator, and as a friend and leader. In troubled days his quiet courage, honesty, vision and poise won for himself the confidence of the Board, the faculty, the students and constituency.

1. A desperately serious national depression had undermined the entire structure of the financial life of the nation. Trevecca was caught in the backwash of that economic disaster. Very little money came in from the churches. The student enrollment continued fairly high but very few students could pay the tuition costs. Most did "industrial work" (i.e., college farm work, campus cleaning, garden work, etc.) to pay expenses. But this only added to the cost of the school upkeep, it did not add needed funds to the treasury.

2. As a result the teachers could not be paid. Good-will could not pay bills and a restlessness took over the campus. Suspicion, distrust and finally personal antagonisms marred the spirit of the institution. Lawsuits, receivership and finally bankruptcy robbed the college of its possessions and its name.

As the noose was tightening around the neck of the school, the Trustee Board began to search for a leader to take over in the event Dr. Hardy would leave. They asked young, faithful, trusted A. B. Mackey to stand ready.

He it was who led the search in the area for a resting place for the college when the Whites Creek property had to be vacated. He it was who helped to locate the Murfreesboro site. He it was upon whom fell the responsibility for the authority of leadership as the present campus became the permanent home of Trevecca Nazarene College.

3. The first task was to see that the dilapidated buildings were cleaned and repaired. The next pressure was to add enough property to the original seven-plus acres to allow for expansion. He purchased available property from his own funds in order to hold it for the college until it could pay.

4. The first building was the president's home located on the site now occupied by the Mackey Library. The first major academic building was the McClurkan Memorial Building serving long as chapel, library, and classrooms.

5. "Onward to a Four-year College and a Million Dollar Campus." This new slogan began to be heard from teachers and administrators. It had been necessary to reduce the college offerings to a Junior College level, and to be recognized by the state on this level to keep the right to operate on an educational institution; but the goal of being a "Liberal Arts" college never died. By 1941 the State of Tennessee gave Trevecca the right to be a four year college and to grant the A. B., and B. S., degrees. The first four year students graduated with A. B. degrees in 1942.

6. But school was not all grim. There was a lot of human interest and fun, too, and sometimes tragedy. Two young men were burned to death on campus. One young man was killed by lightning the day before his graduation. All three had given glowing testimonies to their faith in Christ a few hours before these tragedies.

7. The faculty begins to take a more intense interest in "self-Development." The students are given a more responsible place. Student government has its genesis.

8. The first serious conversations with the regional accrediting association were established and real hopes raised about full recognition. Gradually the local colleges and universities begin to accept Trevecca graduates into post graduate programs.

9. Dress problems, and Rules of Conduct are considered. For the first time, in 1941, the Catalogue outlines the behaviour codes and prohibitions against tobacco, card games and dancing. Dress regulations reflecting modesty on the part of the girls were itemized—skirt and middy blouse.

10. The dreams are dreamed about new buildings: an Activities building, a cafeteria and dining room, a Fine Arts building, Library and Science buildings, dormitories. Some of these materialized, others took longer to become realities.

11. 1948, and College assets adding up to one half million dollars. Trevecca is now a four year college though not regionally accredited, and its property value well on the way toward a million dollars, and its Dean has an earned Ph. D., the only Nazarene college at this time, so distinguished.

12. Clifford Keyes, opens the doors, long closed or half ajar, to the college. His unique service begins: the well organized "invasion" teams of singing groups, saturation visitation, prolific public relations literature and systematic budget planning and collection of funds. Keyes "made the Southeastern Educational Zone Trevecca conscious."

13. Mackey's Fiscal Policy of financial conservatism prevented the rebuilding of huge debts, the bane of an earlier Trevecca, yet make the pay-as you-go principle work with remarkable efficiency.

14. Dr. Mackey's membership on the Southern Association of Colleges Accrediting Committee helped to bring the needed information to Trevecca's campus.

15. Sputnik changes educational philosophy—but not Trevecca's for a while. The new space conquering age breaking in on an earth-bound world challenged the entire educational concept in America

to meet new national needs. Science and technology pushed the humanities into the background. Trevecca was slow to respond to the demands of the new world, and for a few years the gap widened between itself and the society it existed to serve. Tooling for science was an expensive procedure and not, at first, considered to be important.

16. Integration? Not quite, in 1960, but warming up to it. A culture nurtured in prejudice does not yield quickly or easily to the kind of change that was demanded. The growing Christian ideal of love and brotherhood for all men will slowly but finally break through the ancient barriers but how to do it seems to be a difficult task. It took Civil Rights laws to lead the way and unlock the bolted gates. Christian love can do the rest.

17. A campus grows from 7.37 acres to 40-plus acres. Tidwell Hall and the Fine Arts Building, the Cafeteria, a new President's home, the Mackey Library, Sadie Agnew Johnson Girls Dormitory, the Administration Building and McClurkan Memorial all were erected. McKay Hall was reconstructed, repairs were made, the campus graded and beautified—not a bad record for a financially conservative administration!

★

## The Mackey Period

A. B. Mackey began his actual term of service before C. E. Hardy's name ceased to be included in the school affairs and Hardy's service ended before his contract expired. Actually, Mackey had served his apprenticeship through some of the most difficult years any institution could go through. His inherent leadership was recognized and accepted before the time came for someone to pick up the reins from the tired and sick Dr. Hardy. It is likely that there was less of a change-over shock in this administrative shift than at anytime before. And this, in spite of a totally new administrative and educational philosophy.

## A. B. Mackey

Dr. A. B. Mackey was a unique person about whom one could say "he was especially crafted by God" to do a task in a manner and at a time when no one else could do it. Before we listen to Dr. Charles L. Childers trace Mackey's life and achievements which his acquaintance with Dr. Mackey and his study of his life qualifies him to do, a little background should be etched in.

Highway, Kentucky is a small community, not on a "Super Highway" but on a detour, today. A. B. Mackey was born in Highway. But this Highway has "influenced the world," according to the *Nazarene Weekly* (November 10, 1974).

It may be an exaggeration to make such worldwide claims, but for Trevecca College, and the Nazarene Church, as well as for some other denominations, Highway has significance. Not only was the little church there a Nazarene Church but one of the first Nazarene Churches in the Mid-South. The local school superintendent was a Pentecostal Tabernacle man listed among the Pentecostal Mission evangelists. So it was, that young A. B. Mackey became acquainted with McClurkan's Bible and Missionary training school. He early set his young heart dreaming of one day going to Nashville to that school.

Dr. T. W. Willingham's parents were part of the formative influence of Mackey's life. Their merchantile store was a center of activity in the town. "T. W." is a product of Highway. Rev. Bob Hoots started his pastoral ministry in Highway. Two college presidents came out of it. Mackey and Willingham; several doctors, several ministers and teachers and educators of all kinds trace their early training there.

At A. B. Mackey's death, the *Trev-Echoes* (Trevecca's Student Newspaper) was graced on the front page by a tribute written by Dr. Charles Childers that says so well what needs saying about this man—

### "President Emeritus—A. B. Mackey"
### Dr. Charles L. Childers

If Dr. Mackey had written the heading of this article, he might well have told his readers that he had transfered to the University of Heaven, for he had a delightful way of mixing the heavenly with the earthly and the Biblical with the present day-to-day affairs. This was not just a literary device figure of speech. It reflected his deepest philosophy of life. He seldom distinguished between the secular and the sacred. To him everything that was legitimate was sacred—his God reigned over all of life.

Alexander Benjamin Mackey was born in Highway, a village in Clinton County, Kentucky, on April 16, 1897. His parents were George and Maria (Ewing) Mackey. His father died while he was still a babe-in-arms, and the courage and faith which his mother demonstrated in rearing her fatherless children gave A. B. Mackey the most powerful lessons in faith and the clearest insights into the meaning of the Christian life which he was to learn in his long life. All who have heard Dr. Mackey speak more than a time or two remember his telling illustrations from his experiences in those early years, and he often demonstrated the final and complete vindication of Mother Mackey's faith by the fact that he, her youngest child, as Trevecca College President, awarded his mother her college degree when she was seventy-two (72) years old.

A. B. Mackey began his education in a holiness school in Highway, Kentucky, which had been founded by the famous holiness evangelist, John Keen. He went to Clinton County High School where he graduated in 1919,

but not until he had completed a tour of duty with the 67th Field artillery in World War I. He began his long teaching career before he finished high school, serving in Kentucky public schools periodically from 1915 to 1925.

He began his college work at Olivet Nazarene College, but he transferred to Eastern Kentucky State Teacher's College (now Eastern Kentucky State University). He had the distinction of being the first student in the history of that college to complete requirements for a degree. In fact, he was the only student to qualify for a degree that year (1924), so he had to wait a year to graduate in the college's first commencement in 1925.

In that year, he came to Trevecca where for the next forty-two years he served the youth of our church in a most magnificient way, yet with a most humble spirit.

In 1926, he received his M.A. Degree from George Peabody College for Teachers, Nashville, Tennessee. Then at various times during his career at Trevecca, he did additional graduate work in several distinguished institutions—including George Peabody College, Vanderbilt University, Harvard University and The University of Chicago.

One of the many honors received by A. B. Mackey during his long career was the awarding of the LL.D. Degree to him by Northwest Nazarene College in 1941. He also received the Distinguished Education Award the first year it was offered at the General Assembly of the Church of the Nazarene in 1960.

Dr. Mackey held so many positions at Trevecca that he used to say that he had held every office from that of janitor down to the presidency. He began his career at Trevecca as a teacher, teaching many different subjects including economics, education, psychology, and foreign languages. He was always the teacher, the educator, even after he became an administrator. He was always teaching—in class or not—whenever or wherever he found someone to teach. Also, during thirty-seven years as an administrator, he always had at least one course per quarter to teach, and after his retirement from the presidency in 1963, he continued to teach for four more years.

Some of the administrative positions held by Dr. Mackey are: Trevecca High School Principal, 1926-29; Dean of the College 1929-36; Acting President 1934-36; and President 1936-63. Upon retirement from the presidency in 1963 he was granted the honorary position of President Emeritus, the first such honor in Trevecca's history. His wife Lyla Mackey was granted emeritus relationship at the 1975 Commencement.

Dr. A. B. Mackey was a philosopher as well as an educator. Out of his Bible study, his religious faith, and his rich experience he had worked out a Christian philosophy which was distinctly his own. One could write a book at this point, but perhaps a listing of a few tenets or illustrations from his philosophy will be revealing.

1. In the area of stewardship he often declared that we will have to give account to God not only for the money that we earn but also for what we could have earned but did not.

2. As stated earlier, he saw no basic distinction between the sacred and the secular. Every legitimate activity, pursuit or study was sacred to him; all relate to God's work and God's world. He felt that teaching English in a Christian school is just as religious as teaching Bible, and making money (in harmony with God's perfect Will) is just as religious as preaching.

3. In class room teaching he felt that it was far more important to teach the great truths of life than to teach the subject matter (though he never wanted the latter neglected).

When one tries to measure the man, A. B. Mackey, he had better have an extremely long measuring rod. His contribution to Trevecca Nazarene College is so great, that the only adequate and clear statement would be to say simply that 'without A. B. Mackey there would be no Trevecca today.' It would be only a fading memory. He took the College when it was all but dead—many, in fact, said it was dead. Yet before he gave up the presidency a new campus had been purchased, seven major buildings were built or rebuilt after fires, and a good academic program had become a distinct possibility for Trevecca College.

As a man, Dr. Mackey was different from anyone we have ever known—all great men are unique. But the years which some of us have spent with him have given us a glimpse into his mind, his soul, and we are ready to declare him one of the best Christians we have ever known. If one had to list his outstanding Christian virtues, the first would be humility. He was a great man who never knew he was great. He was also totally unselfish and completely consecrated to God. Once when a faculty member told him he had an offer in another Nazarene College, Dr. Mackey told him he wanted him to serve where he would mean most to the Kingdom (and this was a faculty member whom he wanted and needed very much to keep).

As one of the faculty members who has served for many years under Dr. Mackey, I would like to address this final request to him: 'Hold a place for me in the University of Heaven. I want to spend eternity by your side (Sept. 27, 1973).

### "Righteous Character"

Dr. Mackey was the second layman to serve the presidency of Trevecca College, John T. Benson, in the emergency year, being the first. His academic preparation included a long history of teaching and the study of education. It is not surprising that by 1938 there would be academic emphases in the reports recorded in the various official minutes.

By 1938 Dr. Mackey and the College personnel had developed five departments, *The Junior College of Liberal Arts* offering courses in Economics, English, History, Mathematics, Philosophy, French, and Psychology and Education and *The High School* which offered Bible, English, Foreign language, Home Economic, Mathematics, Natural Sciences, Social Sciences, History and Music. There was a

*School of Fine Arts* and an *Elementary School.* And most important to Trevecca at this time, was the *School of Religion* which was divided into two sections, the Ministerial Course equal to high school level work, and the Theological College. Mr. Maury E. Redford in a report to the 1938 Trustee Board Meeting gives us a look into the School of Religion.

The enrollment in the religion department had dropped to eight in 1933. In 1934, twenty-six theological students enrolled. In 1935 the department was reorganized with Hardy as Dean and Redford as assistant. The effort was made to separate higher from lower academic level students, providing more challenge for those capable of deeper study but the 'lack of teaching force,' made this difficult. Forty-nine students are enrolled in the three category religion courses; ministerial or those who have not finished high school, a Diploma Course requiring two years work 'Practically the equivalent of Junior College course in Liberal Arts and Science,' and a four year course leading to the Bachelor of Theology degree (*Catalog*, 1939-40, p. 27).

The college was not out campaigning for students, however. "Trevecca Nazarene College," the 1938-39 *Catalog* said, "seeks only young men and women of reliable moral character. We can admit only those who agree to cooperate with us in securing the great ends for which the institution stands: righteous character and moral culture."

All we know of 1939 is that the Board minutes were officially declared "lost or misplaced" by the secretary, W. F. Collier (M., 2-7-40). And the 1939-40 Catalogue is merely a shortened version of the previous one.

But we do have Miss Person's always "to the point, no-nonsense" but interesting reports and comments. She was Acting Dean of the college and Registrar and therefore submitted a report to the Board. We are indebted to her for information about the next great goal, accreditation.

Her 1940 report outlines the minimum requirements for an Accredited Junior College. There must be five teachers in five departments. At least three teachers must have the Master's degree and two others actually working toward the Masters. The Accrediting Association said there must be at least fifty students. She reported that Trevecca had actually eight teachers with Master's degrees, and 104 students including the theological college (which was agreeable to the Tennessee College Association and the American Association of Junior Colleges).

The library, of course, was and would be, a weak point.

Although we need new books for the library, we believe we have some books in our collection which are worth more than new ones would cost. Last year the P.W.A. (Public Works Administration), set up by the government to aid in the serious unemployment problem during the Depression, sent workers here to examine and catalog all old books dated before 1876. With one exception, our collection was found to be the most valuable in the country. We need current books on college subjects . . . (Dean's report to Board, 2-40).

We know from Miss Person's report that a third year of literary college work had been begun in 1939. She says:

The ten students enrolled in this class are included in the Junior College enrollment. Although we are assured these students will be able to enter any one of a number of senior colleges next fall, we do not know exactly what problems they will face in getting adjusted to their major and minor courses after coming from our limited fields. Time alone will tell. The requirements for a senior college are ever so much greater than those for a junior college (*Ibid.*).

She urged erecting a new building as a way to "realize our dream of a four-year college."

### Academic Recapitulation

A recapitulation of the academic status of Trevecca College should help to give perspective in the new thrust toward accreditation. It will be remembered that in 1901 the school was a Bible training center. By 1910, when a major step forward was taken under the urgent encouragement of students who wanted to stay with McClurkan while advanced work was being pursued, a very much enlarged curriculum had been offered much of it being in the humanities. In 1911, a medical missions department was added. A "Liberal Arts," four-year college course was offered in 1913 with A. B. degrees offered under State charter. In 1922, the Catalog lists itself as a Junior College, official recognition begins to be advertised in 1936, the year Trevecca came to the Murfreesboro campus. It was a member of the Association of Junior Colleges and the High School was "approved by the State of Tennessee." The next year, 1937, an added approval is listed—a member of the American Association of Junior Colleges. In anticipation, it can be disclosed here that by 1941 Trevecca had, again, four-year status as a Liberal Arts College and was authorized to offer the degree of A. B. This did not constitute accreditation but only Tennessee recognition. A. B. degrees were awarded again for the first time since about 1920 in 1942.

### "Onward to a Four-Year College"

Miss Person says that about this time the slogan began to be heard, "Onward to a Four-Year College,

and a million dollar campus." A. B. Mackey had, early on, seen the possibility for such a dream. How unbelievable such a goal might have seemed in 1940; and the realization of it appeared to be a long way into the future, but there was a lot of faith animating that brave little group of pioneers. They were small, but they thought big. Of course, this was campus talk. The big world outside the campus had its doubts—Nazarene doubts, even Nazarene cynicism that lingered long. Young A. B. Mackey and his wife, perennial optimists even when the going was the roughest, encouraged the faith of teacher and student alike. Mackey tells of General Superintendents on the one hand, and his common garden variety advisors on the other, making it very clear that it would be better to simply put Trevecca out of its misery and start new somewhere else. But Trevecca was made of better stuff.

The new serious goal, now, was accreditation. Survival was reasonably assured but was true four-year accreditation to be a mere "will o'the wisp?"

### War Again

These early Murfreesboro location years were marked, in spite of cynicism and war in Europe, by increased enrollment and better financial support. There was hope for peace in the world. The air was electric with that hope. Then came December 7, 1941. Miss Person recounts the Sunday afternoon she and a group of students returned to the campus in The Gospel Bus to see Frank Abston running toward them in great agitation. When they could make out what he was saying, the incredible and pejorative words were heard, "The Japs have attacked Pearl Harbor! The Japs have attacked Pearl Harbor!" Everyone stood in shocked silence, unbelieving, stunned, in consternation. America now was at war over her own possessions, her own honor, her own safety.

A new mood overwhelmed America. For the first time hate, revenge and fear, ravaged the heart of this country. War had come to our own doors. Gasoline and food were rationed. Restrictions strange to Americans were imposed. Everyone had to register for the various commodities and services needed. Miss Person recalls that:

> One of the registrations was held on campus, on the porch of the Administration Building. We worked at tables while people from the neighborhood came to sign up. Some of our boys were called into the service. One young fellow went down to visit the naval recruiting office—probably out of curiosity—and without realizing what he was doing he signed his name to a paper and found he had enlisted. He served faithfully and later returned and finished his college work.

*The First President's Home*

Several innovations were introduced at the February 1940 Board meeting. They had long-range implications.

1. The alumni would be represented on the Board of Trustees by one person.
2. A new building, the auditorium, was approved making the fourth major building on campus *and the first to be built* (later called McClurkan Memorial Building), but on "the pay as we go" basis only.
3. A Circulating Library for the "young preachers" of the zone was established.
4. Conditions under which Honorary Degrees were to be conferred were to be worked out by a committee and submitted in 1941. None had been considered before.

Dr. Hardy, who now was no longer officially connected with the college, asked the Trustees to work with him to build a hospital in connection with the school. The Government was granting loans to build hospitals. Would not this be a valuable asset to the college?

Mackey's suggestion, in reply, was adopted. He said, in essence, this is a good idea. It will be the pleasure of the Board to watch the progress of the government's involvement in this matter. A Nazarene hospital would be a great thing in this city in case it can be worked out without involving the school. So, "be it resolved that the Board go on record as opposing any financial obligation or involvement in such a project."

### New Building

Two other buildings were in the process of construction: The Yarbrough house of eleven rooms with native stone veneer sitting near what is now the Sadie Agnew Johnson Hall dormitory, and the

President's home erected on the corner of Hart and Lester where the Mackey library now stands. President Mackey's house was three years in the making. It too was veneered with native stone. The unique feature of that house is the fact that an excellent grade of flooring not only covered the floor but the walls and ceiling as well. Mackey had been able to interest someone in the school to the point where he gave, at a very low price, a large amount of oak flooring, so to finish the interior with flooring was the least possible expensive way—and an attractive one.

"The New Building," McClurkan Auditorium, however, occupied the attention and interest of everyone on campus. It was desperately needed but so fearful were those concerned of the kind of debt which had plagued the college years that more than ordinary caution—almost morbid caution—characterized the planning. Dr. Mackey spoke in later years of this deep reluctance to venture into debt—even normal debt—because of the haunting, painful memory of those tragic years.

By September 1940, Mackey had been able to obtain building material for the new building amounting to $1,500.00. We may be sure every dollar of that was exchanged for the greatest value possible.

Great encouragement was felt by a will made out to the college. Raymond Browning was instrumental in influencing Mrs. Lily M. Pearson of Bennettsville, S. Carolina to remember Trevecca College.

**"No Problem Children, Please"**

Enrollment was increasing. In the five years already spent on the Murfreesboro campus, student enrollment for all departments rose to 283, the largest in the history of the college. New benches had to be hastily put together in the fall of 1940 to accommodate the large classes.

Miss Person made an urgent plea again for the District Superintendents to do their very best to raise money for that "New Building." "But," she said, "send us your fine young people. We do not ask for the problem children."

In this statement is reflected a great ground swell of new motivations in the college purpose. A new problem was arising. In all the previous years, a serious, co-operative student was assumed. At first, only students training for some form of Christian service were even interested in attending. An ever-enlarging concept of education began to draw in many students who trained for and entered numbers of other professions including those who went on to higher education. But always the student body was submissive to discipline and willing to conform to the college ideal. Very few students were "problems." We recall that Dr. Hardy had to dismiss a few for smoking. In the Hardy years, discipline was the Master Control. The Nazarene Church, he said, stood for the most rigid discipline of any denomination. A Nazarene school's prime duty was to put perfectly disciplined people into the membership of the church.

Now, a new day was dawning as the new leadership in the person of A. B. Mackey was making itself felt. Professor Mackey saw human nature differently than any president before him. He was an education-trained man and a certain wholesome liberalism characterized him. But this created the problem Amy Person voiced several times. If we are to increase our student body, she was saying, how can we maintain the high moral level which has always been the standard on Trevecca campus? How can we invite and accept a wider world of students and yet maintain the small world campus concept? As lightly as she seemed to touch this question, a major issue was involved of much more significance and importance than the newly resurrected college was yet fully grasping. It was a question reaching deeply into the very quick of Trevecca's existence and asking large questions of its purpose.

*The Old College Bell System*

### "As Circumstances Permit"

The qualification "as circumstances permit" following a motion in a business meeting is a perfectly natural and proper phrase until by such frequent repetition it becomes virtually a ritual of bravado and timid retreat, or deference at least. This phrase, or one like it, is now found so frequently in the official minutes as to call the reader's attention to it. Salaries are to be raised "when circumstances permit." Everything awaited some other illusive day. As one reads these records after the intervening years, a sense of frustration—maybe the frustration the Board itself felt then—comes over the spirit. It is like defusing a torpedo. The idea was a good one, but it turns out to be a dud. What circumstances are there that could activate the motion? So the good idea is filed away in a pigeonhole and forgotten until circumstances permit.

### "Take Thou Authority _____?"

Another significant qualification, born in the same attitude, has to do with a reluctance—maybe fear—to take responsibility. Many excellent motions turned the responsibility over to the Executive Committee, the President, the Board, or anyone else who could make final decisions. Business that belonged to the Board by the authority of the by-laws was simply put into other hands because it did not want to be bothered by administrative detail. This changed attitude from earlier business meetings becomes obvious. It was not until an article was found about American Methodists of that period that the importance of this observation was understood. American Methodism was more interested in the life of the church than in administrative decisions (MH., 10-24-74, pp. 4-5). The democratic system suffered in the Church—and eventually in the State from the same malady. Unquestionably this laissez-faire attitude toward central authority helped to create the hierarchical strains in Methodism, and weakened the congregational ideal of the early Nazarene Church so that the "General Church" acquired more power than its early ideals had intended. Perhaps this mood was felt too, by Trevecca's Board, which for some years came to forget its own responsibilities and authority, turning its powers over to others and then complaining of the consequences.

The reluctance to come to grips with problems and solve them led to, or was caused by a third—the tendency to generalize, to be imprecise about situations. Nearly all reports speak of "beautiful" buildings and campus, "great" men and meetings, "the best" student body and revivals, and, more seriously, a neglect of the details of things, such as accreditation procedure so that almost every year it could be said, with great rhetorical flourish, "by next year, undoubtedly, we will be accredited." A generalized conclusion is blind to the issues it blithely covers.

A 1941 Recommendation to the Board illustrates this "beautifully." Your Faculty and Curriculum Committee recommends:

1. That the administration and the Executive committee add a fourth year of college literary work *as soon as conditions permit;*
2. That the present faculty be retained with such changes *as the Administration and Executive Committee see fit.*
3. That the school of Religion faculty be strengthened *as soon as conditions permit;*
4. That the President's salary be raised $25.00 per month and that the administration adjust teacher's salaries *as circumstances permit.*

Raymond Browning-Chairman
A. B. Mackey
Earl Vennum
P. P. Bellew

### The Campus Grows

The original Murfreesboro campus was approximately 7½ acres with three buildings on it. The grounds were rough with little hills, gullies and scrubby trees.

This is what was purchased after three years of occupancy under rental conditions. The main building was the rebuilt Colonial mansion with two floors instead of the original one, and some additions in the back making it more appropriate for the use it was designed to fill from about 1865 when the orphanage was there. There was a three-story stone building, later called Hardy Hall, with 32 rooms, used to house the boys. When it was razed in 1971 the great iron jaws of the wrecking crane had to bite through twelve to fifteen thick brick dividers six or eight of them across the building. Nothing short of man's mechanical equipment or a bomb could have budged that edifice. The third building is now called McKay Hall, a three-story brick building of 32 rooms, the only original building now on the campus. It was used as a girls' dormitory.

The Murfreesboro property was purchased for $15,500.00. In 1938, after the 7½ acres were bought, Dr. A. B. Mackey was able to get the entire area from Hart Avenue to Murfreesboro Road, priced at $30,000.00 for another $15,500.00. He later sold it to Trevecca, according to Mrs. Mackey, for $1.00. The addition added up to 28 acres.

Another 15 acres from Lester Street to Nance Lane was later added by the help of Miss Mamie L.

Jackson. It was called the Thomas Estate. Miss Jackson bought it for $5,000. She deeded it to the college. Trevecca, then, was to make the payments to her. In the event of her death before the full amount was paid, $2,000.00 was to be deleted from the unpaid balance as a gift to the school.

Thus the original campus of 7-plus acres was extended to about 50 acres. Later additions will be recorded in the chronological development (see Appendix).

### McClurkan Memorial

The building now known as McClurkan Memorial grew slowly. The need for the new facility was urgent, as has been seen but the progress was slow because of the reluctance to go into debt.

To Professor Snell was given the responsibility of drawing up the blueprints, though a "competent draftsman" was consulted. Snell was also made construction engineer, "to see that the building is constructed according to plan" (M., 5-28-41, p. 30).

There was great enthusiasm over this, the first academic structure to be erected by the resurrected college. It is estimated that 1500 tons of stone is in the building and the stone was hewn from the hill Trevecca stands on. Two hundred thousand feet of lumber are in it. The cost of the material was about $50,000.00 without incurring debt. But, we are told, not one dollar was paid out in labor. Students, faculty and friends united heart and hand to lay foundations, raise the frame, cut and fit the stone work and saw and fit lumber together. Even Amy Person asked for the privilege of hammering nails into strategic places and she rejoiced years later when she recalled that those nails still remained in place. When the building was finished its value at the date

*The Present McKay Hall and McClurkan Memorial Building*

*The first Cafeteria and Kitchen attached to McKay Hall*

of dedication was assessed at $150,000.00.

Dr. J. B. Williamson preached the dedicatory sermon for that first Trevecca built edifice in 1943. Not every spot was finished but the need for space was so pressing that the finished sections were occupied as soon as they became available. The faculty recommendation was that the building itself be called The Alumni Building and so it was referred to for some time. The chapel would then be McClurkan Memorial Chapel, a fitting gesture to honor the spiritual father of the college. The Board, however, eventually reversed this request and gave the name McClurkan Memorial to the building and Alumni to the auditorium. But so far had the faculty names been etched into people's minds that it was several months, maybe years, before the faculty designations were gradually abandoned (M., 2-43, p. 60).

### Restored Confidence

The building of McClurkan Memorial and the pooling of physical and financial resources worked toward a wholesome healing of the tragic break in confidence of past years. Under the warmth of the renewed fellowship when the need for McClurkan Memorial building was presented, a spontaneous response to that need prompted a new kind of loyalty—financial—on the part of the Board. For instance,

After a discussion on how much money would be required for the new building several Board members spoke briefly on what they would do.

W. M. Tidwell said that Chattanooga First Church would try to finish paying $3,000.00 it had promised.

Earle Vennum agreed to try to raise the equivalent of $1.00 per member on the Florida District.

E. C. Oney stated that he would do the best he could under the circumstances.

W. F. Wiggs spoke about a memorial in honor of Mrs. J. B. Chapman as a way to raise money.

Motion that a campaign be put on to raise an amount equal to $1.00 per member for the new college building was made and carried (M., 2-5-41, p. 21).

This refreshingly new expression of trust did not die but found voice again when, in the February 3, 1943 Board Meeting it became apparent that the indebtedness on the original campus must be paid off. South Carolina pledged $500.00; Kentucky, $1,200.00; West Virginia, $1,000.00; Virginia, $500.00; Alabama, $1,000.00; Tennessee, $6,000.00; Georgia, $1,000.00; Florida, $1,000.00; Mississippi, $500.00 and North Carolina, $500.00. This is a vastly transformed mood. By 1944 the debt was paid. H. H. Wise had been given the task of launching the campaigns which made this victory possible and most sincere appreciation was expressed for the skill and grace with which he accomplished a very large and difficult task.

### The McClurkan Pillars

But the McClurkan Memorial Building story is not quite told without saying something about the four great white pillars at its face. A Colonial type building needs pillars and they must be large enough and high enough to match the size of the building. Dr. Mackey stood looking at the empty face of the

building where such pillars should be when a thought struck him. He returned to his own place in Kentucky and wandered around through the woods until he found the size tree needed to build the great posts. This he had shipped to Nashville, and those four impressive pillars stand as a sort of memorial to a man who poured love out on Trevecca's campus without any reserve. Trevecca was family to him.

Of course, McClurkan Memorial is over 30 years old (in 1975). The stone work is intact but the thousands of student foot-steps, the trampling of marching feet, the yielding of wooden supports and, perhaps, the sheltering of termites here and there, have left a toll of disintegration. The glow of many an hour's revival fire, and student assembly, and musical extravaganzas, and missionary challenge and chatauqua programs fail to hold crumbling wood together. And the auditorium shrinks every year as the enrollment increases, like an old grandfather and grandmother seem to shrink in size as the grandchildren multiply.

### Trevecca Dirt Goes to Town

About this time the Nashville Metro government had decided to widen and improve Murfreesboro Road so that a super highway would run from the heart of Nashville out to the airport to the south. But more dirt was needed to fill in the low places. Trevecca campus was handicapped by little knobs all over the hill that made it difficult to lay out a plan for future expansion of buildings. The college and the Metro government conferred. The result was that the little knobs were removed by the highway builders. About 18 inches of Trevecca campus was transported to a long section of Murfreesboro Road and Lafayette Street and the two needs were met without any cost to the brave little college which could not have afforded that expensive bit of improvement. As a bonus the improved highway added to the value of Trevecca campus.

In another year or two when excavation for another building was needed, Metro also needed topsoil to lay around the State House, and another mutually agreeable transaction took place. When anyone cares to think of deeper values than dodging traffic on the way into town he could remember that he is driving over a substantial bed of Trevecca campus, and when he takes time to admire the lovely landscaping around the Capitol Building he could remember that Trevecca earth gives life to the plants and flowers there. This transaction which improved the campus enormously would be listed as an income later in an attempt to show substantial gains.

*McClurkan Memorial Building and Alumni Chapel*

## Fire, Fire!

The year 1943 was noted for more than the completion of a new building. But let Amy Person tell about it.

On March 8, 1943, we suffered a great shock when the Administration Building burned. When furnaces were installed there was none placed in this building, only a pipe from Hardy Hall brought the steam. This method did not reach very well, and the west side of the building, being the farthest away, needed supplementary warming. Hence a small stove had been installed in the farthest room, which was then part of the grade school. This morning the fireman had been there and started the fire and left. When some small children came in later they saw the fire already on the hall and one little girl decided to take her things outdoors—they were too small to realize what was happening. I was teaching my eight o'clock English class in the new McClurkan Building when someone rushed in saying they must have my keys, for the Ad Building was on fire. I handed over the bunch, and we all hurried out. When we got there some other boys had already gotten my door open and were carrying out my furniture and other possessions. Other students were emptying the offices, and students upstairs were tossing library books out of the windows. The fire department came, but everything was against us. The water hydrant

was frozen. Dr. Mackey had rushed around the building and picked up a hose to turn on the initial fire, but the hose was frozen hard. There was great confusion. One fanatically-minded student refused to help get things out, saying it was a judgment on the school—for just what I do not know. (Later he implied his prayers had caused it, but it was called to his attention that he was making himself liable to suspicion—he might have tried to answer his own prayers—and he hushed up).

Only bare brick walls remained of the Ad Building.

*Some records and books were rescued from the disastrous fire.*

*From the ashes arises the new Administration building*

It was war time. As a rule no new building was permitted, but because of the emergency the government allowed us to rebuild, and soon the wreck was cleared away and the new building started. Naturally this was much better than the old one. Besides a full basement we had two stories, the first floor for offices and the second for the high school. We were getting nearer to the goal of "a million dollar campus."

The building burned in spite of every possible effort to save it. $5,500.00 was received from insurance. The Board voted to put $5,000.00 on the campus debt and $500.00 on replacing the content of the library. Most of the equipment had been removed from the burning building, even many of the doors and fixtures in the building, Mackey said. About two thirds of the library books went up in flames but most of these were of the less valuable quality. The reference books and theological library were saved. Within a short time 6,000 books had been purchased or donated to replace the lost books. The Eva Benson Sunday School class at First Nazarene Church collected about 4,000 books and $500.00 in cash for this purpose.

Mrs. A. B. Mackey finished her Library Science degree at Peabody in 1944 and became the official librarian of Trevecca's library. The faculty said that the 8,000 books on hand after the fire were worth much more than the previous collection. But, Mackey indicated, the Southern Association requires a minimum of 12,500 books for accreditation. The goal always seemed to recede into the future.

### A New Ad Building

By July, 1943, Dr. Mackey had presented plans for a new administration building. In order to clear the college of as much debt as possible so that a campaign for money for a new building could be launched, the Mackey house, the president's home, was deeded to him to satisfy the $3,660.00 debt due him for his own money which he had used to finish

it. The written understanding was that when the college was able it would purchase back that residence from the Mackeys.

The Administration Building was approved and building began immediately. Much of the rubble from the old building was "recycled." Students were put to work cleaning the brick to be used on the new building. The student mentioned by Person who spent a good deal of time denouncing everything on campus, noisily refused to touch a brick, since, he said, the fire was God's curse on the school.

The new Administration Building now in use was finished in 1944. While the Administration Building was going up, approval was given, September 1943 to construct a Fine Arts Building.

### Tragedy

On December 7, 1944 another tragedy—the worst yet—struck. In her always interesting way Amy Person related the details:

At the time I was living in the stone house built by Mr. Yarbrough, later called Gibbs Hall. Dr. and Mrs. Gresham occupied the lower floor. About two or three o'clock in the morning I was awakened feeling choked and looking out toward the east I saw huge flames pouring forth from a trailer occupied by three young men . . . I jumped out of bed, rushed to the register and screamed, "Dr. Gresham! The trailers are on fire!" Dr. Gresham got up instantly, jerked on some clothes, and rushed out, but when he got there he was helpless. In the meantime I ran back to my bedroom window and shouted to wake Rupert Cravens, who was living in the little cottage next door, "Fire! Fire!" One of the boys in Hardy Hall heard me and he dashed out to the bell tower and began ringing the bell. Someone phoned for the fire department and soon the campus was swarming with hastily awakened students and faculty. After a while—no one thought of it at first—the question began to circulate, "Where are Bob and Clarence?" They did not seem to be present, at least no one had seen them. Gradually it began to dawn on us that they must still be in the dreadful inferno. It was believed that they were smothered and probably never woke in time to feel any pain. What a comfort it was next day to remember that each of them, in different churches, had given victorious prayer meeting testimonies the night before!

I never in my life have seen any sight so pitiful as those students. I went over to Hardy Hall—the firemen were still working on the dying flames, and the ambulances had carried away their sad burdens—and found many sitting in the reception room, just sitting, not talking, utterly heartbroken. I went down to the kitchen and found some of the workers there, asked if they would prepare some coffee for the students, and then went back. Dr. Mackey came over and talked to them, trying to give some words of comfort. (He said later that this tragedy touched him more keenly than any personal bereavement he had ever undergone.)

Dr. Mackey accompanied the remains of Bob Hedrick to Charleston, West Virginia, and attended the funeral. Mr. Shelton, Dean of men, took Clarence Middendorf's remains to St. Louis. Later some memorial money purchased two armchairs for chapel speakers. The memorials are inscribed on the backs of the chairs.

The first reaction of the students was to request the faculty through the new Student Advisory Council that classes be called off immediately because of the upset conditions on the campus due to the fire tragedy. The faculty felt it would be unwise to do so and in consultation with the students all agreed to stay (M., 12-9-44).

At first the students seemed to bear up remarkably well (continues Miss Person), but while Dr. Mackey was still away a strange spirit began to possess them. The feeling grew stronger and stronger that they all wished to go home at once. It was still about two weeks till the Christmas holidays. They were all packing their suitcases.

On Saturday night Dr. Bracken, as Dean, called the faculty together to discuss the problem. It was decided to call the students to the chapel at ten o'clock and Dr. Bracken would talk to them. Messengers were sent to the dormitories and the students soon came hurrying in. Dr. Bracken, scarcely knowing what he should say, stood up and began to speak. That was one time we saw a miracle take place in a matter of minutes. First he talked quietly about the feeling that they could not endure their rooms, etc., whereas, he said, those rooms were the places where God had often blessed them in prayer, and so on, until finally he put the proposition: "If you will agree to stick with your work and stay and take the exams, STAND UP!" Instantly every last one of those students was standing! It was electrifying! I cannot begin to tell it as he said it, but the Lord surely took charge. As they were leaving, all in a now relaxed frame of mind, one girl said to me, "He just made you feel it was the only thing to do." Those who had packed their suitcases went to their rooms and unpacked. The quarter ended quietly (Person's letter to Wall, p. 19).

Dr. Mackey's report of the "saddest tragedy in the history of Trevecca College," gives us a look into his own tender heart. He said it was the hardest thing he had ever gone through—to take a boy's body home to his mother. "It is a thing to make one wish," he said, "he had never been President of a college." But the parents sympathized with the students and faculty and sent letters of thanks and consolation and said they planned to send others of their children to Trevecca College.

### Old Hardy Hall

Let it not be thought that the students were all grim and studious all the time. They were people just like students today. There were, among them, two Privett boys, George and Calvin. And thereon

hangs a tale or two which brightens the day by the telling of them. George writes,

. . . of the vivid memories I have of Trevecca . . . My first experience in preaching came with an invitation to speak at the jail. How I remember becoming so nervous as it came near Sunday and I continued to be without a sermon. I concluded after frantically looking for a sermon in the Bible that there just weren't any in there. After praying I got clear instruction that it was not the Bible but me that was at fault. I did find a sermon just a little while before leaving. We arrived at the County Jail and went in. After the trio sang we were left standing before the cells speaking through the perforated partitions. How difficult it was at first until I heard a black man's soft 'Amen.' As this encouraged me I became more enthused and the amens increased. I gave an invitation and several of the fellows came and prayed. I was on my way, as you may imagine (Personal letter in TNC Archives, 3-14-75).

Calvin Privett's tale is too delightful to spoil by funneling it through editor's mind. Let Calvin talk.

### Hardy Hall—Third Floor

Dr. W., I appreciate your writing me and asking me about some of the things that took place and everything while I was at Trevecca. When you mention my third floor room in Hardy Hall it makes me think of interesting things. I lived on the third floor of Hardy Hall and the reason I lived on the third floor was that we had no elevators and the higher you went the cheaper the rent, so naturally I lived on the Third floor. When people came to visit the campus, especially young men, they usually took a tour of the campus and then came around to see my room. I had all kinds of gadgets there and I built them just more or less to amuse myself and amuse others. I had a conveyor belt running to my closet and at night I would put the clothes that I was going to wear the next day on that conveyer belt and in the morning whenever I would awake I would simply punch the button and the clothes came out of the closet, traveled across the ceiling, stopped at the foot of my bed and dropped on the bed. Now, I also had another little gadget that I used. It was a button I would push and my shoes would swing out from under the bed on a tray. I had a mechanical arm that would reach into the drawer and get my socks out and put my socks right beside the side of the bed. Also, I had a rack that would swing down from the wall and it held my Bible. And as I would read my Bible I had a button I could push and it would turn the pages for me. Now, I wasn't really this lazy, it was just that I built these things for the fun of it.

Now, I had quite a few gadgets and of course I fixed my room where it wouldn't be burglarized. Some of the fellows knew I always kept soy beans and crackers on hand and little delicacies like that and they would come in and get them. So I built myself a burglar alarm. Malcolm Varner came in and I was telling him about my burglar alarm and I said, 'Malcolm, all I would have to do is push this button here and an awful thing would take place.' He said, 'What?' I said, 'All of a sudden this room would be just filled with all kinds of debris.' So he wanted me to demonstrate it. I had a gallon can with little bits of confetti-like paper in a can and I also had it charged with powder and fixed so it would ignite by pushing the button. Then when I pushed the button there was an awful explosion and the room was just completely filled with confetti. When all the confetti cleared away and I could see again, there stood Malcolm with his eyes just as big as saucers and he looked like he was in shock and I saw blood that was running down his leg. I had put too much of a charge in my can and my can blew open and when it blew open it flew across the room and hit Malcolm in the leg. But it was just a minor wound and we took care of that. He was a real good sport about it.

Now, of course, we were not allowed to have hot plates or anything like in our rooms; but I invented an electric iron that I could turn upside down with a rim around it and it became an electric skillet. Now, I don't think Brother Benson knows about it to this day but that electric iron sure did fry eggs and bacon good.

### Baptizing George

Now, another thing that took place which I remember. Several of us boys got together one night and got up on the top of the roof of Hardy Hall. And we had a 50 gallon drum that we filled with water. We were all up there on top of the roof. I don't remember all the boys that were up there. I just know that Bobby Suits and I were the ones that turned the drum of water upside down when George Cocoris came from the library. He started in the door and we turned the drum over. We didn't realize that 50 gallons of water falling that far would have such force to it. But when it hit George Cocoris it just splattered him all over that side walk and we ran down to see about him and picked him up. We brought him into the dormitory there and he was in bad shape for just a little while but he soon recovered. He told me that he didn't know what on earth had happened. He said, "All I know is this, something hit me and I just saw white flashes.' Well we didn't realize we were going to upset George as much as we did with that water but we learned a good lesson from it and we're glad at the same time we didn't injure George Cocoris.

### Anointing Daniel

Another thing that took place in my third floor room in Hardy Hall had to do with Daniel Maxwell, a boy from Texas who was rooming with me. It was during the winter time and Daniel got sick, he had a real sore throat and his head was bothering him too. Several of us fellows decided that we ought to get together and have a real good prayer service for Daniel and see if the Lord wouldn't heal him. So we gathered up several of the fellows. At the time Hilton Gillespie was pastoring a church in Hohenwald, Tennessee. So Hilton always sent us Christmas cards and just for the fun of it would sign

them 'Your Pastor Hilton Gillespie.' So we figured that if he was our pastor that he ought to come in and take charge of our prayer service. So we called Hilton to come. Then we talked with Daniel and had prayer. Then Hilton said, 'you know boys we ought to anoint Daniel,' and he looked over at me and said, 'Do you have any oil in this room,' and I said, 'no, I don't have any oil of any kinds.' He said, 'well where can we get some anointing oil?' And I told him I didn't have any ideas where he could get any anointing oil. So Hilton was looking around and he saw on the top of my dresser and I had a big bottle of cherry cough syrup and Hilton looked at it and he said, 'now boys, this says right here on the label that this cough syrup has oil of cloves in it. Now, that's not olive oil but the Lord will understand.' So I said, 'are you going to anoint him with that cough syrup?' And he said 'sure, the Lord will understand.' So we had a word of prayer and Hilton usually got real blessed whenever he started praying and we were praying and Hilton started to anoint him and he anointed Daniel with that cough syrup. He said, 'I anoint you in the name of the Father, of the Son, and of the Holy Spirit,' and Hilton had a little shouting spell and got real happy and instead of just touching Daniel with that cough syrup he turned it upside down and just covered Daniel's head with cough syrup. I looked over at Daniel, and Hilton was shouting and putting the cough syrup on him and that red cough syrup was running down the sides of his face and Daniel had great big old brown eyes and he jumped up with a smile on his face and with that slow Texas drawl that he had he said, 'Praise the Lord, Boys. He healed me.' And sure enough Daniel was alright from then on.

Another incident that took place was when Professor Howard first came to Trevecca College. There never was a finer little fellow than Professor Howard, I loved and appreciated him. But when he first came to the campus he lived on the first floor of Hardy Hall and they put him in a room right over the furnace room. And we always had trouble with that old furnace room and boiler there in Hardy Hall and I had the job of firing that thing.

### Shaking up Professor Howard

I was there one day working with the boiler and I just happened to think that Professor Howard's room was right over that boiler room. And I knew just about where his cot was. There was an old, big gas tank in the boiler room that had come off of a bus. I took that old tank and it had a real, long neck to it and I caught it by the neck and started swinging it, round and around until it picked up a lot of momentum. When I got it really going I just hit the bottom of the floor right about where Professor Howard's bed was with that tank. It made an awful roar and he jumped up and ran out of there and thought the furnace room had blown up. He said that I almost knocked him out of bed. Well, of course, Brother Benson talked with me about that and we settled it all and I apologized to Professor Howard.

Now, some of the fellows that are professors now in colleges and that are real successful pastors were in a lot of things along with me. I don't know why I got into so much, I guess it's just my nature.

But we had some wonderful times at Trevecca and whenever I sit around and get to thinking on some of these things it just thrills me.

### Fish Pond Fun

We used to have a little custom there at Trevecca. Whenever a fellow had a birthday we just threw him in the fish pond. Well, I had several birthdays while I was there and I was able to escape that fish pond. I never did get thrown in that old fish pond. But one day a fellow was standing beside that fish pond admiring it, looking in it and seeing how many fish had survived with all those students around. And when he was standing there with his back turned two or three of the students saw him and said, 'that's Calvin Privett.' So one of them ran down as fast as he could through the grass and hit the fellow on the back and knocked him right into the middle of that fish pond. He just jumped on over that little pond and kept going for just a few minutes until he turned around and saw Dr. Mackey getting up out of that fish pond. And Dr. Mackey looked at the student and the student came back and looked at him and 'Oh, Dr. Mackey' he said, 'I am sorry, I am sorry! I thought you were Calvin Privett.' But Dr. Mackey just looked at him and smiled and said, 'Well, I never would have thought you would have pushed me in that pond.'

Then another time I was standing out in front of the dormitory and Dr. Mackey came and on the third floor the boys were up there having an awful pillow fight and they had the windows up and some of those pillows just didn't hold out as long as they should have and feathers were just boiling out of that top window, flowing out across the campus and I was standing there looking up. Dr. Mackey came and he looked at me and he said, 'Calvin, do you have any idea what is going on up there?' And I looked at him and thought for a minute and said, 'Dr. Mackey I do know this, those fellows are having a chicken picking good time up there.' He looked at me as if to say, 'You won't do,' and just walked on into the Administration Building.

### Old Sinkers

Well, there are several other things I could tell. When I got there we had an old barn, we had hogs and I helped slop the hogs and helped clean the barn. We used to have some wonderful times around the barn down there and some wonderful prayer meetings in that old barn. But, I'd go to the kitchen and whenever they'd have donuts and things that were left over that were too old and the students wouldn't buy them and they were real hard they would give them to me and I put them in the slop and gave them to the hogs. But, I found out that you could put little water with them and steam them and soften them up again. And I used to take them in the dormitory at night. I'd get a box of those old hard donuts and several of us boys would get together and we'd make us a little hot drink and eat those old steamed hardened donuts that we softened back down.

### Sweet Beulah Land

I remember one thing we got into was when we put limburger cheese in the furnace at the chapel. I won't name the fellows that were in that but we had it fixed up and put the limburger cheese in the big blower. And we didn't really plan to part with it, but when we were in the chapel service Professor Howard asked if anyone had a number that they would like to sing. And this boy named Blalock stood up and said he would like for us to sing a certain number and the title of the song was Beulah Land. And when we were singing Beulah Land and got to the part where it said 'the sweet perfume among the breezes' then the blowers turned on. And that awful smell of limburger cheese came and filled that chapel. It affected the faculty first, the blowers were right under the faculty stand and they left. Miss Person with a handkerchief over her nose. Dr. Mackey and several of the others filed out and we all had to leave the chapel. Dr. Mackey talked to us about that. He said it was a prank that cost the school about $65.00 because some of the girls got sick and had to have medication.

Trevecca sure did mean a lot to me, though. I quit school when I was just a boy. I went into the service and had some awful experiences in the service but when I got out I was 21 years old and I was unsaved at the time. I got saved in Mobile, Alabama and left for Trevecca. When I got there I went through some of the grade school, seventh grade in fact and then I went through all of High School and went through all of college. So I was there altogether about nine years. In fact I was there so long that whenever I went downtown the merchants and businessmen would call me professor. But Trevecca meant a lot to me and I wouldn't take anything for my days and the times I spent there and all the wonderful people I got to know.

Its refreshing to know that students then were like students now. In 1973, someone poured syrup all over the chapel seats just before the students were to assemble. The "gremlins" were busy that year, willing to turn every bench toward the back of the auditorium a month or two later. But there was no energy left to lift them up and turn them back.

### A New Self-Image is Born

The War Years took its toll of student enrollment. The men were taken into the military services. A large majority of the student body were girls. When the boys returned from service, and even when they reached college age not having been in the service, the temptation to earn the increasingly attractive wages in industry was very great. College training could be put off so the nation's colleges stood in jeopardy.

On the other hand, Dr. L. Paul Gresham, principal of the Trevecca High School, in his report to the February 3, 1943 Board meeting, said the "Academy" was nearing record enrollment. He reminded the Board that whereas previously the major interest had always been the Liberal Arts College and Theological Department, now, if the enrollment was to stay up, that interest would have to include, seriously, the problems of the High School. As the influx of high school age youth hit the campus coming out of their protected home and church situations, Trevecca would have to be ready to cope with the adolescent problems involved. As the younger group came together feeling their new freedom and uprootedness, problems not before encountered were in Trevecca's future. Dr. Gresham's point was that the high school should now be considered the great area of ministry to be considered in Trevecca's life.

L. Paul Gresham had come to Nashville with his wife, Martha, to take graduate studies at Vanderbilt University, in August 1936. They had spent the previous year at Bresee College, Hutchinson, Kansas. Through former acquaintances in Nashville, Trevecca contacts were made immediately. Both Paul and Martha Gresham were asked to teach in Trevecca in order to fill emergency vacancies in the faculty. The Gresham's eighteen-year connection with Trevecca began in September 1936, Paul assigned to chemistry, Martha to biology.

Something of the contribution the Greshams made to Trevecca can be seen by noting that Martha taught biology every one of the eighteen years, having such students in her classes as Dr. Bill Slonecker (who went on into Medicine to become an M. D.) and John Dix (who heads the science department at Trevecca and is in demand in local medical colleges as a teacher of biology). Paul taught chemistry the entire eighteen years. Between the two of them, almost all the science offerings were taught, and Paul carried most of the history curriculum (which was his major field). The Ph. D. was awarded Dr. Gresham by Vanderbilt in 1943 and he has the distinction of being the first Ph. D. to teach full time in Trevecca College. He was principal of Trevecca High School from 1940 to 1946, and Dean of the College from 1946 to 1954. Dr. Homer Adams began his service to Trevecca as Acting Dean during Gresham's leave. After going to Pasadena College, Paul Gresham, on special assignment, became Acting Vice President of Trevecca, 1964-65 to supervise the first serious "scientific" crash program of Self Study preparatory to Accreditation dialogue with the Southern Association of Schools and Colleges. Gresham writes, "The years at Trevecca still loom in my memory as a time of great growth and maturation in service. I will be forever grateful to those I was privileged to work with in the time of what may have been my greatest vigor and productivity" (Per-

sonal letter to M. Wynkoop, Nov. 17, 1975).

Dr. and Mrs. A. K. Bracken came to the campus about August 1942, to teach on the Trevecca campus and preach. Dr. Bracken was born in Inman, Tennessee, September 13, 1884. The Bracken name appeared in the Pentecostal Alliance records June 1, 1898 before the Alliance name had been adopted. Dr. Bracken had a large preaching tent for sale. McClurkan purchased it. This Bracken was apparently the father of Archie Kay Bracken. A. K. Bracken received the A. B. from Greenville College in 1917 and the M. A. from the University of Oklahoma in 1925. Pasadena College honored him with Doctor of Divinity in 1932. He was acting president of Peniel College and president of Betheny-Peniel College, 1920-28. He was dean of Olivet College 1928-30 and president again of Bethany-Peniel College from 1930 to 1942 (Trevecca Cat., 1947-48).

A. K. Bracken was listed in *Who Was Who in America* in 1940-41 and in *Religious Leaders in America* in 1941-42. He was honored by the Fidelis Business and Professional Class of Bresee Avenue Nazarene Church, Pasadena, California, in 1964. He was a member of the Methodist Episcopal Church. South which changed to a Wesleyan group called the Fire-Baptized Holiness Church. He changed again to the Methodist Episcopal Church and, later, to the Free Methodist Church before becoming a member of the Church of the Nazarene (C. E. Jones, *Guide*, 1974).

From Bethany he came to Nashville where he spent several years preaching and teaching in Trevecca. While on Trevecca's campus he hewed out and organized the church which would become College Hill Nazarene Church. He was deeply involved in Trevecca's life. In 1944 he reported 24 full members and a Sunday school attendance of about 50. He saw the advantage of his church to the college, and the college to him. He died in 1966.

The property where College Hill Nazarene Church now stands, Hart St. and Lester Avenue, was occupied by "squatters," living in tumbled down sheds. One lady was highly indignant when informed that she, along with the others, would have to move. She defied eviction for some time. The squatters were black. The Church debated the issue and finally decided to honor "Squatters Rights" and paid a sum to those on the property to settle the matter honestly. Trevecca, too, had been "Squatters."

But when the issue came to a head, the irate lady, before she left, stuffed salt in the bark and roots of the trees standing on the property. Someone discovered this and removed the salt that would have killed the trees. Dr. Bracken built the Church building on that site and served as its pastor for several years. He was on Trevecca's Board of Regents and became Dean of the Religion Department in the college from 1943 to 1946.

### Underadvertised Trevecca

Bracken's reaction to what he found on Trevecca's campus after he had been with the school five or six months is illuminating. He commented on the "good professional attitude" on the part of the faculty. The "spiritual" atmosphere is commendable, he said, and the "conservative attitude of Dr. Mackey and the Board toward debt," was appreciated. In short, he said, "In my opinion Trevecca College is probably the most under-advertised school in the Church."

We sense, in the reports given us in the early 1940's, a growing self-confidence and self-respect. Dr. Mackey was sensitive to the reaction of the General church to Trevecca. Apparently the General Officers in the church had made him feel that they would be happier if the "unnatural life supports" were to be disconnected and the school left to die so that the doors could be closed, and another college elsewhere begun from scratch. Mackey would come home from Kansas City a little depressed in spirit. But these depressions gave way to the bounding optimism of enthusiastic A. B. Mackey and progress continued unabated.

Gradually, a new respect was born for Trevecca and Dr. Mackey would then return from the Kansas City meetings with lifted head and joyful spirit. "I was not treated as a stepchild, but as a full member of the family, this time," he would say, "They want us to tell the Church about ourselves."

### The Long Pull Toward Accreditation

Accreditation had been the dream of Trevecca's leaders from early years. Certain recognitions had been achieved through the years. For a little while, on the Gallatin Road campus, a four-year college A. B. degree was granted by the approval of the State of Tennessee. This did not mean the school was accredited, though that interpretation was sometimes put on it. It did mean Tennessee took Trevecca seriously.

But the tragic events during the 1930's all but cancelled out this right. The four year college was cut back to two years and a Junior College status was taken in order to retain as much academic recognition as possible. We are given to understand that that recognition was not lost even in the deepest valley of trouble as unbelievable as that may seem to us now.

In 1940-41 the decision was made to reach again for the full college status. The plan was to add a

third year and later the fourth year, building up gradually the academic physical assets to justify the new steps. The first four-year A. B. degrees were granted in 1942.

President Mackey told the Board several times that Peabody College "and some other colleges" finally accepted Trevecca's three years at full value, and some of the four year Trevecca graduates had been admitted into the graduate program at Peabody College. This was an encouragement that could not be kept silent. The only penalty for Trevecca students who did their Master's Degree in Education at Peabody was an added three month term of undergraduate work in whatever field was thought to be weak. The goal to reach, then, was the day when no extra work would be required of Trevecca's graduates.

### First Serious Self Study

The first serious "self-study" is reported in the February 3, 1943 Board meeting. Apparently the requirements of the Southern Association had been sought and obtained by a Trevecca faculty Committee. The list of matters to check out included such items as, the most desirable and efficient number of students and the teacher student ratio, size of classes, study of curriculum, teacher improvement and equipment needs, lines of authority, staff needs and responsibilities, placement and employment of graduates, faculty retirement benefits, and the purpose, function and aim of the college. There were some other matters as well, such as teacher loads and pay, student counseling, library needs, and maintenance. And all through the listing of standards were references to the biggest hurdle, finance. We do not have the report itself but a comment or two written on the sheet of paper included in the February Board meeting minutes helps to form a picture. Notes scribbled on the margins list of requirements say, "we meet this requirement," "ok," "we need thus and so." This was not a full scale self-study but a serious in-depth self-evaluation had begun (M., 2-3-43).

According to requirements of the Southern Association, of that year (1943), a college income of $50,000.00 per year was necessary. Trevecca's goal had been $25,000.00. The hard, cold fact is that the income had not quite come up to $10,000. In order to meet this financial requirement, there would have to be 250 students, and $25,000.00 income from the churches. Besides this a new building every two years would have to be erected. Dr. Mackey, in his folksy way laid out the matter:

> . . . There may be some who will say that we are not able to pay $25,000 a year in regular budget for Trevecca and to put up a $25,000 to $50,000 building every two years, but if we will do it, it will help us to be able to do it, and as we do it, it will add to the income of the churches in such a way that they can do it. In other words, one reason we do not feel able to do it is the fact that we have not done it. And the reason we will not be able to do it is the fact that we do not do it (M., Feb. 2-3, 143, p. 90).

This is not the muttering of an addled brain. It is good solid philosophy expressed strikingly. And it expresses precisely the attitude of this gifted president. Waiting until someone started to put up the building would mean sitting down forever. Nothing gets done until someone gets up and begins to work at the job—namely those whose responsibility it is to do it.

True to Dr. Mackey's way of operation he began to bring important matters to everyone's attention by optimistic slogans. "Onward toward a Four Year College, a Million Dollar Campus—*and the most spiritual college in the world*," was the most persistent. Probably A. K. Bracken started the first phrase. Little by little added phrases were attached. Mackey in his enthusiastic way contributed the last clause. One can forgive the hyperbole if it is possible to recover the glowing purpose burning as a flame in young Mackey's breast.

### The Faculty Point of View

All too little is given us by way of written record, about the faculty and student reactions—the very heart of what a school is. A few faculty reports were added to the Board Minutes from the mid-twenties onward. Minutes were preserved from 1931 to 1943 very few of which were signed by Hardy or a secretary as had been done in earlier official minutes. Almost no reference is made to the receivership problem during those years. We are indebted to Amy Person for a well kept secretarial *Journal* of the Faculty meeting minutes between 1944 and 1946. During these two representative years the virile energy of the faculty is displayed.

The major concerns at this time had to do with the student life on campus. There had been a movement on the part of the students for student organizations and self-government. As long as Dr. Hardy was "in the chair" this was resisted as "dangerous." Dr. Mackey held quite different personal views. In 1944 the first steps were taken toward student government. A Student Advisory Council was authorized. The Faculty Executive Council nominated a number of students for this organization and submitted the nominees to the student body for its vote.

One person from each of the college classes, the high school, and Department of Religion was elected to this council. Margaret Doggett was elected president of the Council and became the first student body representative to the Administration. Although the authority of the Student Council was very limited, in comparison with Student Government today, it became the first contact of the students as a whole with the faculty. "Possibly the most important contribution of the Student Advisory Council has been that of creating a better understanding between the faculty and the students" (*Darda*, 1945, p. 66).

The faculty minutes indicate a certain nervousness of the faculty about this innovation on Trevecca's campus permitting students so much power.

Decisions by the faculty betrayed this lack of ease. A committee was appointed "to formulate regulations for student conduct" when they took trips to the city. We will stand by the traditions of the school," they reaffirmed. "Discipline" was a frequent topic of discussion. Dr. Mackey suggested a feasible line of command. The men's and women's deans should handle student problems before going to the higher authorities. The next step would be the Discipline Committee and "only as a last resort to the faculty" (November 8, 1943). Several cases of student problem serious enough to come before the faculty are recorded during these two years, but the nature of the problem in each case has been tactfully deleted in the minutes. The student names are there but we shall leave such matters eovered in oblivion.

So don't worry, Dorothy and Madeline and Lewis and Joe and Bob and Doris and Peggy and Julia and Billy and Tillie and all the rest of you, I wish we could have found out *your* side of the story. But, you know, all is forgiven. Come on home.

There were dress problems. It seems that the girls tended to leave stockings off. It is hard to see how anyone knew this considering the length of the dresses at that time. But the matter came up several times in the faculty meetings. The rule was, "report such infractions." But we have the opinion of Dr. Mackey's light-hearted response that he preferred not to have to do what would be needed do to verify the truth of any alleged infraction. So this delicate matter was turned over to the lady teachers, on the motion of Dr. Gresham and Mr. Shelton (April 24, 1944).

### New Student Role

The students were assuming a more mature role in the school. On April 3, 1944, the faculty sent word to the graduating classes that they should submit the names of speakers they would like to have give the commencement address. The Seniors request through the Student Advisory Council that they be permitted to take final exams 2 or 3 days early was granted (April 10, 1944). A "hobby fair" was approved as well as other student inspired extracurricular events.

Chapel attendance was a problem, as well as church and prayer meeting attendance. Numbers of plans to assure that each student cooperate were proposed. Since the problem kept coming up, one is to conclude that the solutions did not fully solve.

Formal dress for special events such as Freshmen-Sophomore and Junior-Senior banquets created problems. On May 14, 1945, the faculty voted to forbid formal dress. On May 15, it reconsidered the matter and granted the privilege. Something of the serious care the faculty exercised in these matters is revealed by noting that Mr. Redford made both motions. One may be sure that much thought was in the second rescinding action and indicated a wholesome flexibility on the part of the faculty people.

### People Wars

The Second World War was raging through these months. How much of the real issues were understood we do not know but for 10 days, between 12:40 to 1:00 p.m. from April 24, 1944 to the 4th or 5th of May, the whole school prayed for "our forces in the coming invasion of Western Europe" (April 24, 1944). After "V. E. Day," the victory was celebrated by a special program and Mr. Shelton and Dr. Bracken concurred in a motion to make the day of celebration an event of true liberty not revelry (May 8, 1945).

### Rodent Wars

But there were other wars to fight. "Mr. Redford made a motion that we declare war on rats and roaches and fight it to the finish." All food in the dormitory rooms must hereafter be kept in tins or other ratproof containers. Each violation would incur a penalty. Twenty-five cents would be charged for every individual offense. This ultimatum was to be announced in chapel Tuesday morning (May 15) and to take effect Friday morning at 7 a.m., May 18, 1945 (Minutes, May 14, 1945).

We cannot leave these housekeeping chores without noting the instruction tendered to the college by the February 1943 Board meeting. The committee on Buildings and Grounds recommended that all livestock be kept at a greater distance from the college buildings . . . We observe very disagreeable odors at the present time from the barns (M., 2-43, p. 80).

### Faculty Improvement

A truly revived and enthusiastic mood had taken hold of Trevecca after the first trembling steps were taken on the new campus in 1935. It was not yet as commodious, perhaps, as the Whites Creek campus, but there was a sense of belonging on the new campus, and the new building almost literally put up by the hands of the faculty and students brought hearts and minds together.

Dr. L. Paul Gresham's academic leadership did much to foster this new self-image. In a memorable paper he prepared for the Board in 1951, which will be referred to again, he said of this period in Trevecca's history that for the first time the lingering independency clinging so long to the college had surrendered and in its place had come a truly Nazarene stance. Dr. A. B. Mackey was instrumental in effecting this change. Mackey had been with the college through a number of years including its brush with death, gradually building a confidence in his ability and integrity. When the new resurrection life began to flow in the school, Mackey was chosen to lead it. He seemed like a new light. He was related to the past but belonged to the future. There was no scraping of gears when he took over, but a reassuring, quiet shift to a lower gear capable of pulling the institution out of the mud-hole.

Comparisons are not fair unless the whole background of each member is taken into consideration but it may be justified to note that in every possible way the new Mackey administration was different from any in the past, from its educational philosophy to administrative procedure. The new day required the new point of view.

### Accreditation Dreams

One of the major contributions was Mackey's deliberate steps toward an institutional and faculty excellence needed for achieving accreditation. Regional recognition and acceptance in itself was not his goal. Rather it was an understanding that excellence was a moral necessity if Trevecca was to fulfill its mandate. What was required by the Southern Association for accreditation he reasoned, was a step toward the excellence Trevecca College must keep striving for to be what God and the sponsoring Church expected.

Without intending to cast any reflection on any previous leadership it needs to be noted that whereas prior to Mackey's presidency accreditation was a sort of mythological goal, a "will o' th'wisp," to be dreamed about, believed in and voted for, when the new regime settled in, the messy business of doing something concrete about it began in earnest. By this we do not mean that fully mature steps were taken but that definite steps here and there were attempted. The criticism of the Southern Association some years later that the college was trying to bring itself into line, piecemeal, a little here and a little there, rather than by an organized unified effort was justified. But the definite practical approach to the problem of accreditation was begun in the early Mackey Years gaining momentum as time went on.

### Faculty Input

In the faculty meeting minutes preserved by Amy Person and currently available to us, an important aspect of achieving faculty excellence is displayed. We call it now "Faculty Development." Mackey called attention to the need of thinking through and expressing goals so that a teacher could check on his degree of achievement. This stood in contrast to an educational philosophy that made learning, not thinking, the purpose, memorizing not philosophizing, the method. In this issue student excellence could be measured by examination "feedback." There was little room for the development of personal responsibility for new ideas.

In one of the faculty meetings Mackey's philosophy of education was outlined simply and made a possible instrument by which a teacher could evaluate himself. 1. The teacher should guide the student to knowledge and help him to let knowledge bear on his behavior and create ambition in him. 2. The goal should be to inspire a student to Christian Service in his relation to God, to himself and to others (November 22, 1943).

In this same meeting Mrs. Gresham reported on a reading test she had given her classes in English using Van Wayenew and Dvorak. The startling results revealed that the abilities of the students ranged from third grade level to college level. A lot of work would be necessary to set the student free from his own inner prison to true liberty by correcting his ignorance and making him think for himself.

In a meeting a week later, November 29, 1943, the subject was before the faculty again, by mutual interest. Dr. Bracken's idea of educational goals were: 1. In all things to teach supreme love to God; 2. a profound respect for human personality. In this, new ground was being broken. "Respect for personality" came up out of a very different theological presupposition than had prevailed before and made for a remarkable transformation in educational procedures and, more importantly, in the attitude toward students on the part of the faculty and administration.

### Secular Goals of Education

Mackey followed Bracken's talk on goals by a further elaboration of his own previous talk. Goals

from the economic standpoint were; 1. Impartation of knowledge; 2. skill in production; 3. the fact of God's ownership; 4. "Money in the hands of consecrated people will be souls in the kingdom." Here is another departure from previous philosophies. Instead of money being a sort of second-best behind a life of merely "trusting the Lord," Mackey saw money as a "first best" in the hands of fully consecrated people. Dr. Charles Childers who knew Mackey well and served on the faculty under him says of him that he believed and taught that Christian stewardship required that as much money as possible should be earned, then used responsibly.

A frequent illustration was given by Mackey showing how much money could be earned from one dollar left in a bank to draw compound interest for one hundred years.

The faculty was stimulated by these discussions. On December 6, 1943, Mrs. Bracken suggested that education should do something for the student which the revivals could not do. This was a very significant contribution to the discussions. It could add knowledge, inculcate an appreciation for and love of ideals. On December 13, Mr. Redford offered his educational goals; 1. to serve the needs of society; 2. to bring economic independence (to earn, not beg, borrow or cheat); 3. social consciousness and poise; 4. domestic tranquility; 5. personal safety; 6. civic protection and justice; 7. religious liberty; 8. recreational enjoyment; and 9. God-consciousness. New dimensions were certainly coming to the campus—or allowed to surface. Surely, consciously or otherwise, some of these purposes motivated those who guided Trevecca's educational procedures in the past. But to put them out in order was a step forward.

By September 18, 1944, the faculty had opened their meeting to "some representative students." They were asked to formulate their own ideas of standards of excellence and to present them at the next faculty meeting. We do not find a copy of this document though the minutes record that it was read with appreciation, September 22, 1944. Students were beginning to be recognized as people and the transaction between student and faculty brought the institution out into the responsible world.

At least the beginning of Faculty Improvement had begun.

### "The Million Dollar Campus" and Accreditation

The American economy was warming up in 1944. Money was easier to get and property was becoming more valuable. The enrollment in Nazarene Colleges across the nation was increasing though church colleges as a whole, we are told, dropped by one third. The U. S. Director of Selective Service had granted 4D status to students preparing for Christian ministry, giving Divinity School classification to Trevecca College Religion Department. No doubt this helped considerably to encourage enrollment in the college—and particularly to register as a ministerial student.

Student notes were not as readily accepted in 1943-44, as previously—less than $1,000.00 was allowable in this period. The teachers were paid their salaries in money, rather than in student notes for the first time in 13 years, Mackey reported. For the first time in 14 years the salary of the teachers was paid in full. In 1944, he continued, there would be a 15% increase in salary across the board. But, "even with that increase we are paying the Negro for driving a truck and firing the furnace more than the teachers get" (M., 2-9-44). So salaries were not exactly competitive.

The financial/property picture looked brighter on the campus than ever before. The twenty-one acres of land and "our school building" (McClurkan Memorial) are free of debt." A trust for $2,600.00 on the President's home was in Mackey's hand but not recorded. The 15 acres of land east of the Boys' Dormitory was under debt for $4,000, $2,000 of which would be a donation at Miss Jackson's death, if anything was left when she died. Dr. Bracken's home, a lot on Murfreesboro Road and 16 acres which included 5 acres below the dining room (where the apartment complexes are now) were deeded to Dr. Mackey. Mackey purchased it and made the payments with the intention of holding it for the college when it could afford to buy it. "I deeded $500.00 worth of this property to Mr. Yarbrough for the school," Mackey said, "in exchange for the 3½ acres of land on the back side of his lots, which is the same as deeding $500.00 worth of land by me to the college. But to balance that, the college has spent about that much in repairs on the Bracken Home." It would take about $14,000.00 to free the entire campus of debt, Mackey said. This is typical "paper work" which seemed to come out right to them, anyway.

On September 29, 1943, the Board voted to construct a "music building." The music program had always been the most popular feature of Trevecca, attracting a high percentage of the enrollment. The "Dollar-per-month" campaign had been launched in 1939, to be applied on the building program. District Superintendents seemed enthusiastic about reviving this campaign in order to get the needed building put up.

The slogan, "Onward to a Four Year College, a

million dollar campus and the most spiritual college in the world," seemed to have been put together piecemeal. As early as July, 1939, *The Messenger*, (formerly *Trevecca Messenger*) carried a feature article with a more modest title, "Onward to a Four Year Campus, A Million Dollar Campus, *and a Deepening of Spiritual Life.*" (By 1943, the last goal had, apparently seemed somewhat overly ambitious—to be the most spiritual college in the world. There is no hint given as to how this would be achieved, or by what standard it could be determined. But at least to be the most spiritual college must not have seemed any more impossible than that a million dollar campus could be realized. These were dreams of the spirit without troublesome boundaries).

But the million dollar campus was nearer to becoming a reality under the very feet of Trevecca's leaders. Mackey said in 1943:

> Our little slogan, "Onward toward a million dollar campus" is being realized. We are a four-year college and God helping us, we will receive universal recognition for our work *if nothing more than a half-million dollar campus is necessary.* God has taught us to ask largely and I feel that he is pleased and that he will expect it. A million-dollar campus is not so far away as it once was. We have evaluated our campus at $225,000, Dr. Evans, inspector for Central College Association said in his opinion our new college building with its auditorium, class rooms, and library should be valued at $150,000 when completed. According to that kind of estimate, the value of our property has already passed the one-third of a million mark. We have forty-seven acres on our campus. The hill is underlaid with gray limstone sufficient to cover this hill with buildings.
>
> I went to the district superintendent's meeting in Kansas City, and one of the first things that I heard was Dr. Williams saying nice things about Trevecca College. At the Educational Department of the General Board Dr. Chapman described Trevecca College as an example of progress among our schools, telling the presidents of other colleges what a wonderful spirit of cooperation he found on Trevecca College school zone. Some of these things make us feel that the Lord has done great things whereof we are glad (M., Feb., 1943).

### New Educational Philosophy

Dr. Mackey's educational philosophy, as has been noted, marked a distinct dividing line between himself and the previous leadership. His 1944 report to the Board concerning this matter highlights a rather new concept on Trevecca's campus.

> We have those who call themselves intelligent Nazarenes who think that a state University can teach more of secular knowledge than Trevecca College. But I challenge them to present proof of that. Even Nazarene college leaders have stooped to the statement that we do not propose to teach secular knowledge as efficiently as the larger, better-equipped colleges and universities. . . . Our teachers of English at Trevecca College can teach more English by precept and an example, than the best of English teachers in any university who stoop to slang and profanity. A teacher at Trevecca College can teach more of the vital principles of health than any college endowed by the profits from whisky and tobacco. A college professor can teach more vital social science and government than the best of teachers in a university dominated by corrupt politics . . . In fact, the fundamentals of all knowledge is found in the Bible . . .

These are ideas coming from the first layman in the president's chair and reflect the influence of an education oriented man.

Rhetoric? Maybe. But in the enthusiasm of this report lies gems of educational purpose and insight that were sorely needed in Trevecca's resurrection days. The past was not lost but transcended. There had been no grinding halt to the educational procedures up to this point but rather, a releasing from the structures imposed by a narrower vision of what Christian education must be in Trevecca's less professional years.

### Wider Educational Horizons

Dr. L. Paul Gresham, in 1944 was the principal of the High School and became an active ingredient in the growing academic atmosphere forming on the campus. He and his wife Martha, as we have seen, engaged in the increasingly important struggle for Trevecca's accreditation. He played an especially significant part in the whole accreditation story.

Maury E. Redford as Dean of the Religion Department contributed to the broader understanding of what constituted a Christian college and what it ought to do to help a student find his place in life. He spoke of "a more unified and integrated program of biblical and spiritual instruction." The faculty, as we have seen, was engaged in periods of orientation carried on through group discussions of the problems involved, so we became aware of keen faculty interest and growing awareness of academic responsibility.

All this was an upward move but, for the time being, the improvement was conceived to be merely new teaching methods, better lesson plans and classroom procedure. In other words, the concept of pouring information in, and requirements on, to the receptive student had not been fully transcended. The time had not come, we suppose, for conservative church colleges to take the student, himself, into consideration. And to integrate faith and life in life's infinite practical dimensions had not yet occurred

to many. Nor had the time yet come, it seems, to measure the non-religion major by the same value judgments as the ministerial student. "Called" people stood higher than mere lay people. There was still the lingering opinion that to "get sanctified" required that one received a special "call" to a ministerial or missionary career. "Are you willing to preach? or, to go to China or Africa?" was the routine formula at the altar of prayer during revivals. If that "status" call did not survive the next few weeks or to the contrary a dualism existed between the "garden variety" student and the especially called student. Integration was needed in spiritual matters. And there were those among the faculty and staff who knew this.

Trevecca was not mature enough in 1944-45 to even discuss the possibility of widening the perspective of any "secular" subject, such as science, to present contemporary theories about it. Strangely, even the Scopes "monkey trial" so close at hand in the 1920's left no mark on any official record at Trevecca. The impact of the atomic age and nuclear science was unknown or simply ignored. A defensive stance prevailed. Trevecca existed, in many minds, to protect the student from the evils of public education.

### "Social Behavior"

But of more concern than the new day bursting out all around them, exciting beyond expression, was the dress problem and social behavior. The Committee on Faculty (Board Meeting, February 1944) brought back a recommendation to the Board that "our faculty teach and emphasize the standards and peculiarities of the Manual of the Church of the Nazarene, especially as set forth in the general and special rules." Of course this meant restrictions about women's dress as well as recreational and "amusement" programs for men as well as women.

This recommendation came out of a long history in Trevecca. In the 1921-22 catalogue an article appeared in a new vein up to that point revealing the strange distrust of human nature which was to prevail for so long. "One cannot well escape being in society . . ." it said, "We have no desire to kill the pure social instinct but we seek it by proper restriction and direction (p. 10)." Everyone "must be polite and reserved." Anyone who develops a disposition of rebellion or carelessness as to their studies or observance of the rules will be asked to leave" (p. 9). Being a social creature seemed to be one of those handicaps to spirituality that could not be avoided but that could be curbed.

### Middy and Skirt

The girls came in for most attention. In 1922, the girls were put into a uniform, a white or navy pleated skirt and middy blouse, the skirt to be "no more than 10 inches from the floor, "the cut of the blouse meticulously specified. The next year the length was required to be "from 6 to 10 inches from the floor."

The implication filters down through the Minutes that there may have been some resistance to the uniform. By 1925 merely to be "modest and becoming" was required. But "no extreme styles will be tolerated."

It is always hard to legislate dress dimensions and style by a yard-stick, and "modesty" is a relative concept without specific description. So this "liberal concession" to the reaction of the girls on this matter must have offended the taste of enough of the administration so that the regulation middy and skirt was imposed again between 1928 and 1933 after which a uniform was finally abandoned for good.

Student behavior problems had never been particularly difficult in the school. From the beginning days the enrollment had been so naturally selective that only the co-operative person even cared to enroll. The school was not attractive to those whose interest were not related to Christian service. One must assume that the run-down, sometimes condemned buildings used in the early years, would not be particularly inviting and the limited curriculum surely would not constitute a threat to the other colleges in Nashville. From the documents available we can conclude that Trevecca College made a strong appeal to those whose lives had been transformed by grace and whose hearts burned within them to share that grace with others. Probably that student interest did most to create the cohesion which became a solid foundation of strength against the "tornado storms" buffeting the institution through the years. Amazingly, students came from nearly all parts of the United States to study in Trevecca. And those who came were of like mind.

It is interesting to note some of the Public Relations propaganda through the years. In 1910, the catalogue said that the school was open only to those with a "call" to special Christian service and a subsidy would be provided to those who were unable to meet the financial hurdle. In 1913 "matriculation is open to any Christian wishing further equipment in life's work." But Trevecca College was "no place for rowdies or roughs." It is not a reformatory, they said.

In 1920 enrollment was open to *all* young men and women of "reliable moral character," and in 1924-25, enrollment would be limited to 150 such

persons, the only enrollment limitation ever to appear. As the college moved onto the Murfreesboro campus the catalogue indicated that "we can admit only those who agree to cooperate with us in securing the great ends for which the institution stands; viz.: righteous character and moral culture."

But a new note was heard about 1940. The question, shall we admit those whose dedication is not wholeheartedly Christian in order to build enrollment to meet the demand of accreditation income, was serious. A new type of student would change the entire atmosphere of the college and challenge its purpose to the core. An arbitrarily selective admission policy other than academic was never very assiduously practiced so far as our available information goes.

However, the rules that were published became an eloquent commentary on the new enrollment policy.

By 1941-42 "Rules of Conduct" are published, a few of which follow. Tobacco in any form is forbidden. Card playing, billiards, theaters, dances, and other "amusements which in the judgment of the faculty will interfere with school progress or prove detrimental to the college," are not permitted. Attendance at daily chapel, Sunday School and two preaching services every Sunday as well as the Tuesday night prayer meeting is imperative. No charge account off campus without the president's permission is allowed. Class work missed just before or following any vacation period cannot be made up but results in a "zero" mark for each class missed. Those who do "industrial work" (campus assignments for pay) "will be strictly held to the performance of their duties."

These regulations are carried through the next few catalogues. But some new headaches are revealed in 1946-47. "Hazing and firearms" are added to the prohibitions and the explanation is added that "the demands of school life . . . will not permit the same privileges that may be enjoyed at home."

It is not until 1964-65 that a more mature and less autocratic presentation of campus "Social Regulations" is found. Faculty, administration and students are learning to get along with each other. "A successful adjustment to college life requires the student to shift from the family type living to group living in dormitories. The rights and needs of others demand more regulation of routine than is necessary in home life." The further evolution of student-college relationships will be continued after proceeding further with the general history. It is enough to note here that in every way the college is becoming truly a college and more maturely Christian.

**Looking Forward to Accreditation**

After the first timid steps were ventured, following the decision to settle down on the Murfreesboro Road site, the tempo of development began to pick up.

Dr. A. B. Mackey was conservative when it came to financing campus expansion. He said on numbers of occasions that the debts which piled higher and more formidable as time went on during the tragic Gallatin years had etched a fear into him of going into debt again. But this conservatism was shared also by the Trustee Board and those in the General Church. Church and Board offered their congratulations to him during the course of several annual meetings "for the safe financial basis on which the school had been operating" (M., 2-7-45, p. 111).

It is amazing, then, to notice the rate of growth that did occur under a conservative administration. One of the ways the campus grew was the device of the president personally purchasing property when it became available at a fair price and keeping up the payments himself until the college could assume the obligation and refund the amount paid by him. On February 9, 1944, the Board voted to purchase all lands surrounding the college which had been purchased in this way by Dr. Mackey.

In this same meeting a planning committee was formed to project campus expansion and building according to a specific plan and that this schedule be adhered to. Dr. Mackey was made chairman of the committee consisting of John T. Benson, Jr., and Dallas Baggett. The salaries of president and teachers were ordered raised by ten percent. A $2,000.00 loan was approved to finish the new Administration Building and the decision was made to use money expected from a proposed campaign to start a boys' dormitory instead of putting all the money on the debt. The Board then authorized the hiring of a "financial secretary" to visit all the churches, obtain pledges and to work out a plan to secure the money which would be pledged.

Military men were returning to the campus after being mustered out of military service and capacity enrollment was experienced, according to Dr. Mackey. A greater percentage of the students were training for the ministry than for several years though most of the ministerial students were women.

The opening of the Nazarene Theological Seminary in Kansas City, Missouri, in 1945, created some "ground swells" that required all the Nazarene colleges to take their bearings again so far as ministerial training was concerned. It gave Trevecca College the added incentive to prepare students for graduate ministerial training. Dr. Mackey said in his Board

report that he hoped the Seminary undergraduate requirements would not undermine the attempt at a truly Liberal Arts program at Trevecca. He felt that every teacher, whatever his field or academic degree, should have a Bachelor of Theology degree so that some theological understanding could become a Christianizing influence in every department, mathematics, science, sociology, psychology, history, English—everything.

With such a background the ministerial student looking toward graduate work at the Seminary could be prepared in religion but also have a broad base in the humanities where *they*, as well as majors in other fields, would see the relation of religion to the whole of life.

The Trustee Board began to lay out plans for campus expansion in keeping with the proposed goal. They projected a quadrangle on the lower campus where the Academic Buildings would be located. Each new building was to be placed so as to fit into that plan. This proposal was followed in subsequent placing of buildings. Today, the Science Building, the Fine Arts Building and Mackey Library with McClurkan Memorial Building from three sides, with the Administration Building opposite the Fine Arts Building across the quadrangle on the upper campus with Hardy Hall and McKay Hall in line with upper sides of the mall. Dormitories would be placed behind the central mall.

Several buildings were anticipated and recommended: an Activities Building (probably a student union) near the boys' dormitory (Hardy Hall), a separate Kitchen and dining room (the one story cement-block cafeteria in present use upon which later a second floor was placed as dormitory accommodations, called Bud Robinson Hall), a separate Fine Arts Building, an Administration Building, other dormitories, a Library and a Science Building. It took a number of years to fulfill these dreams but such buildings now stand near the proposed location suggested then. The 1946 Board Meeting approved this plan officially (M., 5-15-45, p. 127).

The College owned all or most of the property from Hart Street to Murfreesboro Road facing Lester Avenue (earlier named Asylum Avenue). Several Nazarenes asked about purchasing lots in this plot. After due consideration the Executive Committee released these lots with the understanding that the building "be constructed of masonry, spaced in line with a line drawn 75 feet from the middle of the street and having a minimum of five rooms and a bath." Such dwellings now line Lester Avenue on the campus side of the street.

A year or two later the Committee on "Building and Campus" found it necessary to voice some concern about opening up these lots for sale. "Undesirable people" should not be permitted to purchase property and in the event any owner sold his lot the college should make every effort to re-purchase it.

Seven acres of land were sold to the Tennessee Nazarene District campmeeting from the tract east of Lester which had been procured by the help of Mrs. Jackson to whom was still owed $4,000.00. The

*A new modern Cafeteria is added to the campus, Bud Robinson Hall*

tract lay on the corner of Hart and Nance Lane. The Campmeeting paid $4,000.00 for this corner and the Board voted to settle accounts with Mrs. Jackson with this money. This decision was recinded on February 5, 1947 in favor of paying $2,000.00 to Mrs. Jackson, and paying off the complete debt on the house the Brackens lived in.

More financial help was anticipated from "the Pearson property in North Carolina," which had been willed to the college. Dr. Mackey was authorized to pay off the indebtedness on the campus with the money that would come from that estate.

Some interesting "housekeeping" items are taking place and contribute to our understanding of the college events. Tuition was raised to $3.00 per quarter hour with scholarships available to theological students who might qualify. The Board's concern for Dr. Mackey's well-being lay back of the following Minute: "The Board expressed its wish that Dr. Mackey endeavor to secure reservations on trains or planes when traveling and not try to travel by coach. Mackey's conservatism extended to his own life style. He traveled and lived as economically as possible, endangering his health and taking a toll of strength. The Board ordered that a telephone be installed in Dr. Mackey's home at college expense" (February 6, 1946). And a strangely beautiful Minute is left, enigmatically, full of human compassion and contrition and forgiveness. J. D. Saxon had been elected chairman of the Board when Rev. H. H. Wise, after many years, asked to be relieved of the position (1946). On February 5, 1947, J. D. Saxon, as chairman, asked for a personal privilege. He confessed openly that he had written a letter to the Board members reflecting on the honesty of President Mackey. He asked forgiveness and it was granted graciously by Mackey as one would expect.

Accreditation was the next imperative step for Trevecca. Without accreditation, students would not be attracted to the college. Without students the income would not meet the accreditation requirements. There should be faculty with Doctor's degrees in the fields they taught. In 1948, only one earned doctorate was on the faculty, L. Paul Gresham. So several teachers were always engaged in doctoral studies in the city colleges and universities. The fact that so many teachers were dividing their time in this way came under Association criticism. It eventually meant that too great a number of degreed professors had graduates from the same two or three schools in Nashville and "new blood" was recommended by the Accrediting Association.

A distinct asset was the fact that Dr. Mackey was a respected member of the Executive Committee of the Southern Association. He had been a member of that Committee of the Association since about 1932 or 33.

The list of requirements for the College membership in the Association, as of 1947, according to the understanding of the Trustee Board of Trevecca was as follows:

1. All students must have high school graduation in order to matriculate.
2. In the case of a high school conducted on a college campus, the classes, faculty and discipline must be kept separate.
3. The requirement of four years of 36 weeks each was necessary for graduation.
4. There should be at least 8 separate departments of instruction.
5. The faculty should be trained in recognized graduate schools.
6. Department heads must be paid at least $2,400 per year.
7. The total college income must be at least $50,000 over student tuition.
8. A Library of 7,500 volumes as a minimum was required.
9. Labs adequate for the instruction attempted were essential.
10. Collegiate and cultural atmosphere free from laxity and such tendencies as professionalism in athletics subversive to college aims.

Every report of the Administrators during these years attempted to show how all these requirements could be met by calculating their assets in various ways, but finance was always the "Waterloo." "If we had money, we would be in," was the theme.

Two hundred students were needed to support a four year college with the minimum of eight teachers necessary. Only one hundred and forty-five were enrolled. Mackey thought in 1946 that within two or three months Trevecca would be listed in the Tennessee College Association as a four-year college and that this would be "a stepping stone to membership in the Regional Association of Colleges."

Returning servicemen received from the government $500.00 a year on tuitions in accredited colleges. If Trevecca were accredited at least 300 Nazarene servicemen in the South Eastern Nazarene Zone would enroll. Thirty-two had already done so, twenty-three of whom were ministerial students. But if only 200 students were enrolled, mused Mackey, at $125.00 each per year tuition income, that would bring in $25,000.00. This would leave $25,000.00 for the zone to raise. If each zone member (28,000 Nazarenes) would contribute "$1.00 per member" (the slogan of the campaign), the financial requirement would be met and we would "qualify for membership in the Regional College Association which would give us full and universal creditation." Only

"three Nazarene colleges do not belong," he said, "Olivet, Trevecca, and Bethany." "But *our accreditation is just around the corner.*"

Whistling in the dark? Yes, maybe. But they whistled and so long as they did there was hope.

We, as historical outsiders, must feel the lift President Mackey felt as he prepared that 1946 report. In spite of the handicaps old students were writing back to him:

> I was in your school twelve years ago (1934, pretty dark days in Whites Creek) and I was not a good student. I hated the prayers. I often wished that someone would stop the students from praying. I went away, and even though I was a thousand miles away those prayers kept ringing in my ears. Here is $100.00 in this letter; I want you to use it in answer to some of those prayers.

Another letter read by the President said:

> Here is some money to pay the remainder of the debt my sister owed. My sister went to your school and found God and became established in the Lord and now she has gone to heaven. We have a treasure over on the other side and we can never pay Trevecca College for what it means to us.

Of special interest to Dr. Mackey was the report of Dr. Hugh C. Benner, president of the Nazarene Theological Seminary. He told Mackey that some of his finest students had come from Trevecca. Some of the folk in the Seminary had been surprised to learn that South Eastern United States students were not as deficient educationally as had been reported.

**February 5, 1947**

Another year passed. Enrollment increase passed any previous year. Four hundred and fifty different students had enrolled since June, 1946, and the college expected that by June, 1947, the total would reach 500. Fifteen years previously only 70 students were on campus. In 1928 only 30 students were enrolled in the college (the others were in the several "schools" from grade school to high school). Two-thirds of the 450 (or about 300) in 1947 were college level students. Mackey was proud of the fact that about half the faculty were ordained ministers. No other Nazarene college could boast of that percentage, he said. Whether this was a plus or minus is a moot question. At any rate it seemed to be a real asset to him. They were a deeply committed faculty genuinely spiritual—and were willing to work for less salary.

The city of Nashville again in its need for dirt

*A fire proof men's dormitory—named for W. M. Tidwell*

came to the aid of Trevecca who needed to be rid of some. The W. L. Haley Company and McDowell and McDowell Company removed and stored six inches of top soil from about twenty acres of land. After removing dirt (approximately 111,600 cubic yards) and rock as much as 20 feet deep in some places, these companies replaced the topsoil, smoothed the surface and reseeded this ground in exchange for the dirt removed. The dirt has been used as a filler for Murfreesboro Road from Eighth Avenue to the railroad and as a filler for Broadway from First Avenue to Sixteenth Avenue (18″ deep, 60′ wide, 3½ miles long) representing approximately 61,600 cubic yards. Also, 50,000 cubic yards was used in the landscaping behind the State Capitol and as a filler for businesses on Murfreesboro Road. The Campus Drive was graded and surfaced in exchange for the dirt removed by the W. L. Haley Company and was valued at $2,800.00 (1400 ft. @ $2.00 per foot). Five thousand tons of stone were excavated, quarried and delivered to the sites of four major city buildings and is valued at $15,000.00 (5,000 tons @ $3.00 per ton the minimum cost of delivering stone in the rough as quoted by the Franklin Limestone Co.). The estimated value of the landscaping for campus improvement was $57,200.00, a figure which was later challenged by the accrediting Association when it was used as a financial asset. No money had changed hands. This procedure opened an access street fifty feet wide and fourteen hundred feet long up the hill from Murfreesboro Road into the campus. Every aspect of these operations left improvement on the Trevecca Hill.

The boys dormitory, to be named Tidwell Hall in honor of Trevecca's first student and one of the first graduates who had been so successful a minister and so loyal to his Alma Mater, was being built slowly. Pay-as-you-go building must always lag somewhat. By the Board meeting in 1947, however, the first story walls and most of the plumbing was in. The completed building would contain 48 rooms with 24 baths. The principle of not going into debt did not help to rush the finishing of the building which was so badly needed. "Tidwell" was to be fireproof. To be genuinely fireproof would require metal doors. With the frame and lock, the price was $91.15 each. One hundred and one doors needed would cost a pretty penny. The decision was made to use wooden doors after all. But before getting too deep into wooden doors, a bargain in metal was found by Dr. Mackey, each door costing only $30.00. These served until the current remodeling of the building when some of these battered metal doors have given way to the beautiful new wooden doors now facing the carpeted halls of the thoroughly renovated building—the Tidwell Faculty Center building.

Nazarene leaders came to the campus for special meetings, among them Dr. H. Orton Wiley, Dr. Orville Nease, Dr. and Mrs. J. B. Chapman and Rev. Hicks.

The optimistic note sounded by the faculty was a new note. A. K. Bracken, speaking for the faculty to the Board, lists several evidences of institutional well-being. He was grateful for the feeling of security contributed by "stable financial conditions." Salaries which were "more or less adequate," have been paid regularly, and in full. The returning "G. I.'s" give "A masculine touch" to the campus, missing for so long. The spiritual atmosphere and general morale is good. Then he took time to lift up "Bro. Neil Richardson," the financial director elected a year or two before, for especial commendation. "He is efficient, congenial and a gentleman" (M., 2-5-47, p. 183). The faculty voice was needed here and there. It tells us more about the college than the Board Minutes usually did.

Among the reports was Dean L. Paul Gresham's story on the progress of accreditation. Dr. Gresham carried the ball in this game of academic recognition for several years. He reminded the Board and the administration that accreditation was not the prime value. Rather quality education which could result in recognition was worth more than the honor. To obtain academic standing did not require that Trevecca copy other institutions but that she do well the things she said she was set apart to do. Trevecca would need to state clearly her aims and then actually achieve them. That is what the Association was looking for. Then he said quite flatly and positively that those in the accrediting agency were not antagonistic to Trevecca, as some were tempted to think and say. Pointing out short-comings was not lack of sympathy. They were men and women of integrity and were interested in bringing Trevecca into its maturity.

The Association, Gresham said, does not expect Trevecca to turn out engineers like Georgia Tech, nor lawyers like the University of Virginia, or doctors like Vanderbilt turns out. "They do ask that we turn out ministers who can meet the needs of our church and of a topsy-turvy social order . . . and who can help in the work of bringing the world into some semblance of balance. They expect us to train teachers, musicians, businessmen and citizens in general for living sanely and affording a society that has largely lost its equilibrium a compass of moral consciousness by which it can right itself."

Trevecca had been visited recently, Gresham continued, by a committee of the Tennessee College

Association to consider its eligibility for membership in that body as a four year college. Approval had been given in 1941 to confer the four year A.B. degree. Membership must now be considered. Membership as a Junior College had been enjoyed since 1925, but a four year college membership in the Tennessee College Association could not be delayed much longer.

All the Nazarene Colleges were about the same age, Gresham said. All were fighting the same battles for academic recognition. Trevecca was watching the progress with great interest. Gresham pointed out that only Pasadena College and Northwest College had been fully accredited by their regional agencies. Trevecca, he said, had higher Junior College recognition than Olivet, Bethany-Penial and Eastern Nazarene College. "Any informed person," he continued, "could see that in equipment, faculty and financial soundness Trevecca is ahead of any of our schools when they received their respective four-year standing."

It is true that membership in the Tennessee Association did not constitute full accreditation, but since the Tennessee Association measured colleges by the same standards as The Southern Association, for Trevecca to measure up would be a huge step toward accreditation. In fact, Gresham said, many graduate schools accept credits from schools in the Tennessee Association as though it were an accrediting agency. So, membership in the state association would be a giant step toward the goal.

Trevecca will not apply immediately for Southern Association recognition, said the Dean, but will "pursue our former conservative policy and build solidly . . ." Then Gresham closed his report with encouraging references to some of the work Trevecca students were doing. A number of Trevecca's graduates, after being admitted on a tentative basis to "some of the best graduate schools in the South and elsewhere," had "proved themselves superior along side anybody's students. They have won Master's degrees and made a fine reputation for Trevecca College and its faculty. Dr. Gresham's advice to a student fearful lest his Trevecca credits might be a liability was, "I would prefer to risk my chances of getting into graduate school anywhere with "A" grades from Trevecca College than with "C" and "D" grades from Harvard College. Most graduate schools are anxious to get good students anywhere they can find them . . . (M., 2-5-47).

Dr. Mackey added some information about Trevecca graduates the next year that linked on to the Gresham report. Since 1942 when the four-year A.B. was resumed (after 20 years lapse), to 1947, ninety-one students had received the Bachelor degree. Twenty-six had already earned the Master of Arts degree from universities scattered over the nation. Six had earned the Bachelor of Divinity degrees. One had become a Registered Nurse and was teaching nursing in the Nazarene School of Nursing in Nampa, Idaho. Not all the 91 were classified to date, but at least one third had achieved the academic advantages that were supposed to be limited to those from accredited schools (M., 2-7-47).

**February 4, 1948**

Thirty-Eight Board members responded to the roll call on February 4, 1948. They heard "encouraging, interesting reports." The assets of the College added up to the almost unbelievable (for then) figure of $450,000.00. The buildings were "in reasonably good repair." Nearly 500 students were enrolled, 40 of them entering, surprisingly, the second semester, bringing the enrollment up rather than the usual loss in the middle of the year.

Scholastic standards "are as high as any other Nazarene College." Salaries were raised. Wills were providing some income, though not without contest and consequent failure to realize all the donors had intended. Personal libraries were donated to the College (e.g., Dr. C. C. Alt, retiring head of the Economics Department of Peabody College gave Trevecca 1,100 volumes, worth $4,000.00 for the paltry sum of $100.00).

For the first time the Board felt equal to assuming the privilege of granting honorary degrees and set up a committee of five to study the matter. Dr. Mackey, John L. Knight, Otto Stucki, W. M. Tidwell and Mac Anderson were appointed. After due consideration this committee presented the following outline for granting honorary degrees which was favored by the Board.

The Recommendations submitted:

1. That such degrees be conferred;
2. That we limit the conferring of degrees to an average of one per year;
3. By the following method;
   a. a committee of the Board be elected, consisting of the President of the College,
      One faculty member,
      Two Trustees,
      One General Superintendent of the Nazarene Church;
   b. a unanimous vote of committee required;
   c. A two thirds vote of full Board present and voting

Lack of money was the accreditation road-block again in 1948. Dr. Mackey, in his annual report to the Board, made it clear as to why money was the key to further progress. A Ph. D. was required to be at the head of every department: Trevecca had

eight departments. Six Nazarene colleges faced this same demand. There were not enough Ph. D.'s in the Nazarene connection to fill these basic needs. If there were money to help the teachers to attend the Universities in Nashville, Trevecca could get Ph. D.'s. It was just this simple.

The "blue" note was sounded in this meeting by the announcement that the State Association had deferred raising Trevecca from a Junior College to Senior College status because the State Association was in the process of revising its own standards. Mackey had, however, succeeded in having Trevecca listed in the U.S. Office of Education literature as a four year college. This gave the information out all over America.

On the plus side was the half million dollar campus on which were twelve buildings, three of them new and major; McClurkan Memorial, the new administration building and Tidwell Hall (the boys dormitory) occupied though unfinished. And on this a total indebtedness of about $10,000.00. An unbelievable record!

Of course, the Building and Grounds Committee did more than count these assets. They weighed the report. The walls in the new dorm, Tidwell, leaked. The boys old dormitory (Hardy Hall) had serious heating problems. The new administration building was in need of sanitation and "Stairways are dusty and dirty," they said; "window sills are cluttered with papers and refuse of various types. Toilets are in open hallways without proper marking ('men', or 'women'), with doors that open to expose the entire room." In the girls dormitory (McKay Hall) new commodes have been installed, true enough, but on the third floor 23 girls must use one bath tub.

Because of these little matters along with quite a number of others, "this committee feels there is a need for some person with the definite responsibility for the maintainance of buildings, grounds and equipment."

### Notable Faculty Additions

In 1948 Paul Gresham listed an unusually large increase in academically qualified faculty coming to the campus. Several of them were to take major roles in the college life. *Dr. Maude A. Stuneck*, a Doctor of Philosophy in languages from the University of Chicago, an authority in her fields, returned to teach Greek, Hebrew and French as well as religion courses in Trevecca. She was the second Ph. D. on campus and an outstanding addition. Her classes were always packed out. *Homer Adams*, a Trevecca graduate (high school and college) after a Navy career as Lieutenant, and a Master's Degree from Peabody College for Teachers, returned to

*The Graduating Class of 1948–Ready to face the world*

teach social studies in Trevecca while continuing work at Peabody College toward a doctorate. *Edward Cox*, "beyond doubt one of the most intellectual of our own graduates" Paul Gresham said of him, taught while pursuing graduate study on a scholarship at the Vanderbilt University School of Religion. *Professor William Greathouse* had just received (June 1947) his Master's degree from Vanderbilt University School of Religion. *Koy Phillips* would receive his B. D. from the Nazarene Seminary in 1949 and was scheduled to return in 1949 to teach.

Things looked so good that Dr. Mackey said he was tempted to think and say, "too good to last!" But he was a realist. He knew that even perfect quality can and must increase in quantity. He remembered when the city wanted Trevecca dirt to build up the Murfreesboro highway. Trevecca had a bluff to remove. Mackey heard Rev. Tidwell praying about it. The prayer was repeated thus, "Lord, make 'em want our dirt. Make 'em need a lot o' dirt." Well, they didn't feel the need for very much so Tidwell felt God had not heard his prayer. When the recent excavating took place the city had asked for 22,000 cubic yards, Mackey said, "Finally Brother Tidwell's prayer is answered."

Perhaps to hold excessive exuberance in check Mackey recalled a study Dr. Purkiser, President of Pasadena College, had made of the zone contributions to each of the Nazarene colleges during the quadrennium, 1944-1948. Trevecca receives the lowest per capita income, a slim $.91. Yet, in spite of this, about $100,000.00 had gone into buildings. The Southeastern people failed to understand the finance involved in running a college. They were saying, that no student ever pays his way. At this time, every student cost the college $100.00 over and above what he paid in. In this sense, every student created a deficit. The more students, the deeper the debt. That is why the home church needs to come to the aid of the school he sends his children to, reasoned the Trevecca Board. But it was a slow task to help people to understand this.

According to Trevecca's understanding, the high endowment figure required by the Southern Association of Colleges was the great barrier to accreditation. It had been raised to $300,000.00 an astronomical figure. Apparently neither the Northwest Associations (over Pasadena College and Northwest Nazarene College), nor the North Central Associations (Bethany and Olivet) required so much. In a conversation with the Asbury College president, Dr. Mackey and Dr. Gresham were told that in order not to lose their membership by failing to provide the necessary endowment they were planning to limit enrollment to keep the amount needed within their capacity to provide. Trevecca was dubious about the wisdom of such a plan. State recognition at least would have to be the goal until Trevecca could achieve regional accreditation.

Several concerns gripped the heart of some of Trevecca's teachers. "Worldliness" threatened the cloistered campus. "Intercollegiate athletics will creep in if we don't watch out," they said. "Shows, dramatics and plays" in religious guise will slip in. "Sacred songs with a jazz beat could begin to be condoned as folklore and folk-culture. High School students having been surrounded by modern evils may bring those evils to the campus and they will say to the deans with a very innocent look, "I didn't know that was wrong!" And, "little modernisms can slip in with a Ph. D. degree." One senses a little defensiveness slipping in.

The revelations of Trevecca's mood in 1948 as portrayed by the mood of the reports given in the Annual Board Meeting betray a deep uncertainty as to how to relate to a very big world forcing its attention on a little college determined to enter that world on its own terms. Trevecca could not remain an isolated, independent island if it wanted to enter and become a viable factor in twentieth century life.

### "The Ugly Duckling"

"The Church of the Nazarene," said Mackey, "had all but formed the habit of thinking of Trevecca as the ugly duckling among Nazarene Colleges." The weaknesses had been publicized: It is time to turn the coin over and tell about the strengths, he said. There *are* significant assets and no one could top Dr. Mackey for loyalty and proper pride. He had studied carefully the records of all the Nazarene Colleges and was able to see Trevecca in her own light. In 1963, Dr. Mackey compiled a 350 page book, *Comparative Studies of Nazarene Colleges*—a fascinating volume. So, Hear ye! Hear Ye! to what the ugly duckling can boast in 1949!

1. Trevecca sits among more institutions of higher learning close at hand than any other Nazarene College; Fourteen colleges and universities in a radius of 10 miles or so.
2. It has the largest campus of any Nazarene College.
3. Its faculty is equal to any of "our schools." A comparison of Bethany and TNC, he said, showed Trevecca with an average of twice as much graduate study and four more years experience in teaching.
4. All the faculty are Nazarenes, twelve are ordained and two are licensed ministers.
5. Trevecca has the least indebtedness.
6. Trevecca's record at the Nazarene Seminary is good. A Trevecca student was the first enrolled. During that first year, Trevecca students captured the 2nd and 3rd and 4th highest grades.

7. Trevecca is the only Nazarene College whose Dean has a Ph. D.

These are things that can take the "stoop" out of a sagging spirit. But, maybe, they do not actually change the public image very much, very soon.

It was possible for President Mackey to give a much more valuable report about Trevecca in 1950. Peabody College had begun to give Trevecca graduates full four year standing when they enrolled for Master's degree work. The Tennessee College Association had sent an invoice for the membership fee. This was one bill that was welcome. It meant that Trevecca had "made it," and was now, in fact, listed over the whole country as a four year college. The State Department of Education was actively working with Trevecca to work out a curriculum which would qualify for teacher certification. The University of Tennessee now accepts Trevecca's full four years work. And Trevecca is listed as a four year college with the Commission on Christian Higher Education, an affiliate of the American Association of Colleges.

In 1951, it could be reported that, the Tennessee "State Department of Education grants elementary and junior high school certificates on Trevecca's credits . . . At least one state has granted high school certificates to some of our students on Trevecca credits.

Peabody and Vanderbilt accept our students in graduate school. "Peabody may in some cases require a few more hours for a Master's Degree than the ninimum requirement, but Trevecca students may get a Master's Degree in four quarters at Peabody without writing a thesis, and no person from anybody's college can get the Master's degree in less than four quarters.

Trevecca students have been admitted into the graduate schools of several universities throughout America.

These are things that *do* change the public image of the college and constitute solid advancement in the quest for accreditation. Even the Southern Association offered its help in overcoming the handicaps that still remained.

### Mackey's Fiscal Policy

"It has always been a pleasant feeling for me to know that Trevecca College is out of debt. I suppose the fact that we lost our campus once because of debt gave me a kind of abnormal fear of college indebtedness. However, even when I am not stimulated by fear, my quiet reasoning tells me that probably in the long run, our college will be better off if it stays practically free of debt."

Such was the Mackey platform and there seemed to be much to commend it. McClurkan Memorial Building, a new Administration Building and Tidwell Hall were up. A Fine Arts Building was under construction. A President's home had been built and a good deal of repair work and campus beautification had taken place. A 7.5 acre campus had grown to over 40 acres. The value of which was the result of increasing economic recovery. This is a respectable record and casts no derogatory reflection on the philosophy of the administration.

### Clifford Keyes—Opening Doors

Very short terms served by those who had been elected to the office of "Field Representative" characterized the entire first fifty years of Trevecca's history. Several men were elected and declined the honor before even beginning the task (see Appendix for a list of Field men). It was a new day when Reverend Clifford E. Keyes was elected to this crucial service and a good day in which the office was fully accepted by him. Rev. Keyes' term of office began June 1, 1949 and continued to 1962, thirteen remarkably effective years in a most difficult field of ministry.

Keyes approached the formidable task of raising money from the Southeastern Zone and of interesting students in coming to Trevecca, and to be, as he put it, "a cushion between the college and the laymen," and cushion he had to be because the results of years of misunderstanding and disillusionment had not been entirely erased. In his first year as "Field Man," a great "Trevecca Day" was organized (May 30, 1950). The goal was to raise $300,000. Less than 3,000.00 was raised, and $2,000.00 of that came from one church. But when he continued his financial appeal in the Assemblies the laymen asked, "Where did all that money go that we sent in on Trevecca Day?" Keyes replied, "What money?" The communicating job was not least on Keyes' agenda. Probably the suggestions he made for a more sound Public Relations program and plans for raising money were not new but the big contribution he made was the clarity and vigor of his approach. No one in the past had "laid it on the line," and "laid it on" the Board of Administration quite as openly and forcefully as Clifford Keyes. He backed up everything he said by action. When brochures and other printing needed doing, he rolled up his sleeves and worked the print presses himself. He alone sometimes, and often with student singing groups, travelled over 500,000 miles by car during the years he served. Without doubt organized and trained choirs and choruses and smaller music teams "came of age" under Dr. Keyes.

Clifford Keyes was doing his part toward making the record respectable. The zone educational budget had grown to $40,000, of which $36,000 had been paid. Three singing groups had "saturated" the zone

with literature and their personal appeal and enthusiasm. Sixty five to seventy more students had enrolled than ever before. "I have an idea," Keyes suggested, "that my covering the field had something to do with this." We would agree.

Keyes' choir tour was a tremendous success and "financed itself." The choir sang to packed houses night after night and according to Dr. Keyes, the "messages of Dr. Mackey, Dr. Gresham, and Dr. Bracken were great." The names of high school seniors were gathered and literature sent to them. "Other colleges are sending them literature. We must do as well."

### Conservatism Challenged

The lack of courageous action on the part of the Board and Administration relative to expansion was a source of concern to Keyes. In his first report he tried to get things going by saying that no Field Man could hope to raise money for a non-existent building. "Believe me when I tell you," he said, "that our laymen will not do much in the way of expansion until we actually launch out . . . and actually get busy building this year . . . Decide what building you are going to build . . . Then before you leave authorize your Executive Committee to borrow up to $20,000 to act as a cushion as we need it . . . I would like to have a ground breaking ceremony while you are here, to use for publicity. Dr. Mackey knows where that building ought to go . . . I can raise more money . . . for something in process of realization . . . than I am now raising for you." Then, Keyes moved over the whole financial structure showing how one fund or another had been used to keep from paying interest at the expense of operation, and yet buildings were not getting finished. Playing cat and mouse with funds did not put funds to work. "We have taken too much time to build the boys' dormitory (Tidwell) and I cannot go to the field and ask for more money for that project."

It was a hard-hitting speech. But for the first time, perhaps, the realistic, all-around view of the college problem was coming into focus rather than the piece-meal, rosy-hued, ivory-towered approach which had often characterized an overly cautious approach.

Without doubt C. E. Keyes introduced one of the most effective Public Relations programs Trevecca had ever engaged in. Eugene Williams said that Keyes made the Southeast Zone "Trevecca Conscious."

The items in this report were accepted and parcelled out among the several committees for discussion. As a result a permanent "Planning Committee on Buildings and Improvements" was established. A Fine Arts building was approved. But the board said that breaking ground would have to wait until 25% of the estimated cost was at hand in cash, contrary to the Keyes' plea. A loan of $10,000.00 was authorized to finish the boys' dormitory, however.

It takes time to move mountains.

### Chasing After the Accreditation Dream

There were many years in which the attempt to chase down accreditation and capture it was like following the proverbial "will o' the wisp." No matter how hard one ran or how far the illusive, beckoning light lead, it always escaped out ahead into the gloom.

The salary raise given in 1950 was outdated by the new 1951 Southern Association Standards. President Mackey, in his 1951 report to the Board, said that Trevecca was under the jurisdiction of the only Association requiring invested endowments for the entire amount required. The Southern Association would accept $28,000 of the required $40,000 income derived from outside the students payments, but $12,000 must come from endowments, and that endowment must be with at least $300,000.00.

It was the understanding of most of Trevecca's constituency that she was already accredited. This is not to be wondered at, said Mackey, since "really nobody understands all about the accreditation system." Even Board members had been mistaken about the matter. One member had revealed the problem by the question, "Why can't Trevecca belong to an accrediting association like Bethany and Olivet?" and was amazed to learn that neither of these schools had ever belonged to an accrediting association at this time.

### The Gresham Vision

To Dr. L. Paul Gresham can be attributed a growing academic excellence. He saw, as perhaps no one else understood so clearly, the formidable task of *being* the kind of school which others thought was incidental to finance. If we can put up buildings and pay the bills and attract a faculty and have revivals we have it made, Trevecca seemed to be saying through her actions. Paul Gresham saw through Trevecca's provincialisms and hit hard to break this up.

Provincialisms serve as protective wombs, warm, comfortable, safe, exclusive, "in." From the outside they look to others like prisons. No one is attracted much to a prison however simple life might be inside. One by one of Trevecca's inside people were helping to break out into the complex work-a-day world to which it had responsibility. In a high order.

vorthy report to the Board in 1951, Dr. L. Paul Gresham, stepped back into history far enough to see Christian education in its larger perspective and to induce Trevecca to take its place in its own larger niche. His conclusion was impressive.

If the special calling of Trevecca College, along with the other Nazarene colleges be to precipitate a religious awakening in our day, as Trevecca's hope was, in the proportions of the Reformation and Wesleyan revival, something important is being said about the kind of education which should be going on here. The kind of leadership which can spearhead a world-wide revival, history tells us, comes from the front ranks of higher education, from great educational institutions. It is not the function of any educational institution however, to precipitate revival. Institutions may even repudiate the revivalist they have trained. But this does not make the schools enemies of reformation. The revival call is directed to persons in the educational institution as a student.

Those who have, historically, been human leaders in the crucial revivals in the church have been trained in philosophy and law and science and theology in the top-ranking educational institutions of the day. From these leaders, divinely anointed, has come a molding of the thinking of the masses in which revival takes place.

Trevecca, then, has a mandate to so prepare her graduates that they can go to the top schools to *study* and *teach in the* universities as Christians and enter every area of social life as trained, competent, respected leaders. The ministry is not the only entré into the world.

The "Great Revival," then, if we understand Dr. Gresham, is not the function of a college, though there should surely be strong spiritual breezes blow-

*Trevecca High School*

*One of the last High School graduating classes marching in caps and gowns through the campus toward the McClurkan Auditorium to receive their diplomas.*

ing through and from it. The purpose of Trevecca is to produce graduates who can go to the graduate schools of the United States and Europe, and not only *study* but later *teach* in them to call the world to a recognition not only of the Greek philosophical and scientific ideal and to the Roman legal and organizational ideal, but also the Christian ideal of righteous, holy, dedicated living, in the love of God for the redemption of the race in whatever area of life one may be in.

Trevecca, today, can thank persons as diverse and courageous as Dr. Keyes and Dr. Gresham for the support they gave to other Treveccans who in their own ways were "reaching for the stars." It took time, experience and a lot of maturity to change the early dream of being itself the instrument for world-wide spiritual awakening to an understanding of the Christian college's major task as a step in that monumental dream through its students. If that step faltered, a link in a very important chain of steps would be broken. There are starry-eyed students even today who feel that college study is incidental to the call to revivalism. The week-end meetings take place of study. The dream is to be the world awakener without the pain and depth of personal preparation coming in between.

### The Golden Anniversary 1951

The fiftieth Anniversary of the founding of Trevecca College was greeted and feted with enthusiasm, celebration and filling, significant activities.

Founder's Days had become a tradition on the campus. Rev. Samuel Walker Strickland suggested to Dr. C. E. Hardy, in 1918, that the celebration of a Founder's Day could be interesting and very valuable to the college and its constituency. The suggestion met with a hearty response and in 1919, on McClurkan's birthday, November 13, an impressive service was planned and carried out. There are references to subsequent celebrations and special services through the years. Some of the important additions to our knowledge of the early days have come by way of the messages which have been preserved.

The Fortieth Anniversary, 1941, is important in that another contact with Emmett McClurkan is made. He took part in the program. Dr. Hardy brought the message. A file of all the messages that have survived is in the Trevecca Archives. It is interesting reading.

The Fiftieth Anniversary was special. Quite a spirit of enthusiasm prevailed. It seemed like a new birth. Rev. Keyes had wanted the initiation of the Fine Arts Building a year before. That event had been delayed. But on this auspicious Anniversary in a gala setting the sod was turned expressing the faith that from that act a building would result. The entire student body, faculty, board and many friends gathered on the north end of the lower campus. Great rejoicing was heard as Dr. Mackey turned the shovelful of Trevecca campus over signifying the faith of the people. The planning for the building was turned over to Tisdale and Tisdale, Architects. It would cost $120,000. and be finished and in use in 1954. During the current 75th Anniversary celebration, the Fine Arts Building was dedicated.

### Assets

The first really serious approach to the Southern Association of Colleges was made in 1952 in response to the Association's willingness to be helpful and because certain encouraging gains had been made in meeting the Standards.

Drs. Mackey and Gresham attended the 1951 annual meeting of the Southern Association in St. Petersburg, Florida and heard one of the Association's members arise and give public credit to Trevecca. This was an unexpected and agreeable surprise. Favorable mention was made of the fact that Trevecca had been able to stay out of debt, and that the budget remained in a balanced condition without losing the college's degreed faculty.

In 1953, the Trevecca Board was honored by the coming of Dr. J. M. Goddard, Executive Secretary of the Association. He explained how the Southern Association of Colleges functions. He assured them that the Association judged any institution primarily by the way each school achieves its own goals and establishes Standards to help to fulfill those goals. Questions and discussion followed.

After Dr. Goddard left, another of the requirements for accreditation was ordered—the establishment of faculty classifications in line with the standards of the Southern Association. Piece by piece, the "repair" work was being attempted.

But a unitary view of the relation of all parts to the whole of the college life was missing. Fruit was hung on the branches. What was needed was a live tree to be cultivated, watered, pruned, nursed along so that the fruit would grow out from the tree itself.

Salaries were ordered brought into line with Association Standards, "as finances permit" (April 28, 1953).

Two new programs were introduced. One of these consisted of "General Education" courses, "virtually a must among educators," said Dr. Gresham. Dr. Greathouse's Course, "Religion and Life," a radically reorganized course, and "An Introduction to

Western Civilization," taught by Dr. Gresham, were two of the general education courses. The second new feature was a program of student personal services including counseling and guidance. Professor Koy Phillips headed this. These were surely very important advances in Trevecca's on-going but they were good things tied on the tree rather than growing out from the roots. The central core out of which everything should derive meaning had not yet been established—or conceived.

### Dinner is Burning

McKay Hall, the three story brick dormitory for girls, one of the three original buildings on the Murfreesboro campus had been repaired, improved and added to. The major addition was a kitchen and dining room flaring out toward the back. During Chapel service, February 2, 1954 a fire started in the building and had gained control of the whole building before it was discovered about noon.

No one was badly hurt but six hysterical coeds were rushed to the General Hospital for treatment. Mary Virginia Miller was tossed from a second story window but landed unhurt into the arms of some students—boys, of course. Some emergencies do not come under the social rules.

The fiercely spreading fire swept through the dormitory destroying almost all the contents including all girl's clothing and effects. The only things saved were some foodstuffs from a storeroom in the kitchen and some of the lounge furniture. A furnace below the storage room was the source. The blaze was sucked upward by the draft to the other floors and swept rapidly to the roof which was soon entirely consumed (*Nashville Banner*, 2-3-54).

In the more frugal days fire insurance had been cut so that only $27,700 was available for a $45,000.00 loss. The girls suffered the loss of all their belongings. But Nashvillians rallied to the emergency as they had done before and donated clothing and furniture and prepared meals for the students.

In less than a week the Board had decided to repair and remodel the building, eliminating the third floor, and the whole kitchen and dining facilities in the interest of safety. The plumbing was modernized and closets added. Today, only the foundations of the burned sections lie as mute evidence of the tragedy. But, again, the loss of an old, inadequate facility much in need of repair and improvement resulted in a very much better, almost entirely new building. A new cafeteria behind the administration building was immediately begun and completed before 1954 was over. The cafeteria was

*The Fine Arts Building begins, a Rocky Knoll removed, rock for the buildings*

*Fine Arts Building Completed and pride of the Campus*

a one-story concrete-block edifice upon which was added later a second floor and brick veneer and named Bud Robinson Hall.

Along with this emergency construction there was a need to put new roofs on McClurkan Memorial Building, the Administration Building and the President's home. Trevecca's buildings were still temporary in the sense that they were built only for today: Tomorrow was uncertain and likely would not be. Why spend precious money on material things that have no eternal value? The old "Eleventh Hour" philosophy had not quite died.

### Learning the Ropes

Of all the remedial steps taken with accreditation in mind, none to this point exhibited quite the degree of maturity as the one suggested by Dr. John L. Knight, Chairman of the Board and Superintendent of the Florida District. A professional consultant, he said, should be engaged to give guidance to the college in its quest for recognition. The scattered scurrying here and there to "patch the leaks" would never result in a sea-worthy craft (M., 2-9-54).

As a result Dr. H. M. Ivey, Director of Associated Consultants was employed. Ivey began the task of making the necessary improvements for qualifying for the status of an accreditated college.

Apparently a very thorough self-study was conducted under Dean Gresham's direction. His report gives content to this assertion.

> Beginning in 1952, but culminating in a full scrutiny during the current year (1954), the objectives of the teaching program at every level have been considered and, in some instances, restated. We have tried to insure the deliberate and systematic exposure of the students to a rational and practical common core of knowledge, includ-

ing a more purposeful Christian emphasis. After this intent look at our objectives, and after the subsequent alterations in the statement of them, the next step was a careful consideration of the courses of instruction alongside these revised objectives. The curriculum was studied by divisions and departments as well as by individual courses with the view to determining whether they might be expected as constituted to equip the students in accordance with the objectives (M., Gresham's Report, 2-9-54).

Another goal was to gain approval by the State Board of Education of Tennessee as an institution of teacher preparation. A radically new program and regulations for teacher education were adopted, going into effect in September 1953, under which the obtaining of certificates by Trevecca graduates was made much easier in some respects. At least with the higher evaluation given to Trevecca's credits, only one quarter's work was needed to be taken at another state approved institution in order to meet the requirements for teacher certification. It should be recalled that Trevecca College had, continuously since 1925, enjoyed state approval for its two-year elementary teacher curriculum, based on the 1925 Junior College status.

Dr. Gresham's always relevant and incisive comments gave sound pegs on which to hang Trevecca's growing, maturing purpose. He said,

I do not believe that any of us is worried over the question that sometimes arises as to whether Trevecca Nazarene College should be a Bible school or a liberal arts college. I feel confident we are agreed that any Christian liberal arts college will always be a Bible school in the very real sense that the scriptures constitute a textbook for every course and the basic guide for college life and activities. On the other hand, we hold that a truly worthwhile Bible school will also afford its students positive skills, and appreciation necessary to fulfill the tasks of being a Christian in a world where living successfully requires many-sided understandings.

The self-study was followed up by a "Progress Report: to the Southern Association prepared by Dr. Gresham. Dr. Doak S. Campbell, administrator in the Association, responded by an item-by-item evaluation of what that report indicated.

### Dr. Campbell's Response

A resume of Dr. Campbell's response will throw light on Trevecca, light that would not be shed by the Board or faculty. The heavy emphasis on religion courses, he said, was considered to be appropriate to a college which served as the only educational center for the Nazarene Church in the whole southeastern zone. Approximately one-third of all course offerings in the college are in the field of religion. The curriculum conforms, he said, to the general pattern of accredited colleges. But there is not a very good balance among the fields. Courses are listed not often taught and too many classes are too small.

Several "standards" were pretty well met even to teacher's salaries which are "slightly in excess of the minimum set by the association." One of the problems was the lack of earned doctorates who should have been heading departments. Only two completed degrees were on campus. Surprisingly, financial income was met. Student fees and donations were increasing. In 1949-50, $47,357.00 was realized. In 1953-54, $75,568.00 was raised. So the recommended income of $40,000 was almost doubled. The weakness was that $12,000 of this *must* come from invested funds. "This matter calls for special study." The library needs attention. Fifty thousand books are required. And a library building, fireproof and useable which the basement room (McClurkan) cannot provide. Besides, the present library collection has all too many useless books, just being counted, not weighed. Dr. Campbell's report began to open the door to progress in specifics not mere generalities which could be interpreted variously. Accreditation again passed Trevecca by.

Southern Association standards were in a state of flux. Some talk of raising the per student income and expenditure to $300.00 over the $200.00 then in effect greatly concerned Trevecca. Mackey wrote Dr. Donald Agnex, Executive Secretary, wistfully, "Another question, please—did the $300.00 per student requirement instructional expenditures pass?" The answer came back—a bleak, "yes." And new headaches came on for Trevecca.

But internal improvements were ever in the minds of Trevecca's faithful servants. Dr. William Greathouse, the Dean of Religion, reported a new religion major in 1957—and a new professor and a new Ph.D. besides Dr. Gresham, Dr. Stuneck, and Dr. Homer Adams. The coming of Dr. Franklyn Wise, Ph.D., made possible the first major to be offered in Christian Education in the entire Nazarene system of higher education, Greathouse said. This concentration would be valuable to the many young laymen, called to Christian service, but not to the career or professional ministry.

### 1955-56

Dr. Paul Gresham's service to Trevecca was interrupted in June 1954, when he went on official leave to go to Hawaii. Dr. Homer Adams became Acting Dean of the College in July 1954. He assumed the full deanship in the spring of 1955, when took up the heavy task of carrying through the accreditation load.

Dr. Homer Adams is the first Trevecca graduate to subsequently earn the Ph.D. degree. He returned to Trevecca to serve eighteen years as teacher and administrator, before becoming Dean of Dekalb College.

After receiving his A. B. degree from Trevecca in 1947, Dr. Adams continued his studies at George Peabody College, earning the M. A. degree in 1948 and the Ph.D. degree in 1953.

Principal of Trevecca High School from 1951-1954, Dr. Adams became Dean of Arts and Sciences and Professor of History at Trevecca College in 1954. He served as Dean until 1964 and as Professor of History until 1967. He is now Dean of the College at Dekalb College, Clarkston, Georgia, a suburb of Atlanta.

A man of broad educational experience, Dr. Adams has been visiting professor at Peabody and Middle Tennessee State University. He was a consultant to Nova Schools, an experimental school for gifted children in 1968, and has also taught courses at the University of Tennessee, Nashville Branch.

Not only was Dr. Adams the first Trevecca graduate to earn the Ph.D. degree but also the first to earn the T-Award, given by the Trevecca Alumni Association to outstanding alumni. He was recently named to "Who's Who in American Education."

A member of Phi Beta Lambda and Phi Delta Kappa honor societies, Dean Adams is also a member of Kiwanis International.

Married to the former Beatrice Brakefield, Dr. Adams is the father of two children, Jimmy and Sarah. The Adams family attend First Church of the Nazarene in Atlanta, where Dr. Adams is a Sunday School teacher and N.W.M.S. officer. On May 28, 1968, Trevecca College conferred on him the honorary Doctor of Laws degree. In conferring the degree, Dean Stanton Perry cited Dr. Adams as having gone "far" beyond the call of duty in serving Trevecca College, the Church of the Nazarene, and higher education in the United States" (TM., Summer, 1968).

In looking back on his service as Dean and especially as he related himself to the Accreditation task he said "that Trevecca had sent reports to the Southern Association of the Colleges and Schools, which were really applications for membership, practically every year in the 1950's and 1960's. This was a risky thing to do because if ever a school were turned down its reapplication would not be considered for a period of time, usually three years.

The fundamentally friendly attitude of the Association toward Trevecca is indicated, according to Dr. Adams, by the fact that when it received the yearly college report on the official forms with supporting documents and the requirements not fully met, it would, by common consent, treat the communication as a progress report. This made it possible for Trevecca to submit, year after year, updated applications for membership.

The eagerness to follow through with reports during the late 1950's was encouraged by the very active interest in the college by the Southern Association Committee. Dr. Adams writes, "There was good reason to believe that TNC came very close to accreditation in 1957-58. At this point more encouragement was given by S.A.C.S. representatives than in previous or subsequent years. . . . There were various interchanges between Trevecca and the Association including conferences with administrators, campus visits, and on one occasion a visit with the Board of Trustees. Persons making these contacts included Executive Secretaries Jim Goddard and Gordon Sweet and Dean Emmett Fields of Vanderbilt University. Certainly the most desirable people were doing the right things at the right time.

### The Department of Education Leads

The first real breakthrough came out of the Trevecca Department of Education. All the Teacher Training Schools in the State were received between 1952 and 1954. Dr. Gresham and Dr. Adams worked long and hard to bring Trevecca's department into line. Trevecca was granted full approval by the Tennessee Department of Education in 1954. But since Trevecca was the only school to receive this approval and Vanderbilt was one year behind, Trevecca was asked to wait until 1955—so that both schools could be honored together. But 1955 marks the date of Trevecca's first important academic achievement.

### Sputnik

The Atomic Age spawning the Hydrogen Age in turn spawned a new era in human history. Flashing across the night skies in America and around the world there was ushered in a veritable "fourth dimension." October, 1957 was a date to shatter American complacency, as the Russians proudly launched Sputnik. Every facet in our corporate life was shaken; scientific, military, enonomic, educational, religious. All at once "liberal arts" seemed sadly out of date. Many schools retooled their programs to meet the need for scientific and technological graduates. The humanities took the back seat, sometimes expiring for lack of attention.

In Trevecca a new interest in mathematics and science was sparked but generally a conservative mood prevailed. Social studies and the humanities were considered of much more importance than science.

Periodically alumni studies were done and results made a part of the report as the accrediting agency was much interested in the product of the College. In 1961, Dr. Mackey and Adams went to Atlanta to meet the screening committee to answer questions and to defend their report.

One of the members of that screening committee, President Lund from Alabama State College, subsequently spent two days on Trevecca's campus and was well enough pleased to say, "Trevecca has no ills that money cannot cure." But, he said, "Don't apply yet—wait a while."

### Endowment Property

But money was the "ill," and a particularly difficult one to cure. Campus property bordering Murfreesboro Road was set aside as Endowment Property. The Association suggested a separate committee be formed to administer Endowment matters to assure that the funds be kept separate (M., 1957). The purchasing of such property or the allocation of property to Endowment would not qualify for Association requirements if no money was realized from it. This obvious statement robbed some Trevecca reports of their effect a time or two. The Murfreesboro property was quite attractive to renters but some college restrictions such as not selling tobacco in a grocery store, for instance, which might be contemplated discouraged business leases.

Keeping a firm stance against the encroachments of contrary winds can be both costly and sensitive. A pastor on the Bethany zone sent one of their district educational monies to Dr. Mackey instead of to his own Bethany Nazarene College because, he said, Trevecca had not permitted the boys to wear regulation athletic attire but had settled for "BVD's that covered the knees. Dr. Mackey returned the check with appropriate expressions of appreciation. But, "why?" wrote the pastor. Among the comments Dr. Mackey made in reply are these:

> . . . I certainly am in sympathy with what I think is the spirit of your action, but I cannot take part in a program which is off our territory of control. We have had influences which urged us to do certain things because other colleges were doing them, but I have held . . . that we have a right to make our own decisions . . .

Dr. Adams, who was working with Dr. Mackey to bring the college into line found fundamental changes evolving the philosophy of the Southern Association affecting the standards by which the colleges were evaluated. In the 1950's *quantitative* norms were the rule, e.g., 30% of a faculty required to have doctorates, $300,000.00 endowment, certain amounts of support over and above student tuition and fees. There was simply no way that Trevecca could invest such a sum. To try to satisfy this requirement a portion of the campus down near Murfreesboro Road was separated from the campus. Commercial buildings were built, or planned. Income from them and their appreciated value would be counted as income.

In the early 1960's a *qualitative* emphasis was reflected in the bylaws and in the Standards of the Accrediting Association. It took three or four years for these major revisions to come up out of the books and intentions to enter the practical applications. A certain flexibility and possibility of adjustment to local situations become evident and accreditation was made more possible. The liberal stance was a reflection of a nationwide movement.

A committee came to the campus in the fall of 1963 just after Dr. Mackey resigned and Dr. Greathouse took over the presidency. It is Dr. Adam's opinion that had a shift in Trevecca's leadership not been made at that particular time, the committee would have voted favorably. This in no way reflects on either Dr. Mackey or Dr. Greathouse but simply says that during major internal changes matters as crucial as accreditation cannot be negotiated.

### "Built with Bare Hands"

The Trevecca situation at the turn of the decade (59-60) can best be seen through the eyes of the Executive Secretary of the Association, Dr. Gordon W. Sweet. Many commendatory things were said, amazing things, such as,

> This college has grown from nothing a few years ago in physical plant and finances through a sort of rugged individualism consisting of students hauling wood and stone and building buildings, to a point today where it has a fine campus, some very good buildings and potential for a bright future."

A curious statement is included, which in fact, concludes the report. It succeeds in being an accolade.

> It would appear that President Mackey has built this college from scratch with his bare hands. This is almost literally true and yet there appears to be a spirit of cooperation and working together within the administration. The overall sense of dedication to a church college of strong religious principles and a good academic program does much to bind the college personnel together.

But Dr. Sweet's report mentioned several problems remaining to be worked on. A high school, small and poorly housed, is run by the college. Its purpose is mainly to provide for the practice teaching program of the college. Neither the high school students ministered to by the college students nor

*The Library construction begins and takes shape*

the college students liked the plan very well. Both preferred going to public schools where equipment was standard. And besides, those high school buildings could be put to excellent use by the college if they were free.

The greatest weakness is the Library. Many books are old and, therefore, unused. New books, properly chosen are an imperative need. If the new library is in the process of construction when the committee comes, they will consider that Standard met, no doubt.

In a somewhat later letter that year (December 15, 1959), Dr. Sweet itemized another weakness or two. A clear statement of philosophy and objectives was needed. A certain vagueness and generalizing left one uncertain. Too many of the faculty were teaching in Trevecca and pursuing graduate work—a divided interest. The large loss of students between the freshman and junior year, and too many "majors" offered by the college concerned the committee. Graduate Record Examinations revealed what could be "weaknesses in the instructional program."

The college readily acknowledged the problem of enrollment attrition but explained it thus. The dropout rate was heavy because the student could not find sufficient work to keep him in school. During 1959-60 sixty students were lost in the financial crunch and *ninety five* reduced their loads to part-time classification—a financial disaster for the college.

### 1962-1963
### Trimming Sails/Adding Ballast

Perhaps dropping the grammar and high school would be good sense, Mackey reasoned. These superfluous weights, as desirable as they may have been through the years, drained off available campus space, faculty time and a certain amount of money. If setting these schools adrift would eliminate some "drag," accreditation would surely be much more assured. In fact, the college problem was now acute. Foundation grants and government loans and even student aid was more and more limited to accredited colleges. The vicious circle was tightening its noose—no accreditation, no finance. No finance, no accreditation. Just that simple!

### Trevecca High School Just Fades Away

In his 1962 Board report, Dr. Mackey said, "The high school is passing without a struggle! Most of the students who were here last year are graduating this spring." So without fanfare or trauma another problem was solved and the college strengthened.

The Association thought a faculty drawn only from the Nazarene Church (the prevailing principle) made the employment of a strong academic leadership next to impossible. It is true there were very few Ph. D's in the Church of the Nazarene and those who had earned Doctorates were in great demand in Nazarene circles. Many of them proved to be as self-sacrificing as any teacher, accepting salaries much lower than were offered by other colleges and universities. The Association had to take into account the fact that most low salaries in Trevecca, and other Nazarene schools, represented a virtual gift to the institution of thousands of dollars, forfeited by the teacher's voluntary choice to serve in the denominational colleges. This was accepted and understood. But the question remained, "Can an adequate faculty be permanently maintained on minimum level pay?" Financially, this constitutes a false, or misleading "income." It undermines fiscal stability.

The Association said religion courses are all right. You need them to fulfill your mandate, but if you are going to be a college not a Bible School your balance must be improved by the addition of other courses, particularly chemistry, physics and biological studies.

### Colleges: "The Hazard of the Church?"

Two very different attitudes toward higher education flowed toward each other in the church and created uneasy waters where they crossed. Sometimes the proper function of church administration, i.e., conserving and protecting the church, and the proper function of education, i.e., encouraging and honoring the growing edge of the church, were not understood. Ralph Winters, in a most incisive discussion in his book, *The Warp and The Woof*, helps the denomination he serves to see those functions—not as a clash but as a mutual interaction—as warp and woof interlace and create a strong fabric. Neither the warp (the hierarchy) nor the woof (the "orders") can function alone, nor can either exist without the other. The educational "woof" sometimes caused the representatives of the "warp" deep uneasiness.

One sermon that raised hackles with Dr. Mackey was delivered by Dr. H. V. Miller, entitled "Three Hazards of the Church of the Nazarene," in the presence of Dr. Mackey. Both men shared the same concerns. They were friends. Both believed in education. One saw the hazards, the other the opportunities provided in the college. The first hazard mentioned was a "professional ministry," the second was "worldliness," and the third was "the Nazarene College," as Miller outlined the sermon. In Mackey's report of it he said, "Miller was very careful to defend our colleges; but by the time he had finished, the audience was impressed with the possibility that our colleges could be the church's one great hazard, because our colleges were training our ministry, and

*The Mackey Library completed and ready for the books.*

whatever worldliness might develop would start in the college." Though that speech had been a guiding star to him, Dr. Mackey felt this point was a little too extreme. "Worldliness" he thought, can't be pinned down like that. Since 95% of Trevecca students come from Nazarene homes whatever defects they have probably come from off-campus.

### College

In October 1959, the Seventh Educational Conference was held on Trevecca's Campus. Dr. Hugh C. Benner, probably the strongest education-minded General Superintendent in the Church at that time, having been the founding president of the Nazarene Theological Seminary, spoke to the same point. The causes of college hazards are, he said, faculty ("one rotten apple spoils the whole barrel of fruit"), "accepting too many students outside the holiness faith," and going contrary to the Manual (as an example he said that intercollegiate activities did this).

No better intentioned men ever served the Church than Miller and Benner. Perhaps they functioned as ballast helping to hold the ship steady as the brisk wind sang against the newly unfurled sails driving the bark through the exciting, rough seas. Thank God there were sails as well as ballast and Trevecca set her compass on the Goal set in the earliest days of the Nazarene Church. Dr. H. Orton Wiley, "Mr. Nazarene Education," led out, supported by good numbers of the early Church Fathers, toward high standards of education. A volume could, and should, be written about the wholesomely positive and liberal Wiley contribution to Nazarene education. He was singularly free from enervating fear.

### Integration

The early 60's brought American social tensions to the Trevecca campus. The Southern Association accepted the Civil Rights dictum of the U.S. Supreme Court and made racial integration on the college campus essential. Old racial prejudices are not easy to change and the change came hard to Trevecca College as to so many other institutions. This author heard a nationally known professor/author/preacher, say in a class in a southern holiness seminary, "It is deplorable that holiness people do not lead out in breaking the strangle-hold of segregation on our own campus. We invite Negro groups to sing for us—to entertain us, but we do not permit them to sleep in our dormitories or to eat in our dining facilities. God is not pleased with us." He expressed what many courageous Christians had been fighting for and dying for.

A more "liberal" stance, by comparison to the deeply entrenched racist stance of so many Americans, was expressed in one of the reports to the Trevecca Board—a first feeble, inadequate step toward the open racial door enjoyed today, but surely a step.

> The question of integration is at our door. It has been my personal desire and effort to avoid any connection with it as far as and as long as possible. I believe that our philosophy of education and our religious faith places a major emphasis upon love for God with all our heart, soul, mind and strength and our neighbor as ourselves and that neighbor excludes no one. We must love the Negro as ourselves. I am confident that this plan in education would appropriately include integration but not the integration that is being promoted today. To put Negroes and white people in the same classroom does not integrate them, nor does forbidding them to eat in the same dining room segregate them (M., 6-61).

Fortunately, this was not the last word on the subject. Trevecca now invites all ethnic groups, enrolls a good number of those of other colors and finds itself comfortable in sharing unreservedly with all our brothers and sisters. We were just a little slow in getting our door open.

### Academic Freedom

Among the various "tag ends" of matters needing attention in order to meet accreditation standards was a clear statement on Academic Freedom and Tenure.

The task of correcting this failure fell to Dr. Adams. A document compiled in 1940 by the American Association of University Professors and the Committee on Academic Freedom and Tenure of the American Association of Colleges, entitled Principles of Academic Freedom and Tenure was unanimously adopted by Trevecca. Loyalty to the "basic doctrinal statements" in the Manual of the Church of the Nazarene, and the ethical standards of the Church would be clearly stated in teacher contracts and freely signed. Academic freedom is not, they said, academic license. With freedom goes responsibility. True academic freedom entails such responsibility. It expresses rather than limits responsibility. The conditions of tenure were to be spelled out clearly. The document was acceptable to the college Board, faculty and to the Southern Association.

### Recapitulation

Dr. A. B. Mackey achieved much toward a revitalized mature and modern Trevecca. Coming with the tangled shreds of an institution to the Murfreesboro campus, furnished only with three vandalized buildings, to guide its progress took a special kind

of courage and calling. He became full president in 1937 and tackled the huge reconstruction job with vision and sheer determination in the midst of depression times.

A bankrupt school with a credit rating of 0, and backed by a constituency whose faith in it was almost 0, but with a student body who did not know what "quit" meant—this kept Mackey's challenge alive. This is the real Trevecca spirit.

Now, in 1963, the Mackeys, A. B. and the gifted, faithful, inspiring Lyla, his wife, since 1933, could look around that campus with well-earned and sanctified pride. The leased 7.37 acres of land in 1935 and purchased in 1938 had grown to over 40 acres. The North campus (about 28 acres from Hart Street toward Murfreesboro Road) had been personally purchased by the Mackeys and donated later to the college. On this plot, at the corner of Lester and Hart, a president's home had been built and finished in 1939. McClurkan Memorial Building constructed of native stone without a dollar spent in labor, we are told, was finished in 1943 and stood on the west edge of the campus. The oldest structure on the campus housing administration, library, classrooms and some dormitory accommodations burned to the ground in 1943 but a new modern (for then) Administration unit was begun immediately and finished in 1945. The east campus secured by Miss Mamie Jackson earlier had been paid for by Trevecca. In 1947 Tidwell Hall was authorized as a boys' dormitory, fireproof and modern, and finished in 1950. In 1951 the Fine Arts building was started and dedicated in 1954. That year McKay Hall and cafeteria burned. But work began immediately to restore McKay and to construct the concrete cafeteria behind the Ad building, later called "Bud Robinson." Both McKay Hall and the new cafeteria were in use by 1954.

A very lovely, modern commodious president's home went up on the north campus in 1959, and the new Library was dedicated to honor Dr. Mackey in 1962 after the first president's home was moved from the site and transferred to a spot west of McKay Hall. The Mackeys purchased a 4.04 acre plot behind the McKay Hall which they gave to Trevecca as an annuity after his retirement as President, on which now stand student apartment buildings. The last building venture was the erection of Johnson Hall dedicated to the memory of Sadie Agnew Johnson, so long associated with the college in its earlier years. The building was completed in June 1963 just after Mackey's retirement.

Such a record of building and property acquisition in 26 years of national problems including a global war, and depression and uncertainty is impressive. Trevecca's credit was restored completely in the business community. Creditors were repaid, though there was no legal reason for doing so. Very little debt was incurred to put the campus in good order. Confidence was greatly improved over the zone regarding the college.

Not least was the improvement in the accreditation picture. The four-year college was instituted on a sound academic base. Salaries were raised and paid. Academically qualified personnel was hired. The interest of the accrediting agency was secured, and finally a visiting committee came to the campus, encouraging the college to persevere in the upgrading procedure. Accreditation came so close before Mackey retired. But, the verdict was given, once more, "Not yet," in the fall of 1963.

Dr. Mackey stayed on the campus to teach and to support the new administration. In 1972, Trevecca College honored him by making him its first Emeritus Administrator. His wife, Lyla, was the second such honored when in appropriate ceremonies in the May, 1975 Commencement she too received the Emeritus relationship in appreciation for long years of dedicated and efficient ministry as Head Librarian in the Library bearing the Mackey name.

*President's Home*

*The first structure to be built on the present campus was a home for the President. It was placed on the spot where the Library now stands. To make room for the Library the house was moved behind McKay Hall to house overflow students and named Smith Hall. The new President's home was finished in 1963, a commodious and attractive structure.*

*Chapter Five*

# THE MODERN PERIOD

# 1963 - 1976

# SECTION A

## THE GREATHOUSE YEARS 1963-1968

### THE DECADE OF CHALLENGE

John Wesley's "Address to the Clergy"

Do I labour never to be rude or ill-mannered; not be remarkably wanting in good-breeding? Do I endeavor to copy after those who are eminent for address and easiness of behavior? Am I (though never light or trifling, either in word or action, yet) affable and courteous to all men? And do I omit no means which is in my power, and consistent with my character, of "pleasing all men" with whom I converse, "for their good to edification?"

If I am lacking even in these lowest endowments, shall I not frequently regret the want? How often shall I move heavily, and be far less useful than I might have been! How much more shall I suffer in my usefulness, if I have wasted the opportunities I once had of acquainting myself with the great lights of antiquity, the Ante-Nicene Fathers; or if I have droned away those precious hours wherein I might have made myself master of the sciences! How poorly must I many times drag on, for want of the helps which I have vilely cast away! But is not my case still worse, if I have loitered away the time wherein I should have perfected myself in Greek and Hebrew? I might before this have been critically acquainted with these treasuries of sacred knowledge. But they are now hid from my eyes; they are close locked up, and I have no key to open them. However, have I used all possible diligence to supply that grievous defect, (so far as it can be supplied now,) by the most accurate knowledge of the English Scriptures? Do I meditate therein day and night? Do I think (and consequently speak) thereof, "when I sit in the house, and when I walk by the way; when I lie down, and when I rise up?" By this means have I at length attained a thorough knowledge, as of the sacred text, so of its literal and spiritual meaning? Otherwise, how can I attempt to instruct others therein? Without this, I am a blind guide indeed! I am absolutely incapable of teaching my flock what I have never learned myself; no more fit to lead souls to God, than I am to govern the world.

## OUR EDUCATIONAL HERITAGE
### H. Orton Wiley

The Church of the Nazarene has from its beginnings been greatly interested in the education of its youth. The distinctive character of this church, as committed to the so-called "second blessing concept of holiness," has for its mission the preaching of this doctrine and experience, and therefore early recognized the necessity of training its own ministry.

But the necessity of its educational work found its true motive even deeper than this. The Holy Spirit, by whom the work of holiness is begun and continued in the hearts of God's people, is also the "Spirit of truth." Hence dwelling in the purified hearts of His people, He inspired a love for the truth—lovers of truth in nature, in social relationships, and in divine things. It was therefore held by the founders of this denomination that an intense and enthusiastic devotion to Jesus Christ is not a hindrance, as sometimes held, but rather a help to intellectual development of symmetrical Christian character and wholehearted devotion to Jesus Christ.

Dr. Bresee as a great spiritual leader was by his connection with colleges and universities eminently fitted to lay down the principles of education to be observed by our colleges. "The first thing we prize," he said, "is a royal atmosphere, full of intellectual and spiritual ozone. A pure atmosphere, reinforced from ocean depths and mountaintops, means much for intellectual and spiritual conditions. Men and women are to be trained as to be immune from intellectual and spiritual diseases. Men and women who exude microbes of worldly or low ideals, or of doubt, or of phariseeism, or of selfishness, are to be excluded. We want nothing second-rate or doubtful here. This platform is not a free forum, except in the sense of freedom toward the best, the purest, the noblest. The vagaries of such abnormalities as I have mentioned are not expected to find a place here; but truth, saving truth, luminous with the light of love and the glory of God. . . . But we do not live on atmosphere alone, vital as it is. In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the word of God. It is appealed to, honored and studied. It is the standard of experience, morals, life."

Within this framework, our educational institutions have made excellent progress. From year to year the scholarship has been upgraded, until now we have many loyal men and women on our faculties with the highest academic degrees. Buildings and equipment have been furnished to provide the material necessities for the rapid growth in attendance. Holding fast to the simple educational principles laid down by the eminent founders of our church, our young people, spiritual and qualified, are more and more coming into positions of wide influence and outstanding spiritual opportunities for service to God and the church (*Herald of Holiness*, April 1, 1959).

## OVERVIEW

Dr. William Greathouse was elected to succeed Dr. A. B. Mackey upon his resignation in 1963. All the history of Trevecca came along with that election.

1. The first great task was the continuation of the Accreditation search. There was every expectation, maybe too naively, that the Spring 1963 visit of the Association's Committee would recommend acceptance of Trevecca College into membership.

2. The very front detailed and hard-hitting report from the Committee explaining its rejection of Trevecca's bid was both a shocking disappointment and useful instrument for revamping the college situation. Any report as specific as this one meant that the receipient was worth serious consideration.

3. The negative Committee report created a new, clear challenge. Greathouse asked for the Committee to indicate clearly what should be done. L. Paul Gresham was asked to return for a year of leadership in preparation for another request for accreditation.

4. The first black student is enrolled.

5. Teacher Education comes "Of Age."

6. A "Massive" Self study to be presented to the Trevecca Board was completed in 1965 and accepted by it with plans to financially support its projections. A copy was sent to Dr. Sweet to keep him informed as to Trevecca's progress. This report was later used as the basis for an official application for membership.

7. Two dormitories are constructed, Tennessee and Georgia Hall and a Physical Education Building authorized.

8. The "99ers," a Business People's Club was formed in 1965. It financed a new department of Business Administration in order to provide such training in a Christian atmosphere for students whose calling was to the business world. They supported the hiring of a head of that department, a Ph.D. in Business Administration, Dr. Stanton Parry.

9. When Dr. Charles Childers, Academic Dean, who had been working on the Accreditation process, resigned, Dr. Parry was elected to take his place. The Official Evaluation team of the Southern Association had agreed to come to the campus in April 1968. Every possible kind of preparation was initiated. Dr. Parry and Ramon Richards (the Business Manager) worked hand in hand to put the college

under discipline, academic and financial.

10. Dr. W. E. Snowbarger, then Secretary of the Department of Education of the Church of the Nazarene, was asked to come to the campus to conduct a "dry-run committee visit."

11. The day finally arrived. The Committee from the Association came to the campus. They examined everything with care and efficiency. They left. After all the preparation involved, how could anything go wrong?

12. Two major buildings were begun, the Physical Education Building and the Science Building with a place for a revolving Planetarium in its tower.

13. Dr. William Greathouse is elected President of the Nazarene Theological Seminary in Kansas City, Missouri.

### Toward Becoming a Liberal Arts College

There was a man ready to take up the task Dr. A. B. Mackey handed to his successor. As had been the case throughout Trevecca's history, with two exceptions (S. S. White and A. O. Henricks), the leader-to-come had always been "in training" during the administration prior to his. C. E. Hardy learned from J. O. McClurkan; A. B. Mackey apprenticed under Hardy; William M. Greathouse had served under Dr. Mackey in various capacities and the shift of the burden from one shoulder to another was effected comfortably and efficiently. As before, the new leader came to his task with a background fitting him to pick up the leadership in full loyalty to the past and with fresh vision for the future.

Dr. Mackey was a well-loved man and president. A student reported to the writer that during one of the Annual Board Meetings four or five years earlier than his resignation, the student body became nervous lest Mackey should not be reelected. They prayed all night about it. Chapel the next day was tense with concern. When the announcement was made that Dr. Mackey had been unanimously reelected president the chapel exploded into a storm of shouting and weeping and praising God that no one could stop.

In the Executive meeting of April 23, 1963, however, Mackey expressed uncertainty about his acceptance of another term and proposed the selection

*The Sadie Agnew Johnson Girls Dormitory begins*

of a "President-Elect." Before the meeting ended, Dr. Mackey had definitely resigned to take effect September 1. This terminated, he said, "38 years of service to Trevecca, 27 of these years as president." (This suggests that in the minds of those on the Board, "Acting" relationships, particularly in the light of Dr. Hardy's turning all powers over to Mackey, the full presidency was assumed to have begun when the "Acting" responsibility began).

The Board accepted the resignation hesitatingly, making it clear that both Dr. and Mrs. Mackey were urgently requested to stay as teachers.

At this same Executive Committee meeting, Dr. William Greathouse was nominated for president. The Board confirmed election April 24, 1963.

★

**Dr. William M. Greathouse**

Dr. William M. Greathouse was born in Van Buren, Arkansas, the first child of Mr. and Mrs. J. M. Greathouse. The family moved to Jackson, Tennessee in 1923. After attending the Jackson city schools he graduated from Jackson High School in 1937. He spent the year 1937-1938 in Bethany Nazarene College but left to accept an appointment as pastor of the Jackson Church of the Nazarene and began that ministry in December, 1938. A few days later, December 20, Ruth Nesbitt of Paris, Tennessee, and he were married. While pastoring the Jackson Church he attended Lambuth College, graduating with an A.D. degree in 1941, at the head of his class. The Franklin Nazarene Church in Nashville called him as pastor in 1941 where he served until May 1945. During that pastorate he entered Trevecca, graduating with a Bachelor of Theology degree in 1943. The next year found him enrolled in Vanderbilt Divinity School. By 1948 he had earned a Master's Degree in Theology and took additional graduate work later. But while he was studying in Vanderbilt he began to teach in Trevecca College (1946). He served as pastor of the Clarksville First Church of the Nazarene between 1949 and 1955. Trevecca College called him to serve as Dean of Religion in 1955 and conferred the Doctor of Divinity on him in 1956. The historic First Church of Nashville called him as pastor in 1958 a post he held until he was elected President of Trevecca College in 1963. He served on the General Council of the Nazarene Young People's Society (1952-56) and was a member of the General Board of the Nazarene Church from 1964 to 1968. Greathouse has served on the Book Committee of the denomination since 1956, and has authored a number of books, among them Commentaries on *Romans*. In 1968, the Nazarene Theological Seminary in Kansas City, Missouri elected him president of that institution.

**Dr. Greathouse "Digs In"**

Becoming an accredited college had occupied the major attention of the administration of Trevecca for several years, particularly since about 1950. Progress reports, studies, correspondence, requests to be permitted to apply for accreditation followed one after another. After each attempt to achieve the much needed recognition—the answer would come, "Not yet. Do not jeopardize your gains by applying too soon." Judging by the comments of the college officials helpful instructions had not been given—or not understood. A new building here, a curriculum change there, a little raise in salary or a new teacher—these were the bases of hope. But instead of curing the sickness the things that had been done were merely "Band-Aids" covering a sore that needed a scalpel.

Dr. Greathouse immediately set out to bring the college up to an acceptable standard. The report of the 1963 unofficial report of the investigative committee had not been received by June, 1963 when the President-Elect's outline for the future was presented to the Board. But there was every good reason to expect, if not accreditation, at least a high mark with encouragement for early acceptance.

Greathouse's initial statements set the direction. The school would continue to be operated on the foundation so well laid by Dr. A. B. Mackey and in the framework of the Nazarene Church. Projecting the "Trevecca Image," and engaging in a vigorous student recruitment program was imperative. A ten-year plan for Trevecca's growing future would be made. He proposed the establishment of an office of Development, and/or, an office of Public Relations, with an adequate office staff to support the work.

John L. Knight was elected to the office of Vice President of "Development and Public Relations." Knight declined to accept. William Anderson was then elected to be the Assistant to the President and the director of the two areas.

The answer of the Southern Association to Trevecca's request for accreditation was impatiently awaited, what it would be determined the direction to go.

The answer came following a visit by a Southern Association "unofficial" committee in the fall of 1963. It said in summary that the goal of "rebuilding on a new firm foundation" . . . could not be "approached in a piecemeal fashion because all features of an institution must be coordinated and in harmony."

The magnitude of the task was indicated by the most comprehensive report and conclusion yet to be received from the Association in writing.

### The Association Report

The unofficial report was dated October 2, 1963 and expressed the opinions of the Chairman of the Committee, President Fenton Keyes, Coker College; Vice-president Jack W. Rollow, Queen's College; Dean Ivy M. Hixson, Salem College; and Miss Johnnie Givens, Librarian, Austin Peay State College.

After summarizing the history, purposes and relations of Trevecca to its Church, the relation of Trevecca to the Association was explained. "Regularly" Trevecca had requested a special study by the Association Staff members spent time on campus, unofficially, and always asked the college to delay its request while it corrected the weaknesses which had been pointed out. Trevecca's hope, always, was that when these shortcomings were improved or eliminated, or, when their regular reports were rephrased, admission to membership might be imminent. But Dr. Gordon W. Sweet, Executive Secretary of the Commission decided to send a four member committee of professional educators to make "unofficial" recommendations thereby preventing a further delay in making formal application later.

The report was frank, concise and to the point (a brief paraphrase follows):

*Standard One: Purpose:*

TNC has not developed a clear, realistic statement of purpose and the college program is not altogether worthy of higher education. The faculty is not strong, br is it given the responsibility of developing an adequate curriculum. They do not view their task as preparing students for "life in the unknown world of tomorrow," but to take their places in special concerns of the Nazarene Church. This prevents a lively liberal arts atmosphere.

There is no proof that the purpose which appears to characterize Trevecca today is one on which there is agreement. When such a statement of purpose has been initiated by the faculty and agreed to be the Trustees, and comtemporary Trevecca measured against it, some features of the college may be seen to be totally unrelated to it—even out of accord with it.

A chapel message September 30, 1963 by Franklin F. Wise suggested that the church and school are rethinking purpose. But the opinions expressed were those of the speakers only, at that point. *'The College does not meet Standard One.'*

*Standard Two: Organization and Administration*

The Board was overstepping its authority in electing all the administration, deans and faculty members and determining tenure and salary. It should return to the faculty the privilege of granting honorary degrees. It should return to the faculty much power now reserved to the Board. It should slough off all management functions and merely see to it that Trevecca is being satisfactorily managed. There should be women on a Board of a College, half of whose students are women.
*'The College does not meet Standard Two.'*

*Standard Three: Educational Program*

Quite a thorough combing of the curriculum revealed lack of balance, failure to provide foreign language, enough philosophy and such like. Non-academic courses were offered, non-credit courses weakened the curriculum. Christian Education courses had questionable value since they were taught on a sub-college level and could not lead to professional service. Admissions did not screen out those who were not qualified to enter college.
*'The College does not meet Standard Three.'*

*Standard Four: Financial Resources*

Endowment income falls below the accepted minimum. Present financial resources seem inadequate to the stated aim of making TNC an adequate liberal arts college as well as an institution providing both a broad and deep program in religion. Student fees are too low. Faculty salaries are much too low and administrators carry heavy teaching loads to save money which would go to pay additional teachers.

The college is undertaking a modern development program for the first time. Such a program, designed to encourage regular giving by the church constituency and to seek out and interest donors from outside the church, is urgently needed if the goals are to be reached.
*'The College does not meet Standard Four.'*

*Standard Five: Faculty*

In spite of dedicated, hard-working faculty, doing a commendable job under the circumstances morale is low concerning the liberal arts goals of the college. The faculty is underpaid and overloaded. Too many faculty have had most of their experience at Trevecca. Too few graduate schools are represented. The faculty is required to teach too much outside their area of competence. A stronger faculty must first be created and then given great freedom to develop a meaningful, contemporary, and integrated curriculum. Improved communication throughout the college is needed.
*'It is questionable whether the college meets Standard Five.'*

*Standard Six: Library*

The new building [Mackey Library] and adequate staff was given a point of high commendation but the holdings gave concern. Religion, education and history are the strongest. A severe lack in the humanities weakens the instructional program. Major American and English authors in poetry, drama and fiction are not found. The same lack occurs in philosophy. Science is skimpy. That the college can attain its aims of training the student in clear, creative, discriminating thinking, or, to interpret our cultural heritage to others to improve and enrich the culture without acquainting him with these writings must be questioned.

*'The College does not meet Standard Six.'*

*Standard Seven: Student Personnel*

No dorm supervisor is trained in personnel work. There is not much evidence of student initiative in any of the student activities. The student body has little voice in campus government. There is no organized alumni program.

*'The College does not meet Standard Seven.'*

*Standard Eight: Physical Plant*

The college is to be complimented on its excellent housekeeping and maintenance and a continuing program of remodeling and redecorating. The principle weakness appears to be overcrowding in dormitories and inadequate furniture in student rooms. But the college must be careful not to build buildings by sacrificing the quality of its instructional program. Trevecca should move slowly into an extensive building program in the years ahead despite the lure of increased gross income from student fees.

*'It is questionable whether the College meets Standard Eight.'*

In interpreting this in terms of Trevecca's needs Dr. Greathouse listed the important points. A realistic statement of purpose articulating the academic and spiritual ideals of the institution is necessary. Deemphasizing the religious aims of the college was not the Association's purpose, but to put the whole college in a truly Liberal Arts condition.

Admission requirements would have to be tightened up in fairness to students who were seriously deficient in the basic skills and personal ability.

Financial resources, the committee said, were stable, but inadequate. Endowment funds are too low; student fees minimal; church support insufficient; faculty salaries much too low, teaching loads too heavy and administrators are teaching to save money to hire new teachers.

Professors of competence must be hired and permitted to teach in their own fields and given greater freedom to develop a meaningful, contemporary and integrated curriculum.

Then Dr. Greathouse quoted the conclusion of the Report:

> A certain amount of rebuilding on a new, firm foundation at Trevecca, one based on a fresh statement of purpose, is indicated. After attaining a new, unified effort and a new environment, the college might be ready for a special study leading to admission to membership. It is our conclusion that if the faculty, the administration, and the Board all decide to work towards compliance with the standards . . . ultimate success is likely. However, all concerned must realize that *such an undertaking cannot be approached in a piece-meal fashion because all features of an institution must be co-ordinated and in harmony* (italics added).

## A New Challenge

In spite of the almost brutal truth which the October 1963 pronouncement delivered it was the instrument by which a concerted, unifying, intelligent and thorough-going revamping of Trevecca college could be initiated. It did not really matter now that some details of the association report might have been in error. Some undoubtedly were. What mattered was that a way had been outlined clearly to put the whole house in order in a responsible and satisfactory manner.

Dr. William Greathouse received this communication as a sort of "Inaugural Gift" as he took over the presidency of Trevecca College. Dr. A. B. Mackey had presented to the new president a sound, remarkably worthy institution. From nothing, through tortuous years and unbelievable toil, an institution in every sense a college could be proudly offered to the new administration close enough to official recognition to warrant the admiration and attention which the October 1963 report reflected. Besides the respect of the academic professional community, Mackey had turned his church's indifference and even ridicule into admiration and acceptance. It was a mammoth achievement, worthy of any educator. But more work was to be done. Even building on the foundation so well laid and adding the labor of Dr. Greathouse and his staff it would yet not be destined to see the fulfillment of the dreams of so many.

However, Dr. Greathouse took the "instrument" as a challenge and began to work out its implications in a serious, determined, businesslike way, step by plodding step, from the rethinking and re-expressing of purpose up and out through the complex Trevecca organization.

A more decisive direction was "spelled out" in January 28, 1964. Four areas, Dr. Greathouse told the Board, would need immediate and extensive attention. The training of preachers and missionaries required greater strength in the Religion Department. The Liberal Arts program needed major attention. The objectives of the college must be rethought and restated. The faculty was commissioned to work on this. A thorough reorganization of curriculum, departmental structure and administrative personnel, and the reassigning of faculty to the revamped organization was to proceed immediately.

The January 1964 Board responded enthusiastically. A Booster's Club was launched, one-fourth of the incoming funds to be used for student scholarships, and the rest for new buildings. A Vice-President in charge of Academic Affairs was ordered. The request of the 1956 General Assembly to bal-

ance clergy and lay membership on College Boards was honored and the procedure begun to bring Trevecca's Board into line.

Dr. Lloyd Byran's motion carried that a neutral and qualified consultant be hired to study the whole college administrative set-up and to offer suggestions as to divisions of responsibility, and lines of authority, improvement of methods and efficiency, proper allocation of office space and any other aspect needing examination.

There was a total debt of $177,000 hanging over the school. The Board voted to borrow $255,000 to consolidate these debts and to provide funds to repair, refurnish some buildings and to improve the campus and entrances.

The Comptroller, Business Manager and Bookkeepers were bonded.

A reorganization and enlargement of the administration; a massive self-study; a thorough review of the curriculum which resulted in several significant changes; an increase and upgrading of the faculty; two successive years of sharp increases in enrollment, and a rather extensive building program; particularly in the area of student housing; these were the fruit of the new attack on Trevecca's weaknesses.

The detailed critique by the Southern Association of the Institution was considered providential. It provided the desired leverage to initiate extensive changes not quite possible before. "Nothing is to be gained," said the October 1, 1965 Progress Report of Trevecca to the Southern Association, "by rationalizing or defending the College's weaknesses . . . The present administration is primarily concerned with building an institution which will *merit* full accreditation."

One of the best things that happened during the Greathouse administration, said Dean Stanton Parry, was his willingness to face the truth concerning the college's bid for accreditation and to make contact with the Southern Association of Colleges and Schools to see if they would send some type of team to the college for evaluation purposes. The Southern Association indicated that they would not send a team to the college in an official sense since they did not feel the college was ready for membership. As a matter of fact, when we look at some of the objective criteria for review in those stages we find that Trevecca had no more than three full time teachers with earned doctorates in 1963. It was low in terms of library and many other objective standards.

Dr. Greathouse wanted to know what it would take to move for accreditation and insisted that they send some type of evaluation team. And so an unofficial team made up of four professional educators did visit the college probably in late September or early October in 1963.

The criticisms raised in the report of that committee were analyzed in the first self-study, and which was done under the direction of the Counsel for Institutional Research and Planning, and presented to the Board in April 1965.

It was a step-by-step response to the "Critique" of October 1963, showing what had been done, or what was being planned relative to each Standard. The criticisms raised in that report were analyzed and steps taken to correct the failures pointed out.

At the invitation of the Trevecca College Board, Dr. Gresham, who was then Academic Dean of Pasadena College came to Trevecca and headed up this self-study group on a year's leave of absence, and worked almost full-time in that capacity. There was an attempt to make projections that were realistic. They looked at some of the college programs and considered a complete shift of direction toward a full Liberal Arts college. There is some contention that the college was in a liberal arts setting prior to that, but if one examines the curriculum very carefully it becomes obvious that from the beginning until the early fifties the college never quite achieved the academic balance required for that. There was a partial shift toward a Teacher College, but probably for the first time in Trevecca's history the direction towards a traditional Liberal Arts college was taken and the goal actually achieved.

Dr. Gresham was able to combine a subjective understanding of Trevecca with a healthy objectivity gained from years of experience apart from it. The Council for Institutional Research and Planning was composed of Homer Adams, Drell Allen, William Anderson, Charles Childers, John Chilton, John Dix, William Jernigan, Franklin Wise (all campus members), and Lloyd Byron (Trustee), Edward Cox (alumni president), Marian Edwards Jewell (alumna), Ralph Marlowe (Trustee), T. E. Martin (Churchman), Otto Stucki (Trustee), and Howard Wall (Educator).

Something of the urgency motivating the administration is expressed in Dr. Greathouse's comments in a report to the Board:

> Academic recognition is no longer a luxury, but an absolute necessity. Parents are concerned. Highly talented Nazarene high school graduates are discouraged from attending Trevecca by prestigious Southern Colleges and Universities. Attractive grants offered these students by other institutions are hard to resist. If Trevecca students, are denied prized scholarships and loans Trevecca will remain the inferior step-child of Nazarene colleges. Accreditation is 'the badge of academic legitimacy.' Without it Trevecca is 'doomed to perpetual mediocrity.' Grant-

giving foundations will not consider such an institution.

### The First Black Student

In 1964 Trevecca's first black student enrolled. Arleigh Winston Best from Barbados, West Indies came to the campus and made an excellent record academically and personally. He graduated in 1966 with the A.B. degree in Educational Psychology.

During Arleigh's first year the Trustee Board took official action regarding the matter of racial integration. By motion of Bruce B. Hall the resolution was adopted, that;

> Since all educational institutions dealing in funds from the government are required to comply with the Civil Rights Act of 1965, therefore, be it resolved that we agree to comply with the Civil Rights Act and be it further resolved that the President of the college, Dr. W. M. Greathouse, be, and is hereby designated to sign the Assurance of Compliance Form, CFA-1902. On motion of Bruce B. Hall, seconded by H. H. Hendershot, the resolution was adopted (M., 4-27'65).

This action and the student's presence opened the door to all students. From thirty to fifty black students enroll each year as well as those from the Oriental nations. A cosmopolitan spirit prevails.

### Teacher Education

Teacher Education was in and growing in 1965. Dr. George Lewis Pennington directed this department. Forty of the eighty-five member graduating class in June were to come from the area of Teacher Education. Trevecca graduates in the teaching field

*A Comfortable place to study*

were making an enviable record wherever they went. Pennington quoted a principal of one of Nashville's large high schools. He said, "I have "duds' from colleges such as _____, but I have never had a 'dud' in a teacher from Trevecca, or even a student-teacher who was a 'dud.' He had several TNC graduates on his faculty.

### The "Massive Self-Study"

Under the encouragement and informal directives of such men as Dr. Colmey, director of the Tennessee College Association's Center for Higher Education and Dr. Lyle, Director of Libraries, Emory University, a most thorough self-study was under-

*Strolling through the Campus, books in hand to get an Education*

taken at Trevecca's own initiative but not reported on the official forms of the Southern Association. Two copies, however, were mailed to Dr. Gordan W. Sweet "near the end of the Spring term 1965," not as an official document, but to keep Dr. Sweet informed as to Trevecca's progress.

The document had been prepared mainly for the Trevecca Trustee Board, which received it favorably on April 27-28, 1965. The projections were made and unanimously adopted, including a budget necessary to support the projections.

On the basis of this document and its approval by the Board Dr. Sweet invited Trevecca to submit a progress report to the Committee on Admissions. After presenting this report in 1965 and getting the backing of the board and others towards an orderly bid for accreditation, the Southern Association began to listen to the college for the first time. The college expressed its appreciation in some of the first campus visits by "over-hospitality,"—smothering the committees with attention, which occasioned a little warning from them—but soon a comfortable relationship was established.

This early self-study was used later as the basis for an official application to the Southern Association of Colleges and Schools. Representatives from the College were invited to report verbally to the Committee. In 1966 the same process was repeated and after the second visit a consultant was appointed to the College to help in determining the advisability of submitting formal application for membership. As a consequence a "Progress Report" was prepared.

In the three years (1963 to 1966) enough gain had been made to make possible the kind of report [which follows] which President Greathouse could bring about Trevecca College.

Dr. William Greathouse, in his College report to the Tennessee Nazarene Assembly, brought together the gains made between 1963 and 1966. Some of the significant points of the report add up to a brief, colorful overview.

The President's Report to
The 1966 Assembly Delegates

Trevecca Nazarene College is accredited by the State of Tennessee, Tennessee Department of Education for Teacher Training, and Department of Justice for Training Foreign Students. We are also a member of the Tennessee College Association and the Council for the Advancement of Small Colleges (CASC).

There are thirty-one full time faculty and teaching administrators and twelve part time (most of these latter persons are pursuing graduate work or serving a Nashville pastorate).

The faculty of Trevecca represents 135 years of graduate work (study beyond the A.B. or B.S. degree) and 437 years of teaching experience at Trevecca and elsewhere. Thirty-two of our faculty possess the M.A. or the M.S. degree and twelve the Bachelor of Divinity degree. Seven have the earned doctorate and four are now Ph.D. candidates presently writing their dissertations. In addition, seven other present faculty members are actively pursuing their doctoral programs which are in various states of completion.

Eighteen members of the Trevecca faculty are ordained elders in the Church of the Nazarene who have felt a call to Christian higher education as the means of fulfilling their call to the ministry.

In 1963 Trevecca spent $7,758 on library books; this past year we added about 4,000 volumes at a cost of more than $30,000. We have just received a $5,000 federal grant to be matched by the College. This money will be spent to purchase microfilm material, much needed by the library. Mrs. Lyla Mackey is our efficient librarian.

Our facility is a new air-conditioned, modern building that will house up to 100,000 volumes. Trevecca is within a ten-minute drive of the giant Joint University Library with a holding reaching toward 10,000,000 volumes.

In the last three years we have built four major dormitories, a new entranceway, expanded and completed the cafeteria and the library.

At this moment the administration building is being enlarged and remodeled.

Plans for a new physical education building are almost complete and we hope to break ground during 1966-67.

We have received a $288,000 federal grant for a new science building, plans for which are now complete. We hope to be able to begin construction of this much needed facility before or by February 1, 1967.

Trevecca will have approximately $215,000 in scholarships, loans, and grants-in-aid for students this year. Through the Work-Study program we will be able to offer to nearly every student part-time employment or some type of grant-in-aid or scholarship through the various loan and scholarship programs made possible through individuals, churches, districts, or the federal government.

The fall term will open with a faculty retreat devoted to both worship and study. On Sunday, faculty and trustees will gather to worship God in the historic Cumberland Presbyterian Chapel on the grounds of Montgomery Bell Park. In the morning the President will preach and in the evening Dr. Lloyd Byron will bring a communion message and serve communion. On Monday the faculty will hear an address by the President on 'What Makes a College Christian?' and after this talk the faculty will explore the question in depth. Throughout the year this question will be probed prayerfully (NW-3-66).

Growing student initiative was indicated by the request (and approval given by the Board) for a radio station. On March 23, 1966 permission was given to construct and operate an Educational Broadcast Station in accord with the rules and regulations of the Federal Communications Commission. This is a story to be told more fully later (see Appendix).

"Housekeeping" tasks such as the kind of attire that should be worn by Trevecca's athletes while playing came up for attention even warranting a special committee of the Executive Board to think it through. Dr. Lloyd Byron read the resolution to the effect that regulation clothing, suitable to the particular sport involved, be permitted. The resolution passed and was referred to the full Board in its February meeting. But the Board would not commit itself in February choosing rather to delay definite action for a year.

(On January 4, 1968, the permission of the Board was granted for male participants to wear the appropriate regulation sports attire in Physical Education classes and Intramural competition. One must admire the care and perspective of this decision. The issue was taken out of merely parochial prejudice and settled in the light of Trevecca's over-all program of Physical Education and the total academic goals of the institution calling for a balanced development of the student.)

Especial point was made of the "more than denominational emphasis" of Trevecca. Stress was placed on the wide cultural and civic exposure which indicated the breadth of college concerns. Those who had been brought to the campus included the Vice-Mayor of Nashville, Executive Vice-President of the Nashville Chamber of Commerce, the State Commissioner of Education (giving the commencement address), three area college presidents, several Vanderbilt and Peabody faculty members, U.S. Congressman, Richard Fulton, Senator Strom Thurmond, a Reform Jewish Rabbi, Catholic sisters, representatives from the major church communions in Nashville and a number of military personnel from various armed services.

Student government was beginning to take on real maturity. The student newspaper, *Trev-Echoes*, was rated second best among Nashville's seven school papers, by the Nashville Collegiate Editor's Roundtable, and intercollegiate press organization. The Alumni Association was revived and the records

*Students after attending Chapel in "McClurkan"*

updated. The Alumni Booster Club had contributed about $12,000.00 to the College.

Two major HHFA dormitories (Johnson and Georgia) were put under construction and a Science Building and a Multipurpose Building housing the gymnasium, an auditorium and chapel was actively under consideration. Grants were sought and obtained and the ground breaking of both buildings were celebrated during the Greathouse administration.

The screening committee of the Accrediting Agency "commended Trevecca for the Self-Study, but felt it necessary for the college to go another year in order to solidify the proposed changes outlined in the report" (Report of President to the Board, 11-24-65).

In January 1965, the "multipurpose" (Physical Education) Building was authorized and ordered to be erected. Substantial fringe benefits were also provided to faculty and staff.

By 1965 (reported in the November 24, 1965 Board Meeting), William Anderson, Assistant to the President, had been confronted by the fact that government loan funds to Trevecca students were about to be cut off because the college was not accredited. The only immediate solution was to have a written statement, from three accredited universities, to the U.S. Office of Education to the effect that they accept Trevecca students as though they came from a fully accredited college. George Peabody College, Middle Tennessee State and Bethany Nazarene College supplied these statements. Later, Vanderbilt University was also listed as accepting Trevecca's students (reported by Dr. Greathouse, February 15, 1967). These statements assured Trevecca important listing until December 1967.

One of the remarkable expressions of confidence and support came from a Nazarene Businessmen's Club, the "99ers."

### The Story of the "99ers"

One of the most creative lay-inspired supportive movements in Trevecca's history was initiated in 1964 by a group of business people intent on aiding the college in meeting the challenge to prepare Christians to enter the business world. They called themselves the "99ers" from the parable Jesus told about the 99 sheep safe in the fold of the church. These business people felt it was their duty and privilege to band together to hunt for and support the "one" who could not help itself. Young people, they reasoned, often do not choose the church related college because they fear they will not receive good enough undergraduate training for business and the professions. These students then are apt to be drawn away from the church as a consequence. They remembered the cases (between 1963 and 1964) of two very promising Trevecca students who felt they must leave Trevecca, however reluctantly, to get the kind of training they needed. John Shearer left because his ambition was to be a field business manager for a holiness Missionary Society. Norene Cox (Mrs. Fred Cobbs) transferred to a Junior College in Atlanta, regretfully, to start business administration. Both could have finished at Trevecca had there been suitable courses.

Obviously, there was a genuine need that should be faced and supplied.

The prospect of a Business Department attracted the attention of Nazarene businessmen and women in Nashville. The first meeting of these people was held at the "B and W" Cafeteria, December 29, 1965 with the following persons present; Paul Eby (Insurance Agent), Wilson Tate (Assistant to the President, Fred D. Wright Co.), Lloyd H. Griffen (Assistant V. President, Fidelity Federal, Savings and Loan Association), Joe McMackin (Accountant, Commerce Union Bank), Harris Fly (Securities Account Executive, Rankin and Company), Carlyle Apple (Rankin and Company), Wally Parker (Superintendent Travelers Insurance Co.), Glenn Miller (Insurance Agent), Mrs. Nona Owensby (Psychologist, Mental Health Center).

The immediate goal of the Charter Membership was to raise $10,000 for Trevecca to use in securing a Ph.D. in Business to become the head of department of Economics and Business Administration. Laymen from the Middle Tennessee area would be contacted for contributions of $99.00 each for this cause. Each one would be encouraged to give more than the $99.00 unit. Attractive certificates of membership were to be issued. Smaller amounts would be gladly accepted but membership in the Club would be limited to those who contributed at least $99.00.

The long range goal of the group was to help improve all departments of Trevecca. Dr. L. P. Gresham, who had been made Vice-President of Trevecca during the Self-Study procedure and Dr. Charles L. Childers, Dean of Instruction in Trevecca College were understandably enthusiastic about this unusual expression of lay-organized interest and practical solutions to Trevecca's needs.

Fifty-seven business and professional people became charter members of the 99ers Club and a State Charter was granted, February 16, 1966. Howard Spruill was the first President. Several hundred members were added in the next three or four years.

The 99ers presented their plan to Dr. Greathouse and to the Executive Committee of the Board of

Trustees early in 1965. The administrative approval was wholehearted and unanimous as well it might be.

Dr. Childers, the Dean, organized a new department immediately, not a Commercial department which would have complicated the Liberal Arts format as well as the accreditation plans, but an academically oriented concentration of studies including economics courses and business administration instruction ranging from Banking, Labor problems, Domestic and Foreign Trade, Principles of Accounting, Business Law, Investments, Personal Management and several more like areas of study (T. M., 2-65).

The Club attracted members from five states, other than Tennessee, with only the distribution of a mimeographed sheet, entitled, "*99er Announcer.*" Lloyd Griffen who was the initiator of the Club was especially thankful. "Never before," he said, "have I participated in an organization which has so much enthusiasm. This grass roots movement of the part of the laymen is the spark which should light a fire in the hearts of all those interested in Trevecca. The response so far is an overwhelming vote of confidence in the administration of the school" (*Announcer*, February, 1975).

In the first year several thousand dollars was raised and given to Trevecca College for student scholarships and grants for teachers toward graduate work. Books and overhead projectors and other materials were provided and an amount was pledged to pay the salary of Dr. Stanton Parry who began his Trevecca services in 1966 as head of the Business Department.

Dr. Parry had earned the B. S. at Cornell University in 1952, and the M. S. degree from Michigan State University in 1953, as well as the Ph. D. in 1958. He taught at Bethany Nazarene College (1958-60), and the University of Tennessee (1960-1966). He left a salary perhaps twice that which Trevecca was able to pay, but he came with personal enthusiasm for the challenge of the new department in a Christian school. The 99ers backed the affairs of the Business department, providing much needed equipment. Business machines and calculators were contributed in addition to the many other pieces of equipment and material needed in the project.

When the Home Economics Department was launched the 99ers helped supply equipment for that department—stoves, sewing machines and other items. In 1970, after a change in administration and reorganization of the method of solicitation of funds for Trevecca, the school asked the Club to refrain from going to areas outside the immediate middle Tennessee location and become more a booster-type organization. In adjusting to the change, Bill Boner, Coach and head of the athletic department at T. N. C., suggested a look at the athletic department which was trying to get started. Under the 99ers Club the T-Club was organized. Help to put up bleachers was given by the 99ers, athletic scholarships were provided, travel expense for baseball teams to go to games in Florida was given. T-Club room for halftime refreshments became the 99ers concern. All in all the 99ers can be credited with some of Trevecca's most modern and useful programs and especially for making possible the acquisition of Dr. Stanton Parry whose training and expertise not only established the Business Department (second in size now in the college) but who guided the accreditation search to a successful conclusion.

### An Official Evaluation Team

Finally in 1967 Southern Association did accept the 1965 Self-Study as an initial application and sent an official evaluation team to the campus in April, 1968.

Dr. Childers had resigned as Dean early in 1968 and Dr. Stanton S. Parry had been selected as Dean-Elect to take his place. Dr. Parry was still head of the Business Administration Department, carrying five courses because at that time he was the only teacher in the department. This, of course entailed a heavy schedule for a new academic administrator. He not only carried the Business Department and the normal functions of the Dean of the College but assumed the extra burden of the accreditation procedures as well.

Dean Parry's contribution to the on-going development of Trevecca College marks another "mid-course correction" in her trajectory that has some considerable significance for this history. For the first time a layman was assigned the task of administering the Academic program of the college. But, more significant is the fact that Parry was a lay dean with Business Management training. He approached his task with a very different point of view than Trevecca's deanship had ever experienced before.

It has been observed that Trevecca had never really qualified as a Liberal Arts College though that ideal was always its dream. In the mid 1950's there was a shift toward teacher training. The Education Department was the first part of the College to receive professional recognition. In 1955 Trevecca graduates in Teacher Training were given unhindered access to the Certification requirements of the State. For the first time, then, Dr. Greathouse brought the College into the orbit of Liberal Arts education.

The task which Dr. Parry had been doing in a

smaller way, that of putting the Business Administration department under discipline, now was enlarged to put the whole college under discipline. Perhaps, through Parry, the Lord has prepared someone in economics for the emergency. "Certainly we found much of our work in the early days as dean was involved in trying to make the best use of our limited resources and it is hoped that we were able to use these resources well. We tried to operate on the concept of not spreading ourselves too thin but attempting to do what we did well. I think that was not totally accomplished but obviously there were some department consolidations that did assist in this. We had at one time many one-half or one man departments, these were changed and we were able to do some consolidation and out of that grew our approximately ten department concept. We at the same time removed the division structure in order to cut down the layering or hierarchy system where work was duplicated by several persons."

Mr. Ramon Richards who had become Business Manager of the College worked hand in hand with Dr. Parry. Together the financial and academic discipline was brought to bear on the whole institution so that income and outgo could be professionally balanced.

### Road Blocks

The ball seemed to be rolling toward the coveted goal of regional accreditation. Certainly there was more to encourage those who labored so diligently than ever before. But the ball was not rolling downhill. There was more climbing to do, and pitfalls to avoid.

Not everything was going Trevecca's way. In the 1964 Nazarene General Assembly, two new colleges had been authorized, one to be located in Mt. Vernon, Ohio. A new zone was carved out of surrounding zones touching Trevecca, Eastern Nazarene College and Olivet Nazarene College. The revenue from E. Kentucky, and W. Virginia was cut off by this action and the loss was felt keenly for awhile and may have held accreditation back. The 1966-67 E. Kentucky budget was $8,337.50, and the W. Virginia budget was $18,145.00. Each had paid 63% of the budget the year previously. This left a real dent in the Trevecca income.

The Trevecca Trustees and representatives in the new Zone A, comprising East Kentucky, West Virginia were asked to continue to serve through May 1967, "just as if they were not going to a new zone." A resolution proposed in the Board meeting of April 27, 1966 was received by an enthusiastic "Aye," to the effect that West Virginia and East Kentucky "invite Trevecca Nazarene College to continue a program of student recruitment and representation in Assemblies, Conventions, and Summer Youth Camps until the new Zone A College provides for such programs on the respective districts." Since Mount Vernon Nazarene College began as a Junior College, a good number of its graduates came to Trevecca until the new college earned accreditation as a four-year undergraduate institution (Approval was granted in 1974 after a thorough self-study conducted by Dr. Stanton Parry on summer leave from Trevecca College where he had served in the same capacity. In June 1975, the approval became full fledged accreditation when the first four year students received A.B. degrees).

### Summary of "Stage 1"

Dr. Greathouse had begun his presidency with what he called "Stage 1" in the "final" quest for accreditation. It consisted of a "Period of Review," and spanned the time between October 1963 to 1967. The 1965 story of the Massive Self-Study, prepared for the Board of Trustees and submitted to the Southern Association as a Progress Report, has been told. This would become a formal request for a "Special Study for Accreditation" in 1967 (M., 2-15-67).

Dr. W. E. Snowbarger, then General Secretary of the Department of Education, Church of the Nazarene, was asked to come to the campus as critic and guide in preparation for the first real "date." He agreed to oversee the "dry-run committee visit," at which time he would attempt to see Trevecca through the eyes of the Visiting Committee. The date set was February 8-9, 1968.

But before he came the campus exploded with activity. By January 4, 1968, Adrian Jones, the Com-

*Two students learning together*

troller, reported that $750,000 had been realized from the sale of bonds and that all notes were paid, current funds and the Plant fund were free and all Trust Funds clear.

A $500,000 capital funds campaign was launched. Federal Grants were sought and approved—

$284,000.00 for a Science Building.

$166,000.00 for a Physical Education Building.

Ground-breaking for the new Physical Education Building was held in October 1967 and was soon underway. By June 1, 1967, the Science Building had been begun. Enrollment reached a new high: 753 students in the fall of 1967. But a set-back both financial and in numbers of incoming students was experienced as adjustments were made in favor of the opening of Mt. Vernon Nazarene College. The loss of constituency reduced the contingency necessary for accreditation—a reserve of $100,000.00.

Two dormitories had been built. A plan had been made to offer the first two districts which had paid the educational budget in full the privilege of naming these dorms on Founder's Day, November 10, 1967. The men's dormitory received the name "Tennessee Hall," and the girl's dormitory received the name "Georgia Hall," because these two states had qualified by paying in enough money soon enough.

*Science Lab Study*

In answer to the requirement of the accrediting committee that a statement of purpose be clearly made public, the Trevecca Messenger of August 1967 published Dr. Greathouse's expression of it.

"What makes a college Christian?" he asked, and added, "What makes a Christian institution a college?" By way of an answer, negative and positive assertions were listed.

*Negative approach:* It is not a different curriculum, except that Trevecca adds Bible and doctrine to the standard small courses. Religion is not a substitute for learning. Such a substitution is not only fatal but unchristian. "A Christian college must not permit sloppy academic work but be passionately committed to the pursuit of truth in the name of Christ who is Truth.

*Positive Approach:* A Christian college begins with administrators and teachers who are committed Christians. It offers person-centered education, not impersonal processes. All teaching is done from the fullest Christian perspective. There is no such thing as Christian mathematics or science. But Christ is the clue to all reality—not only the most high but the most real. There will be reverence and humility, teachableness in the pursuit of knowledge. Evangelism is suffused into the endeavor to bring human personality into the encounter with the fullness of life and truth" (TM, 8-67, p. 2).

In 1967, the Alumni news sheet was launched. It was christened appropriately enough with the name, *Alum'-News.* Howard Wall, President of the Alumni Association, long-time student and staff member of Trevecca, contributed the new seal which now graces all Trevecca things from academic and legal documents to T shirts, from diplomas to coffee mugs. Among the symbols of the Cross, the globe, the open book streamers, and shield is the motto, *Esse Quam Vederi*—"To Be Rather Than To Seem." The deepening maturity and clarity of purpose and sense of worthy mission is captured by this attractive seal.

The new seal is an attempt to project the purpose, the mission, and the desired image of Trevecca College.

The *Cross* is the central figure of Christianity. This symbolizes that Trevecca Nazarene College is a Christian College.

The *World* is a symbol of service. This symbolizes the historic service mission of Trevecca to the world.

The open *Book* is symbolic of Knowledge and

Truth, major objectives of Trevecca—a liberal arts college.

The *Streamer and Motto* symbolizes the wisdom of Christian education for the whole man—*Esse Quam Vederi*, "To Be Rather Than to Seem." This states the purpose of the college to produce men and women of real quality, both Christian and educated. This symbolizes the fact that the Trevecca alumnus should have attained genuine Christian character, and have attained academic excellence.

The *Shield* symbolizes that our Shield is Truth.

The *Date* 1901 reminds us of our historical heritage (TM, 8-'67).

### The Dry-Run

In the midst of all this self-image renewal, Dr. W. E. Snowbarger's two-day visit was made (February 8-9), designed to conduct a "dry-run Committee visit" which would point out weaknesses and suggest improvements in anticipation of the Committee's coming.

Documents are in the files revealing the "housekeeping" chores Dr. Snowbarger conducted. Some of the tasks delegated to key people as designated by the administration follow because of the information they reveal about the campus.

*To Dr. John A. Knight:* Prepare a list of chapel speakers from the local area who have appeared in chapel. Get a sharp speaker on for the day the committee comes. (This list Dr. Knight compiled to indicate the scope of the chapel presentations as Dr. Snowbarger requested;

- Dr. T. W. Willingham—Formerly Director of the International Radio Broadcast "Showers of Blessing."
- A series by Dr. Greathouse
- A series by Dr. Byron
- Maurice Grigg—Layman of First Church
- Brigadier Arthur Smith of the Salvation Army
- Sister Norene—principal of Aquinnas Jr. College
- Dr. Dorothy Brown—Legislator, "Outstanding Woman of the Year"
- A series with Dr. Orville Jenkins
- George Cate, Jr.—Attorney
- Fred Dies—Education Director of the United Tennessee League
- Lloyd Griffin—V.P. Federal Reserve Savings and Loan Association
- A series by Dr. Mildred Wynkoop
- Lee Eby of New Guinea
- George Hayse—South Africa
- Dr. Carl Bangs—St. Paul's Seminary (Lectures on Arminius)
- John Leeson—Foreign Secretary of Gideons International
- Various Pastors of the Area
- Various Members of the Faculty

Dr. Snowbarger pushed in the probe and turned it as it touched sensitive nerves.

*Dr. and Mrs. Moore and the Seal*

*To Mr. Newell:* Clear junk out of McClurkan halls. It should be hauled off far enough at least so it does not appear to be a part of the building. There is an odor in McClurkan's men's room. Check it out. Ceiling is falling in McClurkan basement; (etc.)

*To Dr. Aebischer:* Get holders for practice room schedule cards. Whole building should look very sharp. No signs should be stuck on doors.

*To Mr. Dix:* The picture of Christ on the biology lab wall isn't appropriate. Should be removed.

*Mr. Allen:* Talk with student council about some clean-up, paint-up, touch-up jobs. Who assigns a counselor for every student, as we state we do in the catalog?

*To Deans, Childers and Parry:* How does the brief statement of our objectives in the catalog relate to the activities on the campus? (A lot more was suggested relative to analysis of faculty degrees, and tenure, and salary, and TNC graduates.)

*Physical facilities and Entertainment:* Get the committee a car and a room in the library. A shelf should be in that room where reports of our self-study, in-service training plans, catalogs, *Trev-echoes*, *Yearbook*, faculty handbook and such like can be seen. Some material you don't need there—financial information that would be better given in the business office where it can be interpreted.

*Bookstore:* Books should be arranged by subjects. As it is, Contemporary Literature includes everything from history to music to religion. (Dr. Snowbarger, said the

author of this check sheet, concluded we did not have any books on history, but finally found several scattered through the conglomeration.)

*General:* Clear junk off Hardy Hall porches. Chapel lights flicker. Flags are dirty. A blind is missing in room 304. "Ceiling in room behind balcony is in sad shape."

(But hold on! Let's draw the curtain to hide a few of our skeletons. Oh, for the gift to see ourselves as others see us)

On his way back to Kansas City, Dr. Snowbarger remembered some things he felt were worth adding to his critique of the college. An important point was the posture the college administrators should assume and maintain. It is important to be able to criticize oneself and his institution, he said, without condemning the institution. He used Professor Dix as an example. Professor Dix *should be very unhappy* about the inadequate science facilities. Not to be unhappy would raise the question as to whether he was knowledgable and aggressive enough for his important position. He can afford to be very critical on the one hand, and positive on the other, in commending the assets and the competence of his colleagues. Then Dr. Snowbarger applied this principle to other areas in the college. Defensiveness over weaknesses ought not to characterize any administrator. He should rather point out the improvements already made and those contemplated (Letter from Snowbarger to Greathouse, Good Advice indeed!

### The Great Judgment Day

The committee from the Southern Association finally made the looked for visit to Trevecca College campus, entertained by President Greathouse Sunday evening for dinner, April 7, 1968, in preparation for the Great Days, April 8-10. Everything apparently went well.

Dr. Fenton Keyes, Chairman of the visiting committee, wrote a gracious letter of commendation and appreciation to Dr. Greathouse for the comfortable and convenient entertainment. The preliminary response of the committee was included with apologies for its "first and incomplete draft" form. He submitted it because any errors in it of fact would need correction before the final draft was completed. Nothing which would be said in it must even seem to reflect adversely on the "fine progress" which the college had made, he said.

The unofficial report was hard-hitting but helpful. (It will be reviewed later). In another letter to Dr. Greathouse, dated June 7, 1968, Charles Vail, Acting Executive Secretary of the Association, said about the report:

. . . please regard this report as a critical analysis of your institution. . . . It is a judgment of the Evaluation Committee and is subject to review by the Committee on Admissions to Membership. No decision has been made regarding the accreditation of your institution . . . We will write you later about an appointment with the Membership Committee . . .

There was nothing to cause undue alarm about the vote which would be taken in the regular, late fall meeting of The Southern Association. Full confidence in the outcome pervaded the campus. In answer to the unofficial and preliminary report, Dr. Stanton Parry, the recently installed academic Dean, put one of his "gifts" to work and produced an analysis of, and answer to, the weaknesses outline in the Committee report. With the help of his staff and Dean Parry's response, Dr. Greathouse compiled a written report and sent it to the Visiting Committee outlining the new measures suggested by the Committee's recommendations concerning Trevecca's financial situation. It was a good convincing set of arguments, humble but assured and no problem was anticipated.

A meeting was called, Greathouse said, of the Community Relations Council, Which was an attempt to reach business and industry on the local level, the business and professional men of Nashville. They have agreed to serve on the President's Advisory Board for a period of three years. Each man has been interviewed, had the purpose of the College and the Advisory Board explained to him, and each has expressed a real desire to serve the College in this capacity. Mr. William Greenwood, Vice Chairman of the Board, First American National Bank, is chairman of the President's Advisory Board. He expressed his enthisiasm later in a letter to President Mark R. Moore by saying, "I am excited over the President's Advisory Board. We are certainly at your disposal for whatever disposition you would like to make of the group."

The President's Advisory Board has organized into the following working committees: Curriculum Development, Community Relations, Financial Planning, Area and Campus Development, and Endowment.

Trevecca Nazarene College has recognized the need to develop more financial support from business and industry. With this in mind, groups of business and professional men were organized on each of the nine districts which make up the Southeast Educational Zone of the Church of the Nazarene. The principle thrust in this direction has taken place since the Board of Trustees meeting in February, 1969.

*Breaking ground, Science Building*

*Construction, Science Building*

These district groups composed what was referred to as the Southeast Development Council. They worked under the general direction of the Director of Development and Public Relations and cooperated with the College Trustees in securing financial support and in recruiting students for the College from their respective districts. Each member of the Board of Trustees volunteered to be a fund raiser in his district. "Dollar-A-Year" representatives help them in this regard, or the DAY program.

The duties of the "Dollar-A-Year Representatives" were: (1) To secure financial support; (2) to assist in recruiting students; and (3) to Provide counsel for the College. The goal was to enlist three hundred and forty men who would each secure at least one thousand dollars of financial support annually. While many of these individuals were members of the Southeast Development Council, the program was not limited to council members. When the D-A-Y members obtain $1,000 and two student prospects they received from the College a silver dollar, suitably mounted, for their year's work. This program was to continue from year to year.

Since May 1, 1969 two members of the College Development staff concentrated their efforts in developing this program. They have been:

(1) enlisting members
(2) organizing district groups
(3) providing materials
(4) providing training in fund raising techniques.

This program was designed to eventually provide the College with approximately $300,000 of annual revenue from business and industry.

In the summer of 1968, Dr. William Greathouse was called to the post of the presidency of the Nazarene Theological Seminary in Kansas City, Missouri. His leaving created another crisis for Trevecca in its drive for accreditation. Major changes in administration always slowed the pace and this was no exception. But substantial progress had been made on all fronts during his five years as president.

*The Science Building Takes Shape*

Just before the General Assembly of the Church of the Nazarene convening in June 1968, and before Dr. Greathouse knew he would not be returning to Trevecca as president, an event of large significance occurred. The report of it was on the front page of the *Trevecca Messenger* (Summer, 1968).

### Groundbreaking Held for Science Center

Ground breaking for the 1.1 million dollar science building was held Monday, May 27. The groundbreaking came shortly after official notification that all grants and loans totaling $708,000 had been given final approval by Federal officials. The remaining portion of the funds will be supplied through the $500,000 Capital Fund Drive now being conducted in the Southeast Zone. Approxi-

*The Architect's Promise for the Science Building*

mately $350,000 has already been pledged with only 50% of churches having been contacted.

A rotating dome observatory—with the latest telescopic equipment—will be located above a penthouse astronomy lecture room. The building will contain the most modern facilities and will be fully equipped. It will contain laboratories for radiation physiology, bacteriology, embryology, histology, botany, zoology, genetics, physics, and chemistry. Other features include a museum and a lecture auditorium seating 200. A modern greenhouse and an animal study and research building are annexed to the main building.

The erection of the science building will complete another phase in Trevecca's Decade of Challenge. During this period, Trevecca has constructed three dormitories and built additions to the cafeteria and the administration building. The physical education center is now under construction and will be completed this fall.

Scheduled completion date for the building is August 1969.

The construction contract was awarded to Commerce Construction Company, with a bid of $958,767.

### A Survey of Achievements

For the first time in the history of Trevecca more than 100 students were graduated. A total of 121 students received A.B. and B.S. degrees on May 28.

Chancellor Alexander Heard of Vanderbilt University gave the commencement address. Dr. Greathouse was baccalaureate speaker.

Ninety-nine of the students were May graduates and 22 will be August graduates. Forty-eight of the students were education-psychology majors. Sixty-eight of the students are planning careers as teachers. Twenty-five of the students received B.S. degrees in either elementary education or business administration. These were the first B.S. degrees to be conferred by the college.

The goals set in the first few weeks of the Greathouse Years, had largely been reached. They were dynamic goals, reaching beyond his own tenure, of course. They strengthened old purposes, clarified and matured concepts and ideals begun in McClurkan years, yet reached outward toward a very new world with its new and troubling needs.

Trevecca College had become a true Liberal Arts College. The Religion Department was strengthened and matured and brought up to proper academic standards by the imposition of Liberal Arts regulations.

Georgia Hall, Tennessee Hall and Wise Hall, all dormitories, were conceived, approved, financed and completed by 1966. The Physical Education Center and The Science Building were in the process of construction when the Greathouse Period ended. Major additions and reconstruction changed the external appearance and internal plan of the Administration Building adding seven offices in the attic space and enlarging and beautifying other office spaces. A second story was put over the Cafeteria and used as a dormitory. Considerable campus improvement took place.

The Academic structure of the College had been revamped and updated. Student enrollment had continued to climb. The faculty had been strengthened by earned Doctorates and other qualified personnel.

The first serious, scientific, thoroughgoing Self-Study had been conducted and the first official Committee visit to the campus from the Southern Association had been experienced. On the strength of these assets, the largest enrollment in the history of the college came to the campus in the fall of 1968, Dr. Greathouse left to take up his new duties as Seminary President.

Dr. Greathouse's report given in March 1968 outlined the Trevecca picture.

Highlighting the annual meeting, February '68, was the adoption of a $1,060,000 operating budget for the 1968-69 academic year, the largest ever. This figure does not include the cost of the two major buildings which will be constructed this year.

Other significant decisions included the adopting of a program of inter-collegiate athletics, the election of three new faculty members, and the official approval of the new Dean of the College.

The Board voted to allot 52.8% of the operating budget for educational purposes: 45.2% for instruction and 7.6% for library. The 1967-68 budget allotted only 36.8% for education: 31.1% for instruction and 5.7% for library.

The Academic and Administrative Councils plan to consider a basketball team for the 1968-69 academic year.

**The Student Council Announces First Festival of Ideas**

"Toward Better Understanding" is the theme of the first Festival of Ideas, sponsored by the Student Government Association of Trevecca College. The Festival of Ideas is an exchange of political, academic, social and cultural thought through lectures, forums, interviews, exhibits and concerts.

Keynote speaker will be Dr. Ina Corrine Brown, prominent cultural anthropologist. Dr. Brown, lecturer at Fisk University, Vanderbilt University, Peabody College and Scarritt College has authored four major books and is now writing a fifth. She will speak in chapel Monday, April 1, on the topic What Does It Mean to Be Human? and at a 12:30 luncheon on Culture and Human Relations. Both lectures will have a world orientation.

**Programs of Interest**

Several of our programs are worthy of special note. (1) The largest is our Department of Education which counts 187 student majors. Headed by Dr. Lewis Pennington, this department added two excellent teachers this year. During the summer of 1967 we conducted our second round of workshops for public school teachers in this area. Five hundred and thirty teachers and administrators registered in one or more of the four workshops we offered.

(2) The Department of Religion continues to run a close second to education with 142 student majors indicated. A number of outside observers, including several Nazarene Seminary professors, have said that Trevecca has the best religion department in the denomination.

(3) The new Department of Economics and Business Administration has the third largest program, with 71 student majors in process.

(4) Another significant project inaugurated this year we call the Scholastic Enrichment Program. This program is intended to determine whether below "C" average high school students might be lifted to college level if they are given special help in their freshmen year. Of the forty enrolled this fall more than two-thirds appear to be doing acceptably and show promise of being enrolled as full time college students at the end of this year.

Thus, rather abruptly, the Greathouse period is phased out and merges into the next step of Trevecca's ongoing life.

*The Present Cafeteria*

*When the dining and kitchen facilities were destroyed by fire in 1954 plans were laid for a more adequate accommodation. An L-shaped building was constructed behind the Administration building. It was made strong enough to support a second floor which was added in 1964 as a dormitory. "Bud" Robinson had hoped to raise the money for it but ill health prevented him from carrying this out. He was honored, however, by the name given to it—Bud Robinson Hall.*

# THE MODERN YEARS 1968-1976

## SECTION B

## THE MOORE YEARS

### THE DECADE OF CHALLENGE

It is true that in a sense each person must live for himself and must pass through each crisis in life as if it were the first time a crisis had occurred. But society owes some guidance in these experiences, that guidance blending with individual thought and experience is the process of education. *All education must be person centered. It must also minister to the whole person.* Certainly no one would be satisfied with that once wide-spread idea that education was the process of pouring so much information into so many thick heads like molasses into so many jugs and, in the case of the heads seemed to resist the pouring, so can the students on the other end of their anatomies . . . In liberal education there is a rare and significant relationship between teacher and student . . . The art of being taught as the art of teaching is the art of assisting discovery to take place. . . . The final thing I wish to say is that liberal education is fundamentally religious (John Riley in his in his inaugural address as President of Northwest Nazarene College).

---

At Trevecca if a young person 'wastes his life' he must do it on purpose. We are committed and are giving ourselves to help him develop the whole man (Mark R. Moore, in his inaugural address, November 13, 1968, as President of Trevecca Nazarene College).

---

It was in 1952 while I was in Trevecca that I went to Memphis to make application for Medical School there. The Dean of the Medical Division had never before heard of Trevecca Nazarene College. He looked in his directory and told me that since Trevecca was not accredited that I would have to do work elsewhere. I asked permission to finish Trevecca in three years with a B. A. in Science and a minor in Mathematics and then to go an extra year to Vanderbilt University. He stated that if my grades were comparable at Vanderbilt to those at Trevecca that the University of Tennessee would accept all credits from Trevecca.

Because of the excellent relationship that Dr. Paul Gresham had with Vanderbilt at that time it was easy for me to do one year of post graduate study. Since my grades at Vanderbilt were on the same level as Trevecca I was able to gain admission to the Medical Unit at the University of Tennessee. It was, however, made definitely clear that I could not have gained entrance solely on my work at Trevecca.

Down through the years I have never regretted attending Trevecca Nazarene College even though it did require an extra year of study at Vanderbilt. It would have been much better had Trevecca been accredited but I would not hesitate to go this same route again if necessary (William T. Slonecker, M. D., October 4, 1974).

## OVERVIEW

### On the Stair of History

As each new administration took the place of the one before it in Trevecca's checkered history a pattern begins to emerge as we take a new backward look. Historical perspective, after time has elapsed and the movements in the life of Trevecca can be seen in relation to the many factors involved, begins to come clear. Each new president was different in personality and in his approach to the great Trevecca purpose. Each engaged the loyalty and appreciation of some and the questioning response—sometimes strong criticism, of others. In the case of Trevecca, looking past the named personality clashes that come and go, a remarkable development in maturity is seen to be taking place. This was not always obvious during the events which linked Trevecca's history together. The development was uneven, as all human development is.

As with a child, sometimes the physical dimensions spurt upward, leaving the intellect asleep. Sometimes the social nature has a flare of growth before the body can cope with it. So with Trevecca. Development proceeded by "fits and starts" but with never a time when something of every stage, however immature, was not in process.

To put the "Moore Period" into perspective it may be well to recapitulate briefly.

1. The McClurkan Period (1898-1914), was the Infancy Stage, the freedom level. It was characterized by the charisma of J. O. McClurkan. This was the hero stage. The spiritual majesty of the Leader, utterly humble, utterly winsome, utterly compelling carried the Mission and school into existence and marked it indelibly. Many schools, hundreds of them at the time, arose and died. Trevecca, born to trouble, could not die in the long shadow of that tall man. But when he was gone the lack of organization came near ending that life so well begun.

2. From 1915 to 1935, consolidation and organization were needed. Without benefit of charisma, those whose mandate it was to keep life blood pumped into the heart and soul of the bereaved school, did courageously and faithfully (if somewhat clumsily) what had to be done. "Childhood" is the name for this stage. C. E. Hardy, a strong disciplinarian served three separate terms during this period, driving rather than leading the affairs of the school. This is the "Law" stage of development. The need was great to modify the freedom of early babyhood into harnessed order. That transition is not the most euphorious in the life of persons or institutions. There were dark days of despair and anger and retaliation but it is a needed stage between the "free-wheeling" or babyhood to the responsible freedoms of later life. Real life pushes out the boundaries of the self. The time comes when independence, self acceptance, maturity must be found. A young man was ready to assume leadership when in Trevecca's evolving the time was ripe.

3. As Hardy had served an apprenticeship under McClurkan, A. B. Mackey had begun to be involved in Trevecca about 1924. Trevecca College was lead into the future by this man into a measure of responsible freedom. He had adolescent Trevecca to bring up. He was placed in leadership just when the older forms of discipline were losing their effect and acceptance. Mackey held in his hands the confidence of both sides of the divisions of Trevecca's constituency. He was a liberal in the best sense (not theological) and took delight in human nature, and in innovation. He trusted people, students, teachers, everyone. He ruled by persuasion rather than by legal contract. Beginnings of student government appeared. Intellectual openness and a grasp of the wider scope of human knowledge and the value of the world of nature and money and art and society pushed back much of the incipient provincialism any struggling young person or institution encounters. Mackey was a layman and the laymen's point of view became important, educationally, spiritually, socially, economically—in every possible way. Mackey was conservative, too, in a time when money was scarce. He refused to build beyond the ability to pay, today. But, another transition time had come. Mackey had built well. The next man could stand on his shoulder and never fear that his feet would slip. Spiritual, educational, institutional depth was begun; progress in these were needed.

4. Again, the coming leader had been trained well under the leadership of the preceding president. The Greathouse Period spanned Trevecca's Young Adulthood. Dr. William Greathouse was both a bridge and a highway. He had taught in Trevecca and had been intrusted with administrative responsibilities. He had launched out into the accreditation stream and was learning to cope with that. In the Greathouse term (cut short by a call to the Nazarene Seminary Presidency) 1963-1968, a mature theological stance came to fruition. As the right social, psychological and cultural strictures loosened under Mackey, the theological provincialisms began to drop away under Greathouse. A true and refreshing Wesleyanism came to birth. The wholeness of Truth, the universal nature of Truth, the interpenetration of this Truth into every discipline and every area of life tended to relax needless fears and opened dialogue with a wider Christian world. If one word

could describe all this, it would be, Relationship. The dualism which isolates parts of the personality, and which separates spiritual from natural life were united into the concept of the whole Man under God. Man as a whole must be brought into the orbit of the Centrality of Christ. Then every function, capacity, and power of every man must be brought to its highest excellence and put at the command of Jesus Christ our Lord. But, there was more to do in the institution than that brief term of service would permit. The "Oneness" needed to be incorporated into the "nitty-gritty" of turning wheels.

5. The presidency of Dr. Mark R. Moore was assumed by him at a time in which his unique personal gifts were appropriate. Again, the right man had providentially been arranged.

Accreditation had not been realized at a time when this recognition was most needed in order to qualify for essential grants and loans, and to attract students who needed acceptable degrees in order to enter graduate schools and certain fields of service. The failure to achieve accreditation by 1968 simply meant that the enormous task of bringing the college into line needed one more great thrust. Dr. Moore, aided by Dean Stanton Parry, was able to achieve this. December 3, 1969 stands as the Great Day of Victory.

Dr. Moore's own story of this event must remain a classic in the annals of Trevecca's history.

6. Following the gaining of accreditation was a restructuring of the college organization, administratively and academically in keeping with changing college policies among the small Christian Colleges.

7. Always the optimist, Dr. Moore's forward look and wide perspective helped to create a new spirit of expectancy and support on the campus and over the Zone. Building up to the great 75th Anniversary Celebration, many improvements were made, from campus beautification and the erection of student housing gracing the campus and upgrading dormitory style, to the acquisition of much property stretching out in all directions from the campus.

8. This chapter concludes with the presentation of two perspectives. The first is a review of academic and student achievements under the title, "The Present." The second is the author's concept of "The Future" extrapolated from what Trevecca's past supplies by way of vision, purpose, spirit and vitality.

★

## Moore and Maturation

The institution handed to Dr. Mark R. Moore had come up through very normal, though often painful, stages of development. He found a task to perform none other had been called upon to attempt. The stage Trevecca was in was ready for Dr. Moore, and Dr. Moore because of a pattern of events that had given him readiness was ready for Trevecca. The story of the unique preparation back of each of Trevecca's leaders, faculty and staff as well as presidents would make a fascinating tale, but none more appropriate to the complex task facing Trevecca College than the preparation which had put Dr. Moore at the helm.

The call of the college to Dr. Moore to become president constituted an occasion for deep "soul searching," he said. He and Clarice, his wife, were happy and fulfilled in the superintendency of the Chicago Central District. But Trevecca's call was obviously a divine direction which they followed in faith. "Learning a new set of terms" as well as all the other peculiar educational involvements were "acutely challenging and rewarding" (President's report to Board, February 12, 1969).

The sense of satisfaction resulting from Dr. Moore's acceptance is nowhere expressed more sincerely than Dr. Greathouse's written words, "I cannot tell you how pleased I am that the Board selected you to be my successor . . . I think you realize my admiration for you which began when we were students together at Bethany" (July 2, 1968).

## Moore, The Man

Mark Reynolds Moore was born September 30, 1916 in Vilonia, Arkansas. After finishing High School in Topeka, Kansas he matriculated in Bethany Nazarene College. He received the A. B. degree in 1937, and the Th.B., in 1938, both from Bethany. From 1938 to 1944 he pastored Nazarene Churches and served as a chaplain in the U. S. Army between 1944 and 1946. During this term of service in Europe he was captured by the Nazis and ministered as a prisoner to prisoners. He earned the Master of Arts Degree from Baylor University and returned to Bethany serving as Associate professor until 1948. Olivet Nazarene College honored him with a Doctor of Divinity degree in 1962, while he was Superintendent of the Chicago Central District.

From 1948 until Trevecca College called him as president in 1968, Dr. Moore filled the office of District Superintendent. The special gifts for Administration were revealed and honed to effectiveness. The Church recognized these gifts by putting him on the General Board, the World Mission Board and the General Church of the Nazarene Finance Committee, all in 1970, continuing to the present.

The genius for organization and administration is illustrated by some of the accomplishments. Fifty churches were organized, property for them secured

and guidance given until all of them were stable and fully functioning. In this project, Moore was instrumental in the construction of $10,000,000 in church building and property acquisition. Two construction loan funds were set up under his supervision valued in excess of $1,000,000.

Several organizations are the fruit of his leadership; The Nazarene Day Care Center Association, an Exceptional Children's Summer Camp and he supervised the establishment of twenty day-care centers in and near Chicago.

With a background such as this Dr. Moore's taking up Trevecca's unfinished task gave a new confidence to the Trevecca family.

### Back to the Accreditation Task

There was nothing but optimism on the Campus and the Zone regarding Accreditation. The response of the Visiting Team had been firm and hard-hitting but the answers Dr. Parry had outlined to the objections were convincing and well documented. In the largest enrollment to that date, September 1968, 762 gathered with light heart and high expectancy.

But the unofficial opinion of the Visiting Team was studied again and again. This "Off the Record" document explained to them better than any other communication which had been received the decision finally to be reached by the Association. It became the key to "tooling up" college affairs for the final polishing. Since the final draft which arrived later was essentially the same as the first draft with no significant changes, the report of it will be taken from the last document, and refer only to the items which bore on Trevecca's admission to membership.

### The Verdict—Only Maybe

The faculty, the Committee said, should have more control over the selection of scholarship recipients. Administrative and faculty salaries should be more competitive to be able to draw more qualified people. Presidential tenure needs to be longer than four years. Integration into Nashville's life will add vitality and urgency to the college experience.

Financial stability continued to be a priority item. So much so that without it, the report continued, Trevecca Nazarene College might disappear altogether as a private, denominational institution.

The limited academic "fund" of Nazarene scholars makes hiring qualified but congenial non-Nazarene highly desirable.

The incoming dean, they said, was being received with open arms. There would be no break in continuity in the change-over of presidents. (Dr. Stanton Parry had become Dean of the College at the resignation of Dr. Charles Childers.) Faculty salaries, including fringe benefits and the whole financial structure it was reported, are "abominable." The "moonlighting" which resulted was a "deplorable situation."

"The college doesn't have a productive endowment; in fact, the college doesn't have an endowment." The two properties which had been listed as endowment was costing the college out of current funds, $4,200.00 per year. The 25 acres of campus land valued at $15,000 per acre, was bringing in no revenue, and the 9 acres in Fort Wayne, which was unimproved and non-productive and on which the college paid $300.00 monthly annuity plus an annual $600.00 property tax, could not be counted Endowment, the Committee said. Other non-producing expensive properties were noted.

The buildings were examined and suggestions made as to better use of some of them. McClurkan Memorial Building is settling. It is a fire hazard and a termite settlement. It should be either gutted and rebuilt inside or razed and rebuilt. Hardy Hall needs a lot of improvement. Fire drills are in order.

### Rejected Again

It is hardly fair to list only the weaknesses. The committee commended so many things that the heavy negative judgments were cushioned. But these negative matters were sufficient to result in the rejection of Trevecca's bid for accreditation in 1968. Failure to receive this coveted prize so desperately needed for survival cast a gloom over the campus that resulted in the loss of some students.

But as difficult as this set-back was, an amazing morale sustained the faculty. None left because of it. Underneath was a faith that one more disappointment could not destroy. But there was a loss of over one hundred students over the Christmas holidays. For students there was too much at stake to stay.

### Back to the Accreditation Task

Dr. Moore was handed an "Inaugural Gift," as Greathouse had, of a rejection slip by the Southern Association Accrediting Committee, so the urgent task of reversing that decision took on primary and immediate urgency. He began immediately to dig out all the departmental procedures in order to harmonize them.

The first important steps would have to do with finances. Dr. Moore's particular expertise along this line added up to a major overhaul. Unproductive Endowment properties were turned into assets for the college and new incomes obtained.

On the campus, the college finance needed discipline.

Dr. Stanton Parry, the Academic Dean, stood in the gap between the two administrations. With his particular gifts and grasp of the delicate relationships involved in the accreditating process, a minimal loss of confidence and time was experienced. He had become thoroughly familiar with the problems as he served under Dr. Greathouse and was able to bring this background of knowledge to the new phase of the college's life as Dr. Mark R. Moore stepped into leadership. He smoothed the way for the feet of the new president and teamwork went on with scarcely a break.

With a business man as Dean, the financial aspects of the entire academic program came under study. Resources were more and more limited as the results of the 1968 failure to achieve accreditation became evident. There was a one hundred student attrition—an almost devastating financial loss. If Trevecca were to survive, the academic budget as well as all other operations would have to be tragically trimmed. The books would have to balance.

Because of the "austerity" program established in which a division of budget money covered all interests instead of funneling all money into emergency demands, Trevecca tided over one of the most dangerous periods, financially, in her existence.

The response to questions put to Dr. Parry about his new task throws light on some of the problems the college was facing.

We were shocked when we first came to the college and were called upon to be a member of the budget committee, because there were some tough times in 1968 in terms of meeting cash obligations of the college and its possibility for continued existence. The college was in extremely unstable times between 1966 and 1968, and up till the time we received regional accreditation. For example we had to make some major cutbacks which was probably one of the hardest things that I faced in my days as Dean after our rejection of accreditation in December of 1968. At that time we had to let some very fine faculty members go. We had a reduction of student body of over 100 and there was no way that we could continue to exist at the same level. As we made these reductions we worked with the individuals personally, and I think, except for one case, all left with good relations. Later we were able to bring back some of those. Mrs. Ann Fuqua for example was caught up in the catastrophy of our not receiving accreditation. We explained to her why we had to make the reduction, she understood and was most cooperative. We promised her at the time if that situation changed we would certainly give her opportunity to return. We fulfilled our obligation and were most pleased that we were able to follow up on that which had been forced upon us and for which we found no choice. As Dean, we were faced with many types of crises in those days.

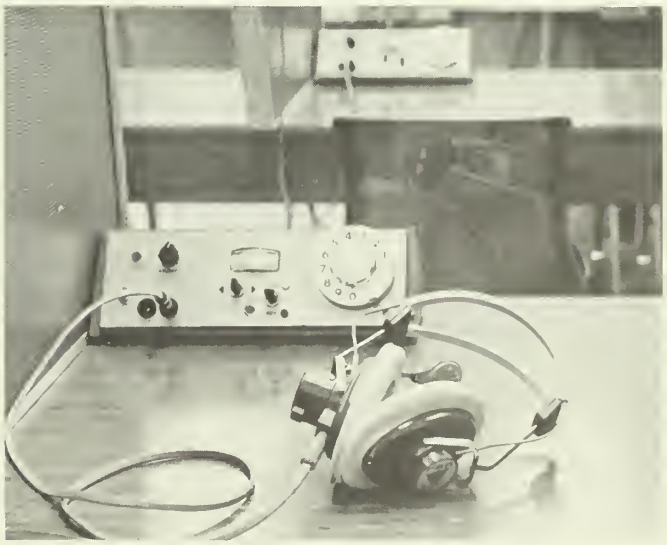
It is true that some entrenchment became mandatory. One or two of the least promising departments were phased out and two or three of the newer and part-time faculty failed to receive new contracts. These were difficult days for administrators who were forced to carry out these painful deletions with the misunderstandings associated with them.

### Heading Into the Next Phase

Briefly, the highlights of the Modern Period in regard to Accreditation are as follows: (1) In the fall of 1963 an unofficial committee from the Southern Association visited the campus and provided guidelines for preparation. (2) In the fall of 1964 the Council for Institutional Research and Planning conducted an intensive self-study engaging every facet of the institution from Administrators to Alumni. (3) The 1965 report of that self-study was presented to the Board and became the progress report which accompanied the request for membership in the fall of 1967. (4) An evaluation team again visited the campus in April, 1968. (5) The Association did not grant membership in their regular fall meeting. (6) Dr. John Barker wrote commending the college on its progress and requested it to reapply in September, 1969.

The task of compiling the September 1969 status report fell to Dr. Parry. It is a remarkable summary of improvements made at points of weakness, and projections realistic enough to be believed.

Most specific breakdowns of financial procedures, charts showing progress in every relevant field, teachers' salaries—everything on which the visiting committee had put its finger—were laid out clearly.



*The Trevecca Audio Visual Lab*

This report is said to have had a major bearing on the result of the vote of the Southern Association membership in December, 1969.

Several note-worthy innovations had been realized.

1. A reduction in specified general education courses achieved by uniting several areas into team taught units allowed greater flexibility of choice for the student.

2. The new dial access learning center opened many opportunities for intensive study in foreign languages and in other fields.

3. Endowment property was beginning to show a positive money return.

4. A new accounting system was being installed. Ramon Richards, highly qualified, was made Business Manager.

5. The "abominable" salaries and fringe benefits were no longer quite so bad. The TIAA retirement plan, Disability and Medical Insurance, Sabbatical Leaves, Travel to Professional Meetings and numbers of other benefits were added.

6. For the first time in Trevecca's history a Dean of Women had been employed fulfilling the specific requirement for a trained Womens' Counselor as suggested by the Southern Association. This involved a specific type of preparation beyond that of previous Deans.

7. Television sets were provided in strategic places.

8. Student Centers were now assigned.

9. Two new buildings would be in operation by fall 1969, the Science Building and the Physical Education Building.

### December 3, 1969

The year 1969 was dedicated to one goal—to meet the requirements for Accreditation before the December 1969 meeting of the Southern Association. But, let us hear the story from the one who carried the load to victory.

### The Accreditation Story
### Mark R. Moore

"When I arrived on the campus of Trevecca Nazarene College to assume my duties as President, August 1, 1968, Dr. William Greathouse gave me a report of the Evaluation Committee of the Southern Association of Colleges and Schools. The report itself contained about three dozen suggestions, four of which we considered very critical:

1. The College doesn't have a productive endowment, in fact, the College doesn't have an endowment.
2. Several statements were made by the Evaluation Team concerning the need of revised accounting procedure and administration of financial resources.
3. Faculty salaries, including fringe benefits, are abominable. Plans for future improvement are inadequate.
4. New buildings and facilities not completed at the time of the Evaluation Team's visit in April 1968.

"Time was very limited. We had to answer these criticisms by September 1. Dr. Stanton Parry and I did all we could to provide answers by the deadline date.

"On October 17, 1968, Dr. Parry and I met with the Committee on the Commissions of Colleges in Atlanta. This was the first time that a committee from the College had met with a committee of the Southern Association. The members of the committee were polite but rather distant. They asked perfunctory questions and did not look at us when they talked. During the thirty minute interview, I had the feeling they were merely going through the routine of meeting us and we had very little opportunity of receiving their recommendation for accreditation. As soon as Dr. Parry and I were away from the meeting, my first remark was that we did not make it.

"The Annual Meeting was held in Atlanta, December 1-4, 1968. Dr. and Mrs. Parry, Mrs. Moore, and I attended this meeting. The Southern Association follows the practice of keeping their recommendations secret until the Annual Meeting. We made an outline of the alphabet and as they read out the names of the colleges, we knew that as soon as they got down to "T" we would either hear Trevecca Nazarene College or they would skip "T" and go to some other school. There were a number of schools listed by the word "Texas" but when this list was completed, they skipped the rest of the "T's" and went on to other colleges. We had not made it.

"As we left the meeting and started home, there was silence. When we arrived at Cartersville, Georgia, I indicated that we had better settle on our plans and method of announcing it to the Student Body. As we came into Nashville, both Dr. Parry and I had an optimistic attitude about what we could do for the coming year. December 6th in Chapel, we gave the sad news that we had not made it but held out hope that we could make it the following year if we would all work together. I spoke briefly upon the theme "War—a Good Warfare" and gave as my philosophy "Do what you can, with what you have, where we are." A number of the students expressed faith and confidence in Trevecca and appreciation for the efforts the Administration was putting forth to receive accreditation. However, our enrollment loss the following fall indicated there were those who went to other accredited institutions.

"We began working immediately for the 1969 visit. There was a suggestion by the committee, through the Executive Secretary, that we would wait one, two, three, or four years depending upon when we thought we were ready. Time was of the essence; therefore, we made preparations in a follow-up report for September 1, 1969.

"We made several key decisions:

1. Our follow-up report would be very positive.
2. We would not admit failure nor accept the criticism of the self-study group as final.
3. We would work hard on all the items. Progress had been shown on the critical ones.
4. We would deal with the endowment area. We would secure information from the General Church and other sources to show that our giving on a percentage basis by the churches was much stronger than many colleges that had a fixed endowment program.
5. We would give a thorough report on everything that was done and provide a summarized report to each member of the Accrediting Committee when we met with them.

"I had observed that members of the Committee felt that not only the President but the Dean and Business Manager should know what was happening in a college. Therefore, in our October meeting when we met with the Accrediting Committee, I took Dr. Stanton Parry, Dean of the College, and Mr. Ray Richards, Business Manager of the College, with me. We submitted a two-page summary report to Dr. John Barker; he, in turn, gave copies to each member of the Accrediting Committee. When we went before them, they had a summary of our large follow-up report.

"Our meeting with the Committee was altogether different than the 1968 meeting. When someone asked a question of me, if it dealt with finances, I referred it to Mr. Richards. If he did not give a complete answer, I would add to it. If it dealt with an academic situation, I would refer it to Dr. Parry, and likewise, I took opportunity to add to it. I think this conveyed to the members of the committee that we worked together as a team and shared responsibility. Two members of the committee, Dr. Sam Wood and Dr. John R. Bertrand, had read our entire follow-up report. Both of them remarked before the committee that it was one of the best follow-up reports they had ever seen. We were well received. When they asked about our financial drive, I held up a Silver Dollar Award which we planned to give to each member who would raise or give $1,000 to Trevecca. The atmosphere was so relaxed that I even made the observation that I would pass it around: but knowing they were administrators and college personnel, I was afraid I would not get my silver dollar back. There was a period of laughter and jesting—so much so that Dr. Wood said, 'Mr. President, if we vote you into the Southern Association, do each of us get one of these silver dollar awards?' The Chairman of the Committee rapped the gavel and said, 'Dr. Wood, we are not going to sell out for just a dollar.' With this spirit of give and take, I felt that we had reached our goal.

"Dr. Parry, Mrs. Moore, and I went to the Annual Meeting to be held in Dallas. Mrs. Moore and I met Dr. Wood in Neiman Marcus. He commented to my wife that, 'We thoroughly enjoyed your husband when he came before our Committee. He has a real sense of humor and used it.' Although he did not say it in words, he strongly indicated that we need not worry about the report. We were very much relieved the following day.

"When we met in the Annual Meeting, I sat near the door so when the announcement was made, I could get to a telephone. Again, we had the alphabet outlined and after Texas schools were read, they read Trevecca Nazarene College. I went to the phone and immediately called Mr. W. T. Dougharty, who was Director of Public Relations, and told him the good news. I later learned that within ten minutes all of the phones on campus were jammed with students, faculty, and people calling their friends across the country with the good news.

"That evening as our plane neared Nashville, the stewardess called for Dr. Parry, Mrs. Moore, and me. She told us they wanted us to remain on the plane and be the last ones off. We knew then that something special was about to take place but did not know what it was. When we came to the door of the plane, 500 or more students, faculty, staff, and other friends rushed out from the lobby to the ramp of the plane. As we came down, a couple of the fellows lifted me on their shoulders. There were several indicating their rejoicing over accreditation victory and over their love and appreciation for those of us in the administration who had a part in it. There was a day of intense celebration. December 3, 1969, will be long remembered in the history of Trevecca Nazarene College.

"At each District Assembly or Preacher's Meeting which followed, when it was announced, there was a spontaneous response of cheering and shouting and praises to God.

"It was only after days of analyzing and surveying the events that I realized how important accreditation was to so many people. We heard that the word spread from coast to coast and people in the Northwest stopped their Preacher's Meeting to rejoice. Even in South Africa a day later they heard it. They, too, had a period of rejoicing for our victory.

"President Andrew (Andy) Holt of the University of Tennessee had been on the plane with us returning from the annual Southern Association Meeting. He, of course, preceded us off the plane. A few days later I met him and he told me the welcome we received was one of the most heartening things he had known in college education.

"There is a long history to accreditation. Dr. A. B. Mackey and his various Deans, Dr. William Greathouse and his staff, Dr. Paul Gresham who led in the first self-study, all had a very vital part in it. In August, 1968 when I came, and until we received accreditation in December 1969, there were many in the Administration and Staff who worked very diligently to meet all of the requirements and thus bring this event to fulfillment.

"However, in and through it all, I sensed that we had many shortcomings and that people who wanted perfection out of a college could have voted against it. However, I firmly believe that God warmed people's hearts toward Trevecca. He blessed the efforts of all of those who worked to gain this goal and it was in and through His leadership and blessings that we achieved accreditation.

"The initial accreditation was for a period of four years. We began to make arrangements immediately for the reaffirmation at the end of the four years. My subsequent President reports outline some of the procedures that we took in order to do a self-study and present ourselves to the Southern Association for our ten-year reaffirmation. In my 1974 report to the Board, I merely mentioned the fact that we had received the ten-year reaffirmation. Since that time, we have submitted our first year follow-up report on the ten-year reaffirmation. It is possible for a school to be called to give a second, third, and fourth year follow-up report, but according to the Executive Secretary of the Southern Association in his letter of December 16, 1974, we will not be called to do so. Our next report will be the five-year interim report.

"I think this is a high compliment to the Dean of the College, to each one who chaired a committee, and to all who gave dedicated service to bring together in a self-study all of the accomplishments involving the physical plant, the financial support, academic planning, and all other contributions which together have provided a Trevecca of 1975-76.

Signed, Mark R. Moore, March, 1975."

It is not to be wondered at that letters and comments like the following came to the President.

Dr. Moore:

Thank you kindly for the "Accreditation Story" which I will place in the Archives. It is a moving story—especially for those of us who had hoped and prayed for a number of years. I couldn't keep the tears from welling up as I experienced mentally the jubilation I felt as a student when we received the good news in Wise Hall.

The thought that always surfaces in my mind when I think of December 3, 1969 is that some student came by our suite shouting that we had made accreditation. I immediately ran to the outside door where I saw not one or two, but many, students dashing in various directions, from building to building, crying and embracing one another and shouting the long-awaited good news. As you have written, "December 3, 1969 will be long remembered . . ." (4-8-75) signed, Philip D. Bowles.

Dr. William Greathouse wrote, "I just read the report, It is *simply tremendous.* Congratulations on the way you have gotten your house in order. I rejoice with you."

Perhaps, after the long night of waiting, it can be forgiven a little shouting when the light begins to stream in. The following announcement was sent everywhere and tells its own story.

"On December 3, 1969 the Southern Association of Colleges and Schools voted Trevecca Nazarene College into full membership in the Association.

This means that Trevecca is now FULLY ACCREDITED.

We give God the praise for this forward step and express our thanks to all who have made it possible, the Nazarene pastors and people of the Southeast Educational Zone, the Board of Trustees, the faculty, the students, the Alumni and the members of the Council for Institutional Research and Planning who worked diligently through 1964-65 and built upon the foundation laid by Dr. A. B. Mackey and his associates.

There are a few individuals who gave special study and direction prior to the application for membership in 1967. These are: Dr. William M. Greathouse, Dr. Charles L. Childers and Dr. L. Paul Gresham.

Mr. W. T. Dougharty, Director of Development and Public Relations; Mr. Ramon G. Richards, Business Manager; and Dr. William J. Strickland, Dean of Student Affairs, have made valuable contributions. Dr. Stanton P. Parry, Dean of the College, gave general supervision and coordination to the final report. It has been a rewarding experience working with these men and others to achieve this goal.

Trevecca has benefited by our efforts and as a result we have a finer institution. The vote of the Southern Association recognizes us for these accomplishments.

"They thanked God—and took courage."

Mark R. Moore
President"

### Accreditation opened Doors to Larger Life

It is hard to express the elation, the relief, the freedom that took the place of the heavy anxiety that had dragged at the feet of the Trevecca family

for so long. There was a sense of appreciation for those who had held Trevecca to the high level of excellence necessary to earn the honor given. There would be no embarrassment over shoddy work.

There were several letters of interest received.

1. Dr. Gordon Sweet heartily welcomed Trevecca into the Association membership but added, "the college is requested to make a progress report in 1970 on financial resources, on faculty preparation and on the library" (Dec. 8, 69). That laid out work for the next year.

2. Dr. John Barker whose interest had been genuine and his help extensive, said he was "humbled by your expression of gratitude" (Dec. 17, 1969).

3. As a "spin-off," a letter from Walter J. Mars, secretary, said, "We look forward to welcoming you as a new member of the American Association of Colleges for Teacher Education" (Jan. 19, 1970). On February 27, 1970 the formal vote was taken.

4. Official word was received that June 1969 Teacher Education graduates would be retroactively included under the Accreditation granted later in the year and would qualify for certification subject to the requirements prevailing.

### Academic Changes

With the Accreditation matter solved for the time being, attention could be given to internal matters and external projections.

Dr. Moore's educational philosophy and Dean Parry's academic professional philosophy met and meshed. A shift was begun away from a purely Liberal Arts goal toward pre-professional, para-professional and professional courses. Totally new two year Associated Arts courses also were introduced into the curriculum. Colleges all over America were going in this direction to meet a national student career need. These offerings brought new students to the campus and reflected a new economic consideration. The Liberal Arts base was not changed but it emphasized greater development into career-oriented fields.

The 1976 list of learning opportunities advertised in Trevecca literature include:

Accounting
Anthropology
Art
Biology
Business Administration
Business Education
Executive Secretarial
Chemistry
Community and Home Services
Economics
Education
English
Foreign Languages
Geography
History
Home Economics
*Pre-Professional Studies*
Pre-Nursing
Pre-Engineering
Pre-Dental
Pre-Law
Pre-Pharmacy
Language Arts
Mathematics
Political Science
Psychology
Religion
Retailing
Sociology and Social Welfare
Special Science Courses
Speech—Communications
Youth Ministry and Christian Education
Missions
Music
Philosophy
Physical Education
Physics
*Para-Professional Programs*
Broadcasting
Retail Management
Secretarial Administration
Child Care Techology
Community & Home Health Services

### Reappraisal

According to the regular procedure specified by the Southern Association for Colleges, Trevecca Nazarene College began its organization for a follow-up self-study in the Spring of 1971. Dr. Moore appointed the Dean of the College, Dr. Stanton Parry as Chairman of the Steering Committee and Director of Self-Study. It was indicated that, at this time long range plans should be projected in order to respond to the needs of a changing world.

Dr. Moore, Dr. Parry, Ramon Richards (Business Manager), Dr. Harvey Hendershot (Vice Chairman of the Board) attended a week-long workshop on long-range planning sponsored by the Council for the Advancement of small Colleges (CASC).

In September 1971, Dr. Parry laid out plans and a schedule that involved all the faculty with student participation on the committees. The committees were given a free hand to develop their reports within the guidelines set in the "Manual for Institutional Self-Study." Frequent meetings of the committees with the Steering Committee resulted in a series of progress reports. It became apparent that the work of the Purpose Committee was closely related to every other standard so the decision was made to include the chairman of that committee in every meeting. In this way, a more objective consensus of the faculty was gained and, in turn, a way of bringing the whole College programs into the norm. All the plans and projections were evaluated against the accepted Institutional Goal.

This study of Trevecca's Purpose revealed a surprising consistency through the years in spite of the many changes, experiences, and problems encountered. A Christian Service emphasis occasioned the founding of the school. Gradually this basic goal was spelled out ever more clearly. "Christian preparation for life" led into a broader understanding of the function of education, in achieving that goal.

Always the broader dimensions of education prevailed over the narrower religious education. "Liberal Arts" was the term used to define this larger dimension and gradually the School of Religion

*Old Hardy Hall yields to progress*

came in under the Liberal Arts emphasis and structure. It took many years before "Liberal Arts" was actualized but the goal was always before those administering the school.

Trevecca was non-sectarian from the beginning and even in its more mature years under the Nazarene Church the invitation was expanded to all young people of every denomination. An open-door enrollment policy prevailed from beginning until today.

The rethought statement of purpose found approval by the Faculty, Board and Students.

The fundamental purpose of Trevecca Nazarene College is to meet the need for quality education in the liberal arts, including selected professional and pre-professional programs at the college level for students who seek preparation for a full life of service to mankind nourished in the atmosphere of Christian commitment. The specific objectives and continuing interests are four-fold: that it reflect Christian principles, that it provide a quality academic program, that it be person-centered and that it be service oriented. These objectives are in keeping with the institutional purpose and guided by social sensitivity, the educational philosophy, the doctrinal convictions and Ethical commitments of the Church of the Nazarene as the sponsoring denomination. These beliefs, expressed as Wesleyan, stress Christian love as the norm of all religious experience in its varied human relationships.

The far-reaching self-critical, thorough-going study, compiled in two large mimeographed volumes by Dr. Parry, satisfied the Southern Association. This study was followed by an extensive report which confirmed a ten year extension of accreditation.

At this time (1973), Dr. Parry was called to Mt. Vernon Nazarene College as Vice President. After polling the faculty and students the name of Dr. William Strickland was proposed as Dean to take Dr. Parry's place and was confirmed by the Board.

In Dr. Strickland was forged another link with the earliest days of Trevecca.

Dr. William Jefferson Strickland is the son of Rev. Samuel Walker Strickland who served in so many capacities through the first half or more of Trevecca's life.

Dr. William Strickland is a graduate of Trevecca Nazarene College, receiving his B.A. in 1957. He is also a graduate of the Nazarene Theological Seminary with the M. Div. in 1960. He received the Ph. D. degree from Vanderbilt University in 1967. Dr. Strickland is an ordained minister in the Church of the Nazarene. His graduate degree is in the area of Church History.

He joined the staff at Trevecca Nazarene College as Assistant Professor in 1962, was promoted to Associate Professor in 1967, and to Full Professor in 1970. He served as Dean of Student Affairs during the 1969-1970 school year contributing valuable innovations to that office.

Dr. Strickland was Chairman of the Department of Religion and Philosophy at Trevecca Nazarene College from 1970 to 1974.

He received the award of Outstanding Young Man of America (1966), was elected to Who's Who in American Colleges and Universities (1957), he won the "T" award as distinguished alumnus of Trevecca in 1970, has served as Naval Reserve Chaplain and presently holds the rank of Lieutenant Commander in the Naval Reserve (N.W., 5-19-74).

Dr. Strickland is providing academic leadership not only following the steps of the many "good men" preceding him in the Deanship but initiating forward moves in the same spirit. Dr. Moore's appraisal is, "Dr. Strickland has already demonstrated a tremendous grasp of his responsibility as Academic Dean."

**Reaching Outward**

The 75th Anniversary Celebration (1901-1976) gives a chance to look at the gains which are burgeoning all over the campus the flowering of the

vision of President Moore.

1. A beautiful Cascade of water, "Living Water," falls over well placed rocks from the Administration Building to Hart Street. With trees and ever replaced flower displays around a redwood bridge over the falls an outdoor loveliness enhances the whole campus. First Church in Nashville, under Rev. J. V. Morsch initiated this gift. Rev. Millard Reed, the next pastor helped to bring this to completion. Mr. Harold Morris was in charge, assisted by Lewis Brown, Gene Young, Harold McGrady, Rex Adams, Ron Lederer and Keith Perryman.

2. A Missionary Roll book was compiled by Mr. and Mrs. Aubrey Soyars and a Plaque with all the Trevecca College Missionaries listed was hung in the Administration Building foyer.

3. As an appreciation for the gift of $1,000.00 or more, a Silver Dollar Paper Weight is presented to the donor during the 75th Anniversary Year.

4. An unusual gift of a Pewter Medallion with the Trevecca Seal on it is given to those who contribute $75.00 during this Celebration Year.

5. Trevecca's Women's Club has been active and dedicated throughout its existence. This year it produced a Trevecca Cookbook with recipes "from those who loved and served Trevecca across her 75 year history." The title is winsome, "From Trevecca with Love." The sale has been good. The proceeds go to purchase a set of Schulmerich handbells with basic supplies for handbell choirs to be administered through the music department of the College.

The Women's Club has also purchased needed supplies for the Trevecca Dispensary.

6. A cello was donated to the music department.

7. The Trevecca Anniversary Record was made which includes a varied selection of choirs, quartets, and speakers which were preserved on records or tape—a real keepsake.

8. The full roster of Trevecca's Presidents painted by Artist Rockwell Brank hang in the main hall of the Administration Building. The portrait of A. O. Henricks was painted by his daughter. The relatives of most of the presidents paid for the portrait, when this was not quite enough the college paid the remainder.

9. Trevecca College Bus, "The First Lady," has been and still is a tremendous asset to the college. Mrs. Mark Moore spearheaded the project of collecting 12,000 books of various kinds of trading stamps from all over the Educational Zone. These stamps were traded back to the companies for cash and this made it possible to purchase the bus, named "First Lady" by the students, and used for transporting choirs, ball teams and other groups all over the Zone and beyond. "First Lady" is reminiscent of the series of "Wagons," and buses given to or earned by the students. Paragon Soap coupons "bought" one of them.

10. The Board of Trustees conferred honorary degrees on seven people, spanning a wide scope of Trevecca constituency during the 75th Anniversary Commencement (see Appendix for details).

11. Dr. Mark R. Moore conceived the plan of writing the full history of Trevecca's 75 years. A committee composed of Dr. Moore, chairman; Dr. Strickland, secretary; Dr. Charles Childers, Dr. John Wheelbarger, Dr. John T. Benson, Jr., Harper Cole and Franklin Cook, guided the research and writing, supplying counsel and aiding in the gathering of material and the evaluation of the finished sections. This book is the result of that plan. This is the second of the Nazarene Colleges to produce an in-depth history, Eastern Nazarene College being the first (James R. Cameron). There have been brief histories written but only two extensive studies.

### The 75th President's Report

So much has been done and is in the process of doing that it seems wise to let the gifted hand of the author of many of these things put the story together. Dr. Moore's annual report to the Trustee Board (somewhat abbreviated) was published in the Winter, 1976, *Treveccan.* This report is structured by that presentation.

### The President's Report

1. In May, you will have an opportunity to read a record of the seventy-five years of your college's history when the book, TREVECCA, is completed and published. It will reveal that down through the years there has been a small group of laymen, faculty, students, and administrators who, at the call of God and with a vision for the future, have faithfully given of their lives in blood, fortunes, and self-denial that Trevecca may be used of God to educate and train young people.

2. In this report I will review and bring to date times relating to the financial condition, enrollment figures, campus and building facilities. And, I will briefly outline some goals for the future.

3. I believe you will conclude that although our 74th year was outstanding, this 75th Anniversary Year is exceeding it in almost every way. We give God our thanks and trust that all that is done will be to His glory.

### Our Students

4. We have had an outstanding student body this year. Their desire for an education and their willingness to create a good atmosphere while pursuing it has been most encouraging. Mr. Bill Boggs, STUCO President, and other leaders have given consecrated and dynamic leadership. There is a spirit of eager participation.

5. Education has made many rapid changes during the past decade. We have tried to offer an education to meet the needs of the student. We now offer four degrees: Bachelor of Arts, Bachelor of Science, Bachelor of General Studies, and Associate of Arts. In addition, we have pre-professional studies in Pre-Nursing, Pre-Medicine, Pre-Dental, Pre-Pharmacy, Pre-Law, and Pre-Engineering. Para-professional studies include Broadcasting, Retail Management, Secretarial Administration, Child Care Technology, and Community and Home Services.

We offer a degree in Medical Technology through a cooperative program with three Nashville hospitals.

6. The Community Living Council is a concept whereby, in open discussion and prayer, students develop guidelines for their life-styles. The students have revealed a maturity and responsibility which in these days is encouraging.

A Community Living Council, composed of 22 students, two faculty members, and one Administrator, has developed guidelines for campus living. These "student-owned" guidelines have been well received, morale is excellent, and students are learning to live responsibly.

This year 669 of our 856 students live in college dormitories and another 85 live in TNC-owned apartments. The Pioneer Food Service provides meals for 635 students on the meal plan. Clinical and Health services were rendered for 2,973 student visits to the dispensary.

7. Our students give of themselves in many ways. Much of this service is on an individual basis, but some is done through the clubs such as Student Council, Christian Workers Association, Fellowship of Christian Athletes, Ministerial Association, Missions in Action, Trevecca Athletic Association, service club affiliates (such as Circle K, Collegiate, Civitans, and Civinettes), and other student organizations.

8. Public Relations and Admissions are under the Direction of Mr. Franklin Cook. He reports a record enrollment of 793 in 1974/75 and another record of 856 in 1975/76. The goal for 1976/77 is "over 900."

Bob Brower, a '72 TNC Alumnus, serves as Associate Director. He coordinates the recruitment and admissions efforts and manages the office. Harold Latham and the Trevadores had another fantastic year—received more than $10,000 in L.I.F.T. Pledges and signed up 261 students. Encounters II continue to receive wide acceptance throughout the Educational Zone as they minister in churches, public schools, zone rallies, and civic functions. Four part-time recruiters are functioning well this year: Mike Blankenship and Tim Ferguson, current students; and Carl Hall and Sam Bowers, 1975 graduates.

*Music is BIG on Trevecca Campus to share with the world*

*Eating Together and Fellowship*

This year a full-time Director of Alumni Relations—Mike Estep—has been added. He has held 48 chapter or regional meetings. He is developing an Annual Alumni Fund Drive with Dr. H. Harvey Hendershot '36 as the National Chairman. To date alumni giving is nearly $11,000. A 75th Anniversary Record of singing groups from the past was released at the 1976 Homecoming last month.

### Summary

We are committed to the best of the liberal arts and the best of vocational training. Trevecca offers 27 majors on a four-year program, along with 6 two-year Associate of Arts majors and 5 para-professional programs. Our largest departments are: Religion, Church Ministries, and Missions—160 majors; Teacher Education—160 majors; and Business—140 majors. More than 600 teachers from Middle Tennessee and surrounding areas attended our Summer Education Workshop classes.

## THE STORY OF TREVECCA'S BUILDINGS

*Nineteen buildings are now clustered on Trevecca's campus spanning the time between 1938 when the first President's home was built (now the Smith House), to Benson Hall built in 1974. Hardy Hall, one of the original buildings was razed in 1971. An Endowment property Health Care Center brings the total to twenty. A brief history of each of these structures is given by Dr. Mark Moore as presented in the Winter TREVECCAN (1976).*

*McClurkan Memorial Building*

### The Story of Our Buildings
### McClurkan Memorial Building

McClurkan, built in 1943, was named after the founder of Trevecca, Rev. J. O. McClurkan. Today the building, valued at $330,000, houses our chapel, post office, bookstore, student government offices, and classrooms. In the past, McClurkan housed the H. H. Wise Library, Science Department, classrooms, and labs. McClurkan Auditorium is in need of extensive remodeling. It is the desire of the administration to preserve this historic campus building. When McClurkan is remodeled it will have seating for 1,200 people, have a dozen classrooms, and provide adequate space for church services, various musical programs, and cultural events. The estimated cost of remodeling will be near $750,000.

### Administration Building

The Administration Building was one of the three buildings on the site purchased in 1937. The original structure was destroyed by fire in 1943, and the building was rebuilt one year later. Remodeled in 1965 at a cost of $80,000, the Administration Building is now valued at $222,000.

In past years the Administration Building housed the departments of Religion, Missions, and Business; also the High School Department and classes, and the Library. It now houses the offices of the President, Vice President, Development, Public Relations, Academic Dean, Dean of Students, Business Manager, Registrar, Admissions, Financial Aid, Alumni, Communications Center, Student Employment, Teacher Education, and the President's Conference Room.

*The Administration Building*

*Tidwell Faculty Center*

### Tidwell Faculty Center

Tidwell Hall was built in 1947 for use as a men's dormitory. The building was named in honor of the first student to enroll at Trevecca in 1901—Rev. W. M. Tidwell, a long-time pastor of Chattanooga First Church of the Nazarene.

In 1974 Tidwell Hall was remodeled into a Faculty Center and is valued at $407,000. The Center now houses the majority of faculty offices, faculty conference rooms and lounges. Maintenance and security offices are located in the basement.

*McKay Hall*

### McKay Hall

McKay Hall was named after Lula May Tidwell McKay who was a missionary to India. The building known as McKay Hall was one of the three original buildings on the campus when it was purchased in 1937. In 1954 McKay was partially destroyed by fire and was rebuilt in 1955. The former dormitory, valued at $512,000, presently houses the campus print shop, art classrooms, and practice rooms. The plans are to remodel McKay into a guest house with about 20 private bedrooms at a cost of $100,000.

*Old Hardy Hall*

*Wakefield Fine Arts Building*

### Hardy Hall

Hardy Hall was part of the original college property purchased in 1937. The building was named for Dr. C. E. Hardy, a former President of Trevecca. The former dormitory housed the bookstore and maintenance shop before it was demolished for campus beautification in 1971.

### Bud Robinson Student Center

Bud Robinson Center, built in 1954, was named after "Uncle Buddy" Robinson who was a pioneer evangelist in the Church of the Nazarene. The building was remodeled in 1965 to house the 250 seat cafeteria on the main floor while providing resident housing for women on the second floor.

### Wakefield Fine Arts Building

The November 1975 Founder's Day activities included the naming of the Fine Arts Building after Mr. A. C. Wakefield, a longtime song evangelist, for his contribution to church music. The Fine Arts Building, which was started in 1951 and dedicated in 1954 now has a value of $292,000. Today the

Wakefield Fine Arts Building houses classrooms, the 225 seat Wakefield Auditorium, band and choral practice rooms, private music practice rooms, and faculty offices.

### Smith House

Smith House, originally on the site where the library now stands, was formerly the President's Home. The house was moved to its present location behind McKay Hall in 1960. The building was named after Donnie Joel Smith, a student killed by lightning the day before his graduation from Trevecca in 1959. Smith House, valued at $18,000 now serves as the residence for the Superintendent of Buildings and Grounds.

*Smith House*

*Mackey Library*

### Mackey Library

The Mackey Library was named after Dr. and Mrs. A. B. Mackey in recognition of their long years of dedicated service to the college. It was built in 1961 and is valued at $406,000.

In addition to its 76,170 volumes, the library also houses the library staff offices, curriculum library, learning resources center, audio-visual archives, and special collection rooms.

*The President's Home*

### The President's Home

The President's Home was built in 1963 and has a value of $35,000. It is the home of our President and his wife, Dr. and Mrs. Mark R. Moore.

### Johnson Hall

Johnson Hall, built in 1963, was named after Sadie Agnew Johnson. The building, valued at $520,000, serves as a residence hall for 100 women as well as housing the College Center and Snack Shop and game area.

### Wise Hall

Wise Hall was constructed in 1966 as a residence hall for 48 men. Today it has a value of $153,000. The building was named in honor of Rev. H. H. Wise, a longtime pastor of Nashville First Church and a strong, loyal supporter of Trevecca.

*Johnson Hall*

*Wise Hall*

### Tennessee Hall

Tennessee Hall, built in 1966, was named in recognition of the Tennessee District for their Educational Budget being paid in full in 1966. Tennessee Hall has a value of $416,000 and now serves as a residence hall for 100 women.

### Georgia Hall

Georgia Hall was built in 1966 as a residence hall for 120 women and includes the student dispensary and nurse's quarters. Georgia Hall, valued at $555,000, was named for the Georgia District in recognition of their Educational Budget being paid in full during 1966.

### Physical Education Center

The $545,000 Physical Education Center begun early 1968 and finished in 1969, included in the center is a gymnasium, olympic swimming pool, handball courts, exercise rooms, a number of classrooms, locker rooms, and faculty offices.

### Science and Business Building

The Science and Business Building was begun in early 1968 and completed in 1969 and has a value of $1,406,000. Today the structure houses the science, business, math, and history departments as well as laboratories, classrooms, and faculty offices.

*Physical Education Building*

*Science and Business Center*

*Tennessee Hall*

*Georgia Hall*

*Redford and Shingler Apartments*

### Redford & Shingler Apartments

Redford Apartment, built in 1971, was named after Rev. and Mr. M. E. Redford who have longtime service on the Trevecca faculty. The Apartments, valued at $371,000, contain 30 one-bedroom apartments for married student housing.

The 20 one-bedroom apartments of Shingler

Apartments were built in 1971 and have a value of $261,000. These married student apartments were named after Mr. T. J. Shingler who was the founder of Southeastern Nazarene College in 1912. The college eventually merged with Trevecca in 1919.

### Bush Apartments

The Bush Apartments, constructed in 1973, were named after Miss Carrie B. Bush, a loyal friend and benefactress of the college. The 10 two-bedroom apartments for married students, faculty, and staff housing, have a present value of $194,000.

### Benson Hall

Benson Hall, built in 1974, was named in recognition of Mr. John T. Benson Sr. and Dr. John T. Benson, Jr. for their loyal support of Trevecca. Benson Hall, which is valued at $1,250,000, serves as a residence hall for 266 men. Within the building is a laundry room, game room, and day room.

### Trevecca Health Care Center

Trevecca Health Care Center has been built by a general partnership which includes Mr. T. E. Jones, Mr. Don Jernigan, and Mr. Robert Whitcomb. The 2½ acre site was made available by the college. Trevecca Health Care Center is a 250 bed, five story, $4,000,000 facility which will provide Medical Allied Health training opportunities as well as job possibilities.

*Bush Apartments*

*Benson Hall*

*Trevecca Health Center*

## The Moore Years: The Present

These are fruit-bearing years—and years of planting new trees. Some roots run deep into past history, sometimes having encountered virtual extinction along the way, and a veritable resurrection. Some plants have undergone radical grafting—good roots then support new, improved implants. Some new varieties have been put in and are already blooming and giving promise of a harvest of larger proportions. This vigorous growth is characteristic of the Moore years. Without distinguishing between these, the fruit will be gathered into a basket for display.

*Academic:* Dean William Strickland has contributed the following academic items:

1. In 1975-76, forty full-time faculty (40% holding earned doctorates in their field of teaching) and twenty part-time faculty, constituted the teaching staff of Trevecca College. Over forty graduate schools are represented by the faculty. The student-faculty ratio is a healthy 22-1.

2. Trevecca was selected in the summer of 1974 as one of fifty CASC colleges to participate in a new Faculty Development Program—an exciting self-improvement program. Dr. Ray Dunning chaired this group the first year. Dr. Paul Cleckner is leading it now. A large percentage of the faculty is voluntarily participating in the program toward improvement in teaching and professional self-growth.

3. Trevecca now offers 27 majors on the Baccalaureate level and six Associate of Arts programs (two year paraprofessional courses). The largest number of majors are found in the areas of religion, business, education, science, music, and physical education.

4. In 1975, the largest graduating class in Trevecca's history—160 persons receiving A.B., B.S., B.G.S. (General Studies), and A.A. (Associate of Arts) degrees—joined nearly 6,000 Trevecca Alumni previously attending or receiving degrees from the college.

5. Over 600 teachers from Middle Tennessee and the surrounding areas attended our summer workshops for teachers. Dr. Lewis Pennington directs this very popular and growing service. It was started in 1966.

6. Dean Strickland reports that serious study had been given to a Physician's Associate Program. Dr. Earl Vast-

*The Encounters*

binder, presently heading such a program in The University of Kentucky is assisting in the development of the Trevecca program, culminating in the fall of 1976 in a fulfilled dream never quite dead in Trevecca's history. It will function through one of Nashville's fine hospitals. Dr. Vastbinder has signed a contract with Trevecca College and the program will begin in the new Medical building just completed on the campus.

7. The University of Northern Colorado is offering an extension program in Nashville leading to the M. A. in education. Dr. Lewis Pennington is consultant and coordinator. Some classes are conducted on Trevecca's campus and Nazarene teachers have enrolled in this program.

8. Trevecca has entered into an agreement with Cleckner and Associates to provide a continuing education program for adults in business and industry, government service, public schools, and social service organizations. Dr. Beverly Cleckner and Dr. Paul Cleckner lead this program.

9. The Department of Missiology and Human Services, the only such major program in Nazarene Colleges was envisioned and put together about 1970. In this program career missionary training is provided, with visiting missionaries, fresh from some field, teaching courses in the area of their competence adding to the local staff. The department is now headed by Mr. Franklin Cook, born in India of Nazarene missionaries, and with several years experience in the Nazarene Headquarters Department of World Missions in Kansas City. Interest in this new major is growing. Already some of the graduates have been put under appointment or assigned to a specific field.

Social Welfare is also a very vigorous part of this department. Professor Jerry Hull has built up a strong course in the various aspects of Christian Social Service and the students are finding it a bridge to the kind of service to mankind which they are searching for.

10. Student demand motivated the expansion of the Religion Department to include courses in Youth Ministries and finally majors in Multiple Church Ministries under the leadership of Dr. Neil Wiseman. This is attracting an enthusiastic response. Less conventional services, such as ministries to Senior Citizens and to the Inner City are gathering enormous interest.

11. Academic interdisciplinary courses which unite somewhat related fields in 5-hour team taught classes are proving to be most effective general education methods. These give wide perspective and yet reduce the number of required hours so that each student may begin to select courses of his interest sooner.

12. For waiver of courses, scores for the College Level Examination Program or suitable departmental examinations will be evaluated for credit. It is called the Clep program. Many students are able to shorten their college years by the ability to demonstrate proficiency in subjects which would normally be required by the college.

13. Career and special programs are springing up regularly enriching the total Trevecca impact.

*Christian Services*—the training of ministers, missionaries, youth directors, church music directors and other church related occupations is a vital role of the College.

*The Trevadores*

Courses in Bible, religion, missions, and related fields are designed not only to prepare students for advanced theological education but also for direct entry into active Christian service. Many college related field and intern programs allow practical experience while in preparation for service.

*Business*—the preparation of students for direct entry into business has become an important program at Trevecca. First started in 1966, it now includes approximately 18% of the student body. Students majoring in business take a broad liberal arts curriculum and in addition theoretical training in economics, accounting, and business management.

Cooperative programs with business allows practical training for business to supplement classroom instruction.

*Pre-Medical, Pre-Dentistry, Pre-Pharmacy, Pre-Nursing*—the College offers a strong program in science designed to meet the requirements for entrance into one of these health professions. The student interested in a career in the health profession will be required to take a large number of courses in biology, chemistry, and physics in addition to recommended courses in English, mathematics and psychology. A Pre-Medical Advisory Committee works with the students in directing their programs toward their desired career.

For a four-year nursing program it is recommended that the student complete two years at Trevecca or a minimum of 72 hours prior to transferring to a four-year nursing college.

In pharmacy 90 quarter hours are required in the specified subject areas at Trevecca for admission into the school of pharmacy.

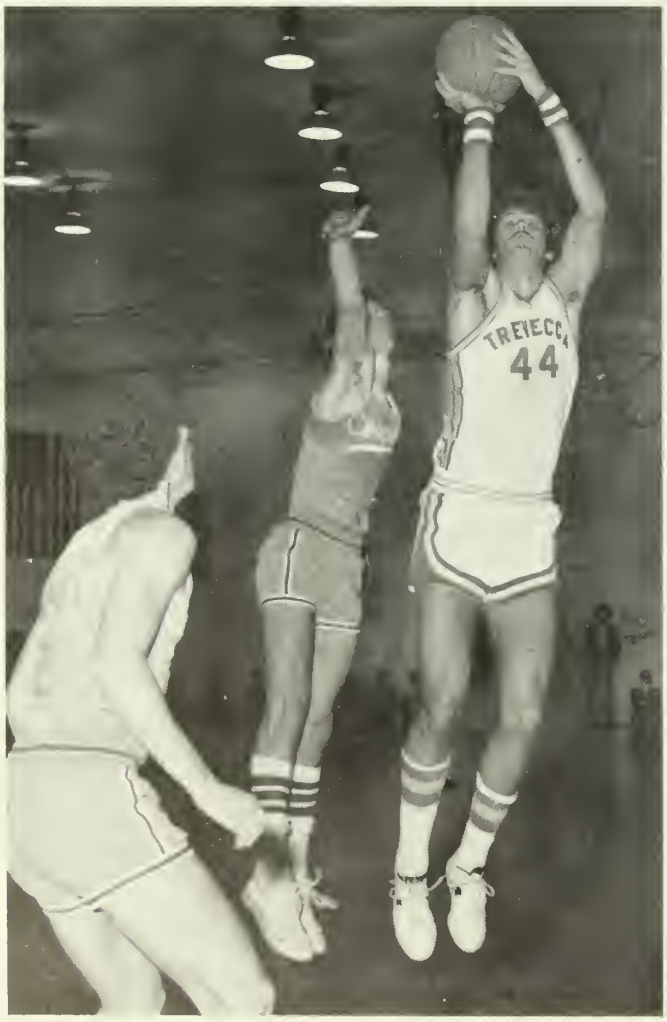
The pre-dentistry and pre-medical programs require in the specified subject area completion of the baccalureate degree before consideration for acceptance into a professional medical college.

Recently, Trevecca has had students accepted into both colleges of medicine and dentistry and has a longer term record of acceptance for candidates in schools of pharmacy and of nursing. In each of these programs, it will be important to maintain a good grade point average

and to work closely with an advisor for course selection.

*Medical Technology*—Trevecca offers a degree in Medical Technology through a cooperative program with three Nashville hospitals (Baptist, St. Thomas and Veterans). After following a special biology program for three years, the students spend a 12-month period of academic and clinical training in one of these hospital schools of medical technology approved by the American Medical Association and Trevecca will grant the Bachelor of Science degree with a major in medical technology upon successful completion of the hospital program. Stipends are available to students while enrolled in the clinical year at the hospital.

*Army-Navy-Air Force ROTC*—Trevecca has a cooperative agreement with Vanderbilt University in order that students from Trevecca may receive credit for Army and Navy ROTC work taken at Vanderbilt without cost to the student and transferred back on the degree program at Trevecca. Upon successful completion of the Bachelor degree at Trevecca in the subject of the student's choice, and successful completion of the ROTC program at the Vanderbilt units, the student will receive a commission in the Navy or the Army.



*Basketball is BIG at Trevecca*

*Para-Professional Programs*—Two new programs available in the department of business administration allow students to take selected professional courses for early career acceptance. The courses in administrative secretarial allow the student to receive the Associate of Science degree upon completion of the two-year program, and to meet the requirements for a top secretarial assignment. On-the-job training is an important part of this para-professional program.

A similar program is available for students interested in careers in retailing. Selected professional courses are available at Trevecca with an internship assignment in local stores to assist students in a career in merchandising.

In addition to these para-professional programs the department of business administration also has a regular four-year program training students for managerial opportunities in business.

Beginning in fall, 1974, para-professional, two-year terminal degree programs are also available in broadcasting, community and home services, child care, technology and pre-engineering. The pre-engineering program allows selected students to transfer to Georgia Tech for completion of their four year engineering degrees. The Associate of Arts degree is awarded by Trevecca upon completion of the two-year program.

*Multiple Church Ministries*—In addition to the major in religion, in order to meet ordination requirements or for pre-seminary work, Trevecca has available interdisciplinary courses of study which prepare a student for youth ministry work and for other associate pastoral work which we have grouped under the heading of Multiple Church Ministries.

It consists of an interdepartmental program designed to provide a broad preparation in such areas as Christian education, religion, psychology, communications, music, missions, sociology, and physical education. Students are given an opportunity to gain practical experience in field work assignments and summer youth ministry programs. A faculty counselor will give personal guidance in helping to meet the need of each student.

*Social Welfare*—A major in social welfare is offered in the department of Missiology and Human Services. The program is a combination of theory and practical application of the skills learned in class. Supervised field instruction is an important part of the course of study. The program is designed to prepare students for careers in social work and areas of social service and for graduate work in that field.

14. Scholastis Enrichment Program. Parallel to a concern that the Trevecca admission policy be not so open as to endanger the academic integrity of the college and threaten accreditation was a somewhat more realistic opinion expressed by Dr. M. H. Ivey, Trevecca's consultant. In a letter from him to Dr. Mackey, dated November 23, 1957 he said:

'I am sure you understand that most of the private institutions today are claiming their right to select their students from the upper quartile of the High School

graduation classes. Personally, I think they have this right but I think they are very foolish to exercise it based altogether upon the so-called 'objective' tests, including marks given by teachers. After all each one of these is subject to human limitations both on the part of the one who constructs the tests and on the part of the one taking them. I am convinced after long years of struggle with this problem that while the individual tends toward the average he should not be 'thrown into outer darkness' because he does not come up to or exceed the average. In fact, as you well know, 'there is no such animal' as an average *INDIVIDUAL.*'

In answer to the need to provide a chance for the "different" student to find himself the Dean's Office installed a personalized program for students who would profit by some help to aid under-achievers. Mrs. Phyllis Flannery, Assistant Dean of the college, has built on a program set up earlier and is refining and improving it. There are indications that the program is worth what it costs.

*Student Administration:*

The relationship of students to the administration begun so tentatively twenty to twenty-five years ago has become a mature and enriching college reality.

The Student Body government began as a Council which acted as a liaison between students and the faculty. In 1966 the faculty voted to include a student representative on most of the faculty committees. Gradually these representatives were given a vote. Now, students are on all committees, faculty and administrative and are related directly to the Board of Trustees through the Student Affairs Committee.

Dr. Moore has pushed a closer relationship between students and the college to the advantage of both. Tensions which once almost shattered campus community spirit are at a minimum because mutual confidence makes dialogue over problems possible.

*Student Life:*

1. Professor Jerry Hull, when he became Dean of Student Services, instituted innovative programs to solve student problems. The Community Living Council is the most creative yet to appear on the campus. Key persons and councils representing all aspects of college community life including the Student Life Council and the College Administrative Council meet regularly to set up the campus rules and regulations. In this way, students and administration sit together to hammer out the guidelines which will regulate the Trevecca community.

2. Community Services Program. A student-conceived and operated office co-ordinating the many students from every department whose concern is a life of Christian Outreach is functioning on campus. The report of it from the *Nashville Banner* (3-1-75) is the best description possible.

**Students at Trevecca Enjoy 'Fair Sharing'**
***Nashville Banner,* Saturday, March 1, 1975, p. 5**

Students of the four-year college on Murfreesboro Road are involved in a community services program, started last spring by the missions and sociology department for the expressed purpose of making Trevecca's presence better known here through constructive works in community projects.

The program began with thirty students and its worthy aim. It now has three times that many students participating as volunteers with 12 Metro area social and human services agencies.

'Trevecca felt kind of isolated,' said Don Kintner, student program director. 'We felt a need to get involved in the community to show our Christian love to her people.'

He said Trevecca, which is operated by the Nazarene Christian Church, 'is excited about students, faculty and staff contributing their fair share toward the well being of all citizens of our city.'

One group of students periodically visits Metro park centers as Park Board volunteers in physical therapy and mobility instruction for handicapped children. Other students serve as tutors to slow-learning children in the follow-through program at Belmont Church of Christ.

On campus the program found an area of service for the students in Trevecca Towers, two church-owned multiple story apartment buildings housing 500 senior citizens. About 20 students work with the residents of both buildings, Kintner said.

3. The Radio Story. The Trevecca Trustee Board approved a Radio Program, March 23, 1966 (see Appendix for the details).

## The Moore Years
## Looking Toward The Future

As Trevecca reaches out toward the needs of the world today, attempting to bring the total relevance of the Gospel to bear on the age old problems of men in the new garb of need, she cannot outstrip the vision of the tall, lanky, Spirit-filled giant pacing out ahead of her. J. O. McClurkan never really died. So big was he, so rooted in relevance, human and divine, that it is impossible to exhaust the spiritual resource which he tapped. 'Follow me,' he seems to say, 'as I follow Christ.' We can never quite catch up with vision like that. Heritage often has its hazards. It may turn the head backward toward the past. It may bind the soul to fashions and ritual long outdated and sterile with age. It may crush the spirit of creativity and vitality. But the kind of heritage enshrined in the memory of 'this good man' rebukes self-centeredness and haughty conceit and static status-preservation. Our heritage is the dynamic call of God proclaimed by the prophet to the full measure of service entrusted to us (a Founder's Day Meditation at the McClurkan graveside, 1971, MBW).

Our call to world service is a torch thrown from man to man, from McClurkan to Trevecca, from God to each of us.

At no time in the history of the world has a changing future so threatened the familiar and settled life style of people, so abruptly and so radically as is the case in Trevecca's 75th year of existence. Change itself is not a new phenomenon. But the speed and scope and depth of it, now, has not been equaled in the experience of mankind.

A science called Futurism seeks to project a possible order of existence which may be expected and to suggest ways to meet the new world. Some futurism is morbidly pessimistic, some finds room for cautious optimism. No one seems able to fully cope with the unpredictable changes. History usually gives reasonable warning as to coming phases but mankind has not yet been able to probe deeply enough to find the key to today's dilemma.

George Orwell's, *1984*, was a foreshadowing of some importance, though it was not taken seriously when it was published earlier in the century. It has proved to be chillingly prophetic. Alvin Tofler's, *Future Shock*, is sobering. The news media, commentators, economic predictions, philosophers, business prognosticators—everyone with his finger on the pulse of the modern world, tingles with a frank measure of fear.

Most organizations plan for the future. Projected plans usually are based on past experience. Analysis of past trends extrapolate rather accurately into the future. Why is there a "future shock," then, today? Because the changes we are experiencing now are so fundamental that the past has nothing by which to measure tomorrow. We are hurled into tomorrow as onto a new planet governed by laws unknown to us.

Of all the areas of problem, those that a Christian College would need to consider will be mentioned—and these are typical, not a complete list. The end of the massive food supplies in the United States, climatic changes already revealed by draught, and shortened growing seasons are crucial. The bankruptcy of cities and energy shortages will change human living patterns. The proliferation of crime that threatens every familiar human relationship and monetary pattern already distorts our cultural lifestyle. Genetic engineering, the fear of anti-matter, and the rumbling of nuclear war create tensions that proliferate dangerous depression psychoses. A totally altered employment structure necessitating as many as three or four different learned skills in one lifetime lies at our door. Will the family survive? Will monogamous marriage survive? Will honor and truth and human decency survive? Will mankind survive?

Can Trevecca College justify her existence in this new world? Can she survive financially? But, more important, can a Christian College enter the new world as a responsible, involved entity, capable of speaking with and speaking to the new situation, but in the front line, not hiding in a corner.

The most basic, disturbing, demanding, penetrating questions are put to us by the coming of the new world. Is Christianity robbed of its vitality by the facts of this world? Or, is a parochial Christianity exposed by them—a surface form unable to grasp the issues and grapple with the answers?

The emerging world is not a beautiful sight. It is raw, bloody, hard, cynical. We would like to escape it, snuff out its distorted life as it comes to birth. But, time will not turn back. Yesterday is gone. The task of the Church is to be a midwife to the new age, to be its godfather and godmother as the Church has always been called to be, though it has not always responded as it should.

Christian truth is the same. This is, as E. Stanley Jones said so forcefully, a Christian planet. Our bodies are Christian bodies, our society is a Christian society, our world is a Christian world. When these things are used in a Christian way, they are beautified, fulfilled, glorified. When they are used in a non-Christian way they are destroyed—self-destructed.

The Christian College enters a ready-made task—to lead the way to a redeemed humanity.

Two major aspects of that task lead the way to the intricate involvement of the College's future.

The most pressing need is to teach the foundational spiritual and ethical principles of Christian

living. Not one step in science, language, business, medicine, or any other field can be taken apart from specific, in depth, personal, social and religious understanding.

Then, preparation for change will have to be made. Change is deeply traumatic. We will have to learn to expect it, live with it, cope with it, ride its storm shock into freedom. Preparation for life can proceed from these two great principles, in victory and Christian relevance.

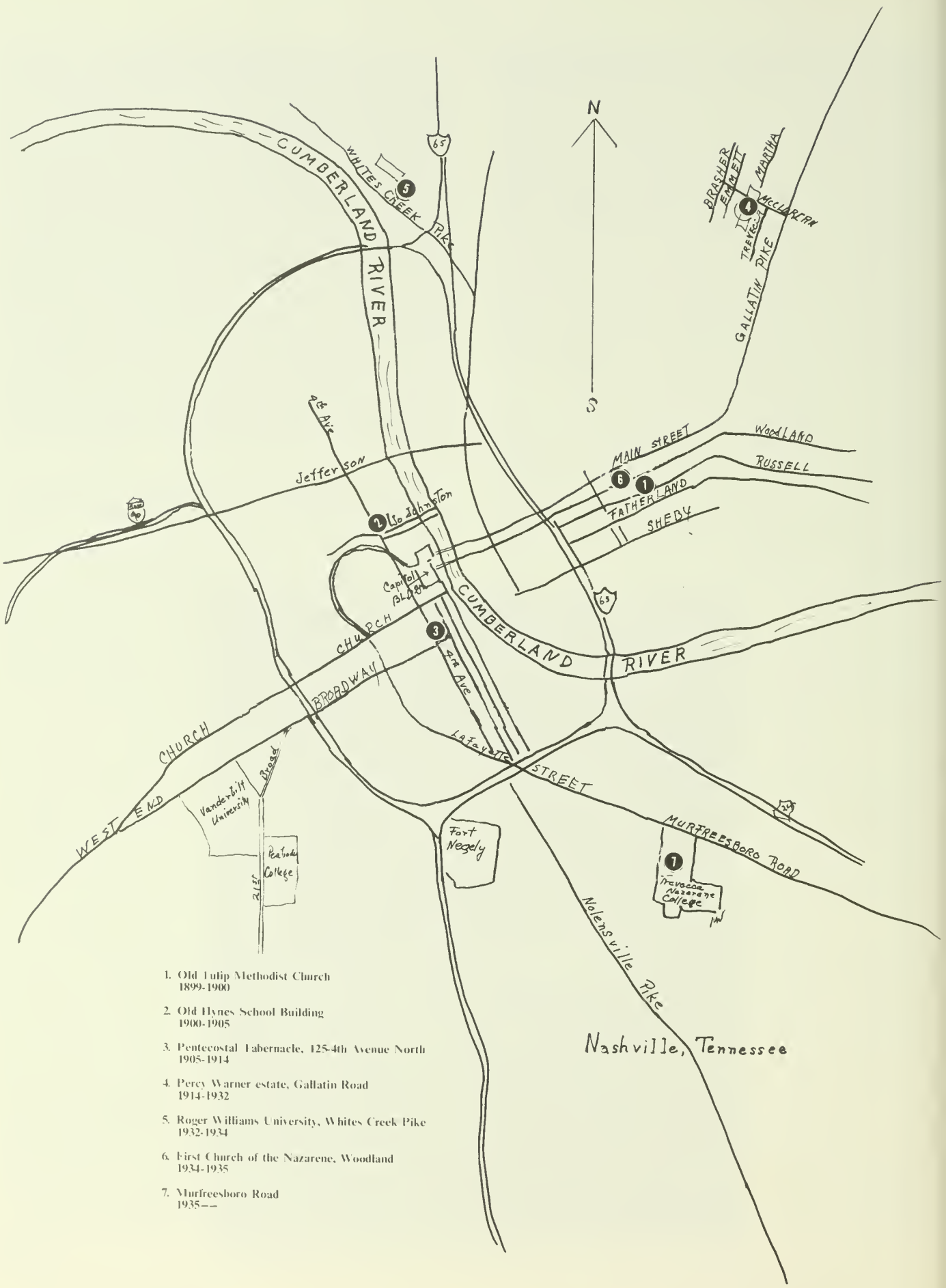
In any institution there must of necessity be, if the enterprise is truly dynamic, a wholesome tension between a conservative organization and a liberal operational aspect. One is committed to structural adequacy and stable identity and efficiency. The other is commissioned to viability, relevancy, communication, expansion, and effectiveness.

Each is composed of an indefinite and always adjustable complex of "servant goals." The inherent problem is, in this context, that the servant goal tends to outgrow its servanthood and begins to assume autonomous pretensions. The need, organizational or operational, becomes a master forcing the entire institution to bow to it, rather than itself serving the institution.

Attention to heritage will provide some stability of purpose and not allow undue institutional change through present participants. The institutional purpose ought to be a product of the past college community, reflect the interest of the present community, and allow for adjustments from future members.

Trevecca, in keeping with the high moments in the past, must think aggressively, not defensively; courageously, not narrowly and in fear. She must entertain risk, not court safety. She must "sit loose" among her traditions, not to unhitch from them but to radically and prayerfully evaluate them in order to distinguish the essentials from the merely valuable. Trevecca is leading out in the development of new methods in order to achieve her basic purposes and goals. She will have to put the new wine into new wineskins and so fulfill the divine expectancy mandated by God in Trevecca's founding 75 years ago.

> "As I was with Moses so I will be with you; I will not fail you or forsake you . . . Only be strong and very courageous . . ." (Joshua 1:5,7, R.S.V.).
>
> "A wide door for effective work has opened to" (us) (II Cor. 16:9).




1. Old Tulip Methodist Church
   1899-1900
2. Old Hynes School Building
   1900-1905
3. Pentecostal Tabernacle, 125-4th Avenue North
   1905-1914
4. Percy Warner estate, Gallatin Road
   1914-1932
5. Roger Williams University, Whites Creek Pike
   1932-1934
6. First Church of the Nazarene, Woodland
   1934-1935
7. Murfreesboro Road
   1935——

# A P P E N D I X

## A. HISTORICAL

### 1. HISTORICAL CALENDAR

1768—August 24, Trevecka College opened in Trevecka, Wales

1779—James Robertson established first permanent settlement in Nashville site

1800—The "Great Revival" in Kentucky and Tennessee creating the Cumberland Presbyterian Church

1860—Abraham Lincoln elected president

1861—March 4, Civil War began
Tennessee, last state to secede from the Union

1861—November 13, James Octavias McClurkan born in West Tennessee

1866—Tennessee, first state to re-enter the Union
Tennessee gave the final required ratification of woman's sufferage

1867—National Association for the Promotion of Holiness organized in Vineland, New Jersey

1868—Bible Prophetic Conference organized in Niagra, New York

1882—November 15, McClurkan married Martha Francis Rye

1888—McClurkan went to California to pastor

1895—McClurkan sanctified under Beverly Carradine in San Jose and returns to Tennessee for a visit

1897—McClurkan's son's illness required the family to come to Nashville for medical care.

1897—Great Centennial Celebration in Nashville

1898—May 14, First move toward forming a fellowship of holiness people in Tennessee
Obtain use of Old Tulip Street Methodist Church

1898—June 8, McClurkan became Superintendent of Holiness work—to be called Pentecostal Alliance

1899-1900—Pastor's class begun in McClurkan's study—Birth of "Trevecca"

1900—November, Alliance moves to Old Hynes School building in North Nashville

1901—May 17, Zion's Outlook sold by B. F. Haynes to J. O. McClurkan
September, Pentecostal Alliance changed name to Mission

1901—November 5, Literary and Bible Training School opened on "Eleventh Hour" plan

1905—January, Pentecostal Mission and Bible School move to 125-th Avenue South

1907—Correspondence between McClurkan and Bresee about church union

1910—November 10, New Name, "Trevecca," given the school. It became a "four year college."

1910—June 23, The first night airplane flight in the history of the world takes place over Nashville in a military display

1911—October—The 3rd General Assembly of Nazarene Church meets in Nashville
E. F. Walker elected as General Superintendent
B. F. Haynes elected as the first editor of the *Herald of Holiness*

1914—McClurkan negotiates for the Percy Warner Estate on Gallatin Road
Preparation made to move Trevecca to it by September

1914—September 16, J. O. McClurkan died of Typhoid Fever

1914—World War 1 begins

1915—Chester E. Hardy elected President of Trevecca
February 13, Pentecostal Mission unites with Church of the Nazarene

1917—October 13, Trevecca College officially adopted by Church of the Nazarene

1918—January, Trevecca leaves Nashville to join Ruskin Cave College

1918—Trevecca College returns to Nashville
Shingler College from Donaldsonville, Georgia unites with Trevecca

1918—C. E. Hardy resigns as president

1919—Stephen S. White elected president of Trevecca

1920—October 20, S. S. White resigns

1921—C. E. Hardy elected "Acting President" (later to become full president)

1922—Trevecca College becomes a Junior College

1924—Hardy resigns the presidency and takes a pastorate in Los Angeles, California

1925—John T. Benson elected president

1926—A. O. Henricks elected president

1927—The world heads into "The Great Depression"

1927—First contracts for Trevecca teachers

1928—A. O. Henricks resigns after nearly two years of five year call

1930—John T. Benson, Sr. dies in Nashville

1932—Hardy resigns

1932—June 1, Samuel Walker Strickland elected president
June 2, Strickland resigns as president elect

1932—Trevecca taken to Whites Creek campus

1934—College moved to First Church of the Nazarene, Nashville

1935—First *Darda* published
First Campus, "Who's Who"

1935—Trevecca comes to the Murfreesboro campus

1935—W. H. Parker's proposal to add "Nazarene" to Trevecca College name accepted

1936—A. B. Mackey elected president
Trevecca High School approved by State of Tennessee
Alumni Association organizes

1937—Trevecca becomes a member of the American Association of Junior Colleges

1938—Murfreesboro property purchased
Trevecca College rechartered as Trevecca Nazarene College

1939—Koy Phillips becomes first president of Ministerial Association
Lena McHargue becomes first president of Trevecca Missionary Fellowship
Third year of college work added

1939—"Onward to a Four Year College and a Million Dollar Campus"

1940—McClurkan Memorial building begun, first new building on present campus

1941—Pearl Harbor bombed, war with Japan declared
Trevecca granted right to confer A. B. degree by State of Tennessee

1942—First four year graduates receive A. B. degrees
First Student Handbook with first "Rules of Conduct" published

1943—First Ph. D. on Trevecca staff, L. Paul Gresham
Becomes first Ph. D. dean in entire Nazarene Church
"Faculty Improvement" initiated
New Slogan, "Onward to a four year college, a million dollar campus, and the most spiritual college in the world" (Mackey)

1944—First time to pay teachers in full, in cash, with 15¢ raise
November 18, first Trev-Echoes published in mimeographed form as Sophomore news sheet
First step toward Student Government—Student Advisory Council
First student representative in faculty meetings

1945—First elected Student Body President, Margaret Doggett
1945—First student to enroll in the Nazarene Theological Seminary—Trevecca graduate, Billy Wade Downing
1946—John T. Benson Lecture Series begins, Rev. E. E. Grosse, speaker
1946—Trev-Echoes taken over by Student Body to "reflect the current though and life of the college."

1947—First Student Council Lecture Series, Bertha Monroe, speaker

1948—Trevecca listed in the U. S. office of Education as a four year college
Maude Stuneck, world-renowned teacher comes as the second Ph. D.

1950—Peabody College accepts Trevecca's full four year credits
U. T. accepts Trevecca graduates
First Honorary Degrees given

1953—Homer Adams, first TNC graduate to earn Ph. D. (Vanderbilt)

1956—Teacher Education program approved by State of Tennessee

1957—October, "Sputnik" changes the course of world history

1959—First Alumni T Award

1962—First Annual Missionary Convocation

1963—William M. Greathouse elected president

1964—First black student matriculates

1966—First Teacher Workshops held on campus

1967—First Student Alumni Awards given
First "Outstanding School Spirit" recipient award

1968—First Scholastic Enrichment program

1968—Mark R. Moore elected president
First Intercollegiate basketball team

1969—December 3, Trevecca Accredited by the Southern Association

1970—First Citizenship Award
First Intercollegiate golf team

1971—First Intercollegiate baseball team

1972—Staley Distinguished Christian Scholar Lecture Series began
Forensic teams organized

1973—Will T. Slonecker Lecture Series began
First Intercollegiate tennis teams (men and women)

1974—First Intercollegiate cross country team
First women's Intercollegiate volleyball team

1975—First women's Intercollegiate basketball team

1976—Diamond Anniversary Celebration

## 2. TREVECCA COLLEGE LOCATIONS IN NASHVILLE

Trevecca's peregrination from place to place throughout Nashville adds color and interest to the story. The rough map on page 256 of the city will indicate the seven locations. Compare the following numbered paragraphs with the numbers on the map.

1. The school began in the Old Tulip Street *Methodist Church* in east Nashville. After brief stays in other buildings the Pentecostal Alliance congregation obtained the use of that unoccupied building in 1900.

2. A growing Alliance required larger quarters. In 1901, the move to the first grammar school building in Nashville was made. The *Old Hynes Building*, unoccupied, became the home of the school later to be called Trevecca. This location was in Nashville's red-light district just below the capitol building.

3. In 1905, J. O. McClurkan and his Committee, moved the whole Mission and School enterprise up-town, just behind the famous *Ryman Auditorium*. There was a mutual interest between the Auditorium and the Pentecostal Tabernacle in that religious services occasioned the building of both. The Ryman had been built for, and partly by Sam Jones, who let himself be helpful to the Mission. The old pews from the Ryman had been given to the Pentecostal Tabernacle.

While in the heart of Nashville the growing school was linked with a European tie, the semi-Wesleyan Trevecka in Wales. This added a cosmopolitan and broader historical flavor to *"Trevecca College"* in 1910.

4. Cultural excellence was added by the move in 1914 to the beautiful

*Percy Warner Estate* out in the residential area adjacent to Nashville. For the first time Trevecca enjoyed aristocratic housing and an expanse of open, green, shady campus.

5. The Whites Creek stay of two years (1932-34) put Trevecca in contact with the *Baptist Church.* And, more than that, with the *Negro community.* It is interesting to know that between 1911 and 1914 George Peabody College was seeking a location closer to the city of Nashville and had purchased the site owned by the Roger Williams University. When the property was transferred to Peabody the Roger Williams school moved to Whites Creek. So Trevecca repeated the same kind of move that Peabody had done a little earlier and for the same reasons. In fact, later, Trevecca would try to negotiate a purchase of Peabody property.

6. Trevecca College in 1934 settled down in the friendly quarters of old *First Nazarene Church.*

Those who knew H. H. Wise, the pastor, feel that the coming of Trevecca's students to First Church was something of a dream fulfilled for him. He remembered the day when the school had been in J. O. McClurkan's Pentecostal Tabernacle. The lively atmosphere created by the young people there could be repeated in the church and he liked the idea. But, the pastor who would be with the students daily in the buildings clustered about the church found himself at some odds with the president of the school. Wise could not channel the school into the life of the church as it had once been done under McClurkan. Gradually, a coolness developed between the two leaders that made a separation of college from the church property judicious.

7. The final move in 1935 to the Murfreesboro Pike campus adds other connections to Trevecca's life. From 1860 to near the turn of the century, *Catholic* service organizations occupied the site. There were a few interim occupancies before the *Methodist Episcopal* Missions organization sponsored a Negro school and medical college on the site. Out of this was born Meharry Medical College and Walden University. The University was abandoned for lack of interest after the now famous Meharry College and Hospital located in its present down-town location.

### 3. "ARTICLES OF AGREEMENT"

Union of the Pentecostal Union (the McClurkan work) and the Pentecostal Church of the Nazarene

"At the annual convention of the Pentecostal Mission, held in Nashville, Tenn., October 11th 1914, a resolution was passed appointing a committee of five members, consisting of the following: C. E. Hardy, Tim H. Moore, Edward W. Thompson, John T. Benson, and W. M. Tidwell, to ascertain the wishes of the members of the Pentecostal Mission, and, if found desirable, to consummate a union with the Pentecostal Church of the Nazarene, provided suitable arrangements could be made. This committee, after prayerful and careful work, and after having letters from the majority of the General Committee recommending this union, came to the conclusion that this union was desirable and requested R. B. Mitchum to take the matter up with the proper authorities of the Pentecostal Church of the Nazarene and see if such a union could be made.

"Gen. Supt. H. F. Reynolds invited Dist. Supt. J. A. Chenault, Gen. Miss. Treas. E. C. Anderson, and R. B. Mitchum, a member of the General Missionary Board and a special representative appointed at their meeting, to meet this committee in Nashville, on February 13, 1915. Gen. Supt. H. F. Reynolds and the Pentecostal Mission Committee agreed upon the following basis of union:

"First—Finding that the Pentecostal Mission is in hearty accord and sympathy with the *Manual* of the Pentecostal Church of the Nazarene, we agree that both the home and foreign work of the said Pentecostal Mission be united with the Pentecostal Church of the Nazarene, it being understood that the General Missionary Board of the Pentecostal Church of the Nazarene assumes financial responsibility for the missionary work of the Pentecostal Mission in the following countries:

"India, the following missionaries: Roy G. Codding, Mrs. Rosa Lowe Codding, Mrs. Bertha Davis, Miss Lizzie Leonard, Miss Eva Carpenter, Miss Jessie Basford, Miss Olive Graham, and also Miss Mattie Long and Miss Florence Williams, provided satisfactory arrangements can be made with them.

"Cuba, the following missionaries: John L. Boaz and wife, Miss Leona Gardener, Theodore Castellano and wife. The Pentecostal Church of the Nazarene accepts this work with the understanding that Brother Boaz and wife are coming home at an early date.

"Central America, the following missionaries: J. T. Butler and wife, and R. S. Anderson and wife.

"It is expressly understood that the former members of the Pentecostal Mission will use their best endeavors through all the avenues that they have to contribute to the support, not only of the missionaries which are being transferred, but all the missionary work under the board of the Pentecostal Church of the Nazarene.

"It is understood that the *Living Water* paper, formerly an organ of the Pentecostal Mission, if continued as an independent paper, will open its columns to solicit as heretofore for the missionaries coming to the church through this union, and also for any other foreign need of the Pentecostal Church of the Nazarene that may be presented.

"It is understood that the missionaries uniting with the Pentecostal Church of the Nazarene shall be subject to all the rules and regulations governing the other missionaries working under the board of the Pentecostal Church of the Nazarene.

"It is further understood that all property held in the foreign field, either directly or indirectly by the Pentecostal Mission, shall be transferred to the General Missionary Board or the legal representative of the Pentecostal Church of the Nazarene.

"Second—It is understood that in making this union all churches, bands, and individuals who are now connected with the Pentecostal Mission shall become members of the Pentecostal Church of the Nazarene, unless they elect to the contrary.

"All ordained ministers and evangelists of the Pentecostal Mission holding certificates, shall be recognized as such by the Pentecostal Church of the Nazarene, according to the rules of the *Manual.*

"It is further agreed and understood that all churches and bands affected by this union shall immediately proceed to reorganize along the lines as prescribed by the *Manual* of the Pentecostal Church of the Nazarene, elect trustees, stewards, and such officers as prescribed by said *Manual,* and that all property now held by said churches and bands shall be transferred to the duly elected trustees and the reorganized church, except such churches and bands of the Pentecostal Mission going into this organization which may feel it imperative that they continue to hold their property in like manner as at present, shall be at liberty to do so.

"It is further agreed and understood that property held by the corporation known as the Pentecostal Mission of by trustees for it belonging to bands and individuals who do not accept this union, these trustees shall be empowered or authorized to convey said property to the said churches and bands.

"It is understood that this union shall take effect at once, and it is agreed that the Pentecostal Church of the Nazarene shall not be liable for any allowances to missionaries until April 15, 1915.

It is understood that suitable notice of this union shall be published in both the *Herald of Holiness* and *Living Water.*

EDWARD W. THOMPSON
C. E. HARDY
TIM H. MOORE
JNO. T. BENSON
H. F. REYNOLDS, GENERAL SUPERINTENDENT
R. B. MITCHUM, SPECIAL REPRESENTATIVE.

Signed, Feb. 13, 1915.

In a letter from W. M. Tidwell, dated February 2, 1915, a member of the committee from the Pentecostal Mission, he recommends this union. This letter is filed with the copy of agreement held by the Secretary of the Pentecostal Mission."

*HERALD of HOLINESS,* February 24, 1915

## 4. CHARTERS AND BY-LAWS

A study of the state charters, Constitutions and By-laws relating to the various phases of the life of Trevecca Nazarene College reveal the developing understructure of the school. Though such a study is more extensive than can be included in this book a few observations may be of interest.

1. There are four Charters from the State of Tennessee.
   a. In 1902, when the Pentecostal Alliance changed its name and structure from Alliance to a more independent Mission existing for Christian service and education;
   b. In 1911, when the name of the school was changed to Trevecca College and became a liberal arts institution offering four years of college work;
   c. In 1932, when under receivership conditions, Trevecca College was changed to the Southeastern Educational Board to preserve the existence of the college;
   d. In 1935, when the new college emerged under the name of Trevecca Nazarene College.
2. The history of the By-laws reflects the many adjustments needed in meeting the ever changing legal and academic requirement. These changes occurred at crisis points and to meet widening needs.
   a. When the Church of the Nazarene, in 1917 assumed the responsibility for the college, specified representation was ordered from the entire Southeastern Zone. At this time the Board of four members was increased to nine members.
   b. The number of Board members and the relation of clergy to lay persons was specified. As the constituency grew the membership was increased, not to exceed fifty. When Mt. Vernon Nazarene College took three districts, the membership was set at a possible thirty nine.
   c. The representation of college personnel on the Board was limited, finally, to the President as an ex officer member.
   d. Alumni representation and the manner in which such person(s) would be chosen was decided.
   e. A student liaison committee which meets with a committee of the Board was instituted in 1973.
   f. The most recent revision occurred in 1973 when a revision of the By-laws was approved requiring two meetings of the full Board of Trustees per year, this plan to be activated in a meeting to occur in the spring of 1976.

### 4A, STATE OF TENNESSEE
### 1902-CHARTER OF INCORPORATION

Be it known, that J. O. McClurkan, A. S. Ransom, E. W. Thompson, J. R. Sneed, J. T. Benson, E. H. Welburn, E. M. Davis, J. H. Yeaman, T. H. Moore, N. J. Holmes and their successors, chosen under the usages and regulations of the Pentecostal Mission, a body of earnest Christian people feeling the need of undenominational work and banded together for the purpose of deepening and strengthening the experiences of God's dear children in the Home Work, and from this base of supplies to evangelize the outlying districts and forming a group of Holiness people at each point wherever possible, and from these to push the Full Gospel to the uttermost parts of the earth, and for the purpose of the maintenance of all evangelistic and missionary undertakings by the said Pentecostal Mission in the United States and among nations and countries foreign to the United States of America; and to that end employ evangelists and missionaries, male and female, in the United States of America, and elsewhere, and natives of foreign Nations and countries which evangelists and missionaries are to engage in religious and educational work in the United States and nations foreign to the United States of America, for the purpose of disseminating the Gospel of Our Lord Jesus Christ as believed, taught and practiced by the said Pentecostal Mission, to establish, maintain and conduct hospitals for the care of the sick, to purchase, own or lease lands upon which to build such churches, school buildings, hospitals, residences, tents and all other structures necessary thereto; to lease, build or own, manage and run, boats or other vehicles for transporting passengers and freight, propelled by steam or otherwise, for the use of evangelists and missionaries, in the United States and nations and countries foreign to the United States of America; to lease or purchase, establish, maintain and conduct schools of learning for education and missionary training. To have printed, or print, edit, conduct, and carry on for missionary use and purposes, a magazine or magazines, paper or papers, . . . to purchase or rent all necessary printing presses, type material, and stationary, . . . for the purpose of printing and disseminating all literature deemed necessary for the purpose of carrying on the work of the Corporation, . . . (from the first State Charter of Incorporation of the Pentecostal Mission, formerly Pentecostal Alliance, dated April 25, 1902, at 10:45 o'clock, a.m., found in Davidson County records, Book no. 237, page 373, also in the records of the Department of State in the Corporation Record Book 02, page 89).

### 4B, STATE OF TENNESSEE
**Charter of Incorporation**
**1932**

BE IT KNOWN THAT C. E. Hardy
E. T. Cox
Lige Weaver
H. H. Wise
G. W. Fulcher

AND their successors, chosen under the terms and conditions of this Charter, are hereby constituted a body politic and corporate by the name and style of

**SOUTHEASTERN EDUCATIONAL BOARD OF THE CHURCH OF THE NAZARENE, INC.**

Post Office address North East Nashville, R.F.D. 3, Tenn. for the purpose of soliciting, receiving and collecting funds, and holding real and personal property acquired by purchase conveyance, gift, devise, bequest, or in any other manner, and constructing and equipping buildings and leasing or transferring said property and distributing said funds to institutions incorporated under the laws of Tennessee, for the purpose of conducting and operating universities, colleges or seminaries, affiliated with or controlled by a convention or conventions, or an association or associations, whether voluntary and unincorporated, or incorporated under the laws of this State or any other State, and composed of members, delegates, representatives, or messengers of or from any church or churches, or religious association or associations, organized and conducted under the congregational form of church government.

We, the undersigned, apply to the State of Tennessee by virtue of the laws of the land, for a Charter of incorporation, for the purposes and powers declared in the foregoing instrument.

Witness our hands, this 6th day of September, 1932.

C. E. Hardy
E. T. Cox
Lige Weaver
H. H. Wise
G. W. Fulcher

### 4D, STATE OF TENNESSEE
**Charter of Incorporation**
**1935**

BE IT KNOWN THAT H. H. Wise, C. E. Hardy, L. B. Mathews, John T. Benson, Jr., W. F. Collier, and their successors, chosen under the terms and conditions of this Charter, are hereby constituted a body politic and corporate by the name and style of

**TREVECCA NAZARENE COLLEGE**

Under section 4148 Official Code Tennessee
The particular purposes for which this Charter is sought are:
that it is desired to establish and maintain a college and to continue

# State of Tennessee

## Department of State

I Hallum W. Goodloe Secretary of State of the State of Tennessee do hereby certify that the annexed Instrument with Certificates of Acknowledgement and Registration were filed in my office and recorded on the 5th day of May 1911, in Corporation Record Book 2-6 page 136

In Testimony Whereof, I have hereunto subscribed my Official Signature and by order of the Governor affixed the Great Seal of the State of Tennessee at the Department in the City of Nashville, this 5th day of May A.D. 1911

Hallum W Goodloe

Secretary of State.

GENERAL WELFARE FORM.

# STATE OF TENNESSEE.

# CHARTER OF INCORPORATION.

Be it Known, That J. O. McClurkan, E. L. McClurkan, E. W. Thompson, John T. Benson, C. E. Hardy

are hereby created a body politic and corporate by the name and style of Trevecca College

under Subsec. 4 of Sec. 2513 of Shannon's Code, which provides for (here set out sec

"The support of any literary or scientific undertaking — college or university, with power to confer degrees academy, a debating society, lyceum — the estab of a library, etc.,

The particular purposes for which this charter is sought are: that it is desi to establish and maintain a college — a co-educational institution — in the city of Nashvi Davidson County, Tennessee, with power to co fer degrees, and to do all things necess and incident to the establishment of college, and the maintenance of t

the educational work of Trevecca College which has continued continuously for thirty-four years—a co-educational institution in the city of Nashville, Davidson County, Tennessee, with power to confer degrees, and to do all things necessary and incident to the establishment of the college, and the maintenance of the college after it is established.

We, the undersigned, apply to the State of Tennessee by virtue of the laws of the land, for a Charter of incorporation, for the purposes and powers declared in the foregoing instrument.

Witness our hands this _____

**STATE OF TENNESSEE)** H. H. Wise
C. E. Hardy
**COUNTY OF DAVIDSON)** L. B. Mathews
John T. Benson, Jr.
W. F. Collier

Personally appeared before me, _____ (Tim H. Moore), a Notary Public in and for said State and County, the within named incorporators, with whom I am personally acquainted, and who acknowledged that they executed the within application for the within Charter of Incorporation, for the purpose therein contained and expressed.

Witness my hand and official seal at Nashville, Tennessee, this 16th day of September, 1935.

(My commission expires
Oct. 5th, 1938)

(Tim H. Moore)
Notary Public

**5. Two interpretations of the**
**TREVECCA RECEIVERSHIP PROBLEM**

**5A, Report of H. H. Wise**
**Chairman of Board, February 7, 1933, to the Board**

There is little to report by way of a forward look and time alone will tell just what the outcome will be. The facts are, we felt it unwise at first to even think of calling the Board until the Court gave its decision, and would not but for fear of criticism in failing; and then on account of the unauthorized call that did go to you [two members of the Board asked to receive all proxies].

So far as the present school is concerned, it is one of the best that Trevecca has ever had. The students seem to be satisfied, housed in comfortable buildings, with at least enough to eat.

The faculty is sacrificing their all to make the school a success, looking for a better day, and in the main are doing it cheerfully.

It is now our duty to take the defensive in some matters and tell you the why of some things that you need to know. As painful as it is, yet it is our duty to lay matters before you just as they are, or seem to us to be.

First. As to the move of the school. On February 6, 1931 a resolution was passed by this board, by a vote of 8 for, and 5 against, to purchase the combined properties of the Roger Williams and American Baptist Seminary property for $50,000.00 to be paid for in 15 years-6% bonds. $75,000.00 in bonds to be printed and $25,000.00 used in repairing—the sellers to cash $15,000.00 and the holders to sell the other $10,000.00 all of which was to be used for repairs. The Executive Committee was to carry forward this trade.

There arose a local fight over the proposed trade and after some months the Committee felt they wanted another expression from the Board, also the original proposition being changed a bit; so on August 18, 1931 the board was called together, meeting at the College office. After much discussion a ballot was taken resulting in the following: 9 for and 3 against the move.

The fight became bitter and the Committee did not even then go on with the move, but delayed the matter until the Board meeting in February 1932. There being a difference of opinion, even after the trade had been consummated, as Chairman, to effect a compromise, I offered the following resolution, which was adopted by a vote of 10 to 4:

Whereas it appears to the School Board that the time of getting the papers to the property in question about moving, has been unnecessarily delayed, and delayed even in the face of the request of the Executive Committee to speed the matter, and by this delay reports have been circulated, even to the damaging of our school;
And Whereas our Board and our people seemingly are divided over the matter to such an extent that it is doubtful whether the Church will stand behind the move;
And Whereas we are in the midst of a terrible financial depression, which no one could foresee, this Board now in session this February 4, 1932, does here-by and now go on record as expressing itself in the matter that the undertaking is an absolute impossibility at the present time, to assume the debt, and even the first years interest;

We ask that this matter be delayed until such time as financial conditions may change, or there be found sale for the present property.

(Signed) H. H. Wise.

The matter of the move dragged on, mass meetings were held, and the whole affair sold into the hands of the press doing much hurt to the cause of the school and especially Holiness. Scars have been made that only eternity will heal. When the school closed June 1st, personally, we felt that it was the end of Trevecca.

If our memory serves us right Dr. Hardy went away for a meeting, and then to the General Assembly. By vote of the Executive Committee we went out and tried to hold things together. Promises had been made, there were all the bills made by others, collectors came, suits were threatened and some filed. Most all however withdrew when we went to see them and pleaded for more time.

Our first task was to inform our people of the situation and beg for help. Twenty-seven hundred letters were sent immediately, with a plea for money, resulting in about $100.00. $75.00 of this coming from First Church. Up until this time we thought perhaps the school could go on but in our thinking now, we decided it was impossible to continue where it was and see our way out in any sense.

The Committee was called together and the following proposition submitted to the Baptist Board. Bro. Tim Moore made the motion to go forward if the Baptist people would give us six months interest and allow us six months more to make first payment. As Chairman, I objected to the move even yet on these terms and insisted on asking for three years interest. A letter, now on our files asked for this, so they sent for me to come down. I laid the situation, just as it was, before them—and in writing. They (the Baptist Brethren) agreed to give us three years interest. Here is the proposition, a much better one than the original."

(Then follows the correspondence already traced between Trevecca and the Baptist people.) This proposition was accepted by the Baptist board as follows:

"Nashville, Tenn.,
July 25, 1931

TO
J. D. Andrews, Agent,

This is to advise that at a meeting held July 24, 1931, by the Commission of the American Baptist Theological Seminary, the proposition submitted through you by the Executive Committee of Trevecca College to purchase the Seminary property, was accepted at the price and on the terms named therein insofar as it related to the Seminary property.

A committee of three, consisting of myself as chairman, and Mr. Ewing, and Dr. Van Ness, was appointed to prepare the necessary papers to complete the sale.

Signed: J. Carl McCoy, Chairman
For the American Baptist
Seminary People."

Nashville, Tenn.,
July 24, 1931

To
The Executive Committee
Trevecca College,

As the authorized representative of the American Baptist Home Mission Society, the owner of an undivided interest in the property referred to, I hereby accept your offer made through J. D. Andrews, Agent as of July 31, 1931.

Signed: A. B. Hill.
For the Roger Williams People.

Nashville, Tenn.,
July 24, 1931

To
The Executive Committee of
Trevecca College:

As the authorized representative of the Baptist Missionary and Educational Convention of Tennessee, owner of an undivided interest in the Roger Williams property, I hereby accept your offer made July 31, 1931, through J. D. Andrews, Agent.

Signed: W.W.D. Isaac, Jr.
For the Colored People.

I could not see my way clear as yet to move. But the fact stared us in the face that Trevecca was sinking as was; so with the debt 15 years off and no interest for three years, I considered it all that was left to do, but to safeguard it all I insisted upon a written statement and here is what the two leaders of the Baptist Board gave us. This is an official statement:

June 30, 1932

Dr. C. E. Hardy,
Trevecca College,
Nashville, Tenn.,

Dear Doctor Hardy:

We are pleased to have your communication of the 29th, which is also signed by Dr. H. H. Wise.

We now understand that you and Dr. Wise are to stay with the school as long as you can be elected, and we believe that you will see that it is made a success. We understand also that you are to close the trade just as soon as possible under the terms and agreement as heretofore agreed upon, with the exception that we are to give you the first three years interest on the bonds issued upon the Seminary property. The reason for this, as stated by your representatives, was on account of the depressing times you would be unable to sell your property on the Gallatin Road, and consequently would have to pay not only interest on that property but on our bonds. It was suggested by one of our members that if times got better and you were able to sell your property, that you would consider the payment of interest to us whenever you have made such a sale.

Pending the final closing of this deal, we will be greatly pleased for you to take possession of all the property at once and make such improvements as you may desire to commence now. Of course the title of the property will remain in us until the deeds are signed and the bonds are delivered, which we hope will take only a few days.

We are glad and greatly relieved that this matter has at last come to a head, and we wish you very great success in going on with the proposition, and believe that you have an opportunity there to make a great school.

We are also pleased that we are thus able to contribute something to your school by the sacrifices we are making in the price and in the interest.

Yours very truly,

Signed by I. J. Van Ness
For the American Baptist
Theological Seminary

A. B. Hill
For the Roger Williams property.

Upon receipt of this letter I felt it my duty to notify Bro. Strickland as he seemed to be the leader of the opposition. In about two weeks Rev. J. E. Garr called a meeting at the close of a Sunday morning service and appointed a committee to enjoin us. The Committee was Mr. A. L. Snell, Mr. Ludy Meggs, and Mr. C. W. Smith we are told, and to further assure you this is so: in the cross examination Mr. Snell testified that he was on such a committee. The meeting was then declared out of order and no minutes were kept.

Within a few days we found ourselves enjoined, and everything levied upon by Attorney Ross, who represented his wife and Mr. and Mrs. Hurd, three former teachers. They already had judgment against the school for their salaries. Every asset was now tied, nothing could be collected, nothing could be moved. Not satisfied with this, Attorney Ross filed a general creditors bill, signed by himself, and we were present when the court reprimanded him for not having the creditors sign it. People were then solicted and importuned to sign, being told that they would not get a cent unless they did.

To save our property from a forced sale, the active part of the Executive Committee employed an attorney, Mr. Jordon Stokes our regular attorney not being able to serve. It has been a long drawn out process, and the fight is still on.

Before school opened, all hands were busy soliciting, and finally had enough furniture loaned to open school, but being greatly handicapped, we petitioned the court to release the equipment to Trevecca College. The court recognized that Trevecca had moved and released this furniture to same upon a $2,500.00 bond. Never in all the happenings was the real spirit and purpose of this opposition so manifest as in the stubborn fight to keep the school from having the use of this. And even though the opposing witnesses all valued the equipment from $500.00 to $1,000.00 they tried to fix the bond beyond our reach.

All of this is a matter of court record now and cannot be denied.

The court, after months of taking evidence, referred the matter to the clerk and master. Some days ago he completed his report, which was in substance:

That Trevecca College is insolvent, according to his figures, which are almost correct. The present indebtedness on the old plant is $58,571.00 all which is due and past, with interest accumulating. Again according to his report based on Mr. Snell's testimony, two other real estate men, one second hand book man, and a man to value the notes and open accounts (which were valued a 2%) $31,000.00 worth of them—the total assests are about $45,000.00 to $48,000.00.

When this report of the clerk and master was given, the council for the opposing side petitioned the court to accept this report and appoint a receiver. Their bill asks for a receiver to liquidate.

Just what they have in mind no one knows. A receiver is closing out the school. Every back note will be wiped out, every asset will be wiped out, high salaries will be paid, and it is doubtful with forced sale whether the creditors will receive 50 cents on the dollar.

If the Executive Committee had been let alone within three years all this property could have been sold, debts settled, and some left to apply on the new location. We feel reasonably sure that a receiver now will be appointed to close up the business and pay the debts as far as possible.

The new charter seems to be the scarecrow now. In view of the past, what else could we do? Had we placed this present location under the old charter, it would have been tied in court also. What would you have done had you been in our place, to try and prolong the life of the school?

If we have made a mistake, we were forced to and did it honestly trying to save the institution.

Relative to the long document sent out by Mr. Strickland and Mr. Moore, you can see it in the light of the minutes of the Executive Committee which we will read.

As to the amending of the old charter. Just wonder why Mr. Strickland didn't state that the Chair appointed Rev. Garr, Dr. Hardy, and himself as a committee with power to act, select their own council, and amend the charter.

To the brethren living elsewhere, it is our painful duty to tell you that this is a fight with personalities involved. We hope you will listen carefully to the reading of the minutes of the Executive Committee, and if so, you can plainly see that the statements sent to you were statements not based on facts, but just little gleanings here and there calculated to created dissatisfaction and thereby stop the support of the school.

The charge made that the Committee has not tried to protect the creditors is utterly false and untrue. The charge made that we did not consult the creditors about the move is utterly false and untrue. We as a Committee went as a body and laid the situation before the Nashville Trust Company.

The charge made that the Executive Committee has tried to buy the school and make it independent is utterly false and untrue. And seemingly circulated to stir up strife and resentment.

We regret and hang our heads in shame about this fight. We blush to think that representatives went to the Southern Assemblies and tried to raise questions to unsettle the people and most of all the reports given upon their return that much good had been accomplished.

This Board now assembled can settle the question once and for all. The school *can be saved,* but a wrong move now spells Trevecca's Doom!

**5B, Report of Samuel Walker Strickland to the Board of General Superintendents**

Dear Dr. Goodwin:

Being two of the trustees of Trevecca College, and living near the college, we feel there are certain developments effecting the interests of Trevecca about which you as a trustee should know. It is only the interest of the college that prompts us to write you about these developments. On October the 10th we advised with our old College Attorney, Mr. R. L. Kennedy, and he advised us that we would be neglecting our duty if we withheld from you the information we have concerning our school. The things we wish to call to your attention are as follows:

1. Trevecca College Charter.

For years the ownership of Trevecca College has been in doubt with many people. Since the Nazarene Church adopted Trevecca College, the Charter of Trevecca has never been amended so as to show the ownership of the College to be in the Nazarene Church. In order to settle this question once and for all, our Board of Trustees at its annual meeting last February, after much discussion, instructed the Executive Committee of the College to have the College Charter so amended as to show beyond further question, the ownership and control of Trevecca to be in the Church of the Nazarene. Those of you present at the Board meeting will remember this. The Executive Committee has not complied with these instructions of the Board, notwithstanding the fact that their attention has been called to same several times.

2. Resolution Adopted.

Also at the annual Board meeting last February, as those of you present will remember, there was a resolution presented by Bro. Wise which in substance meant an indefinite delay in the moving of Trevecca, because the resolution recognizes division among our people, the financial depression and no profitable sale for Trevecca property at the present time and calls for a delay until these conditions change. This resolution was adopted by a vote of 10 for, and 4 against. Dr. Hardy opposed the Board adopting this resolution and immediately when the Board adopted it, Dr. H. resigned as President and Trustee, saying the adoption of this resolution doomed the move of the school. However, he withdrew his resignation in March, to the Executive Committee. All of the 10 trustees voting for this resolution felt that the Executive Committee was honor bound to abide by the resolution, at least until the conditions stated in the resolution sufficiently changed for the better. Dr. Hardy never did respect the resolution but the other three members of the Executive Committee did respect it and for months felt bound by it. Because the other members of the Executive Committee did stand by the resolution and would not go ahead with the move, Dr. Hardy, last May, resigned the second time to the Executive Committee and his resignation was accepted by the Executive Committee, to take effect June 7, the day he left for the General Assembly. We are enclosing a copy of this resolution about which we are talking and also a copy of Dr. Hardy's resignation to the Board of Trustees last February. However, by the first of the last July, all the members of the Executive Committee except Brother Moore, decided to disregard the adopted resolution and go ahead with the move proposition. So Dr. Hardy, Brothers Wise and Fulcher assumed full responsibility and are responsible for opening school in the other location. No person or persons and not even the lawsuit forced them to move.

3. The Seven Southeast District Superintendents' Letter.

Understanding that Trevecca was without a President and realizing the need of a leader for the College, at the suggestion of Dr. Sloan, District Supt. of the Southeast Atlanta District, the District Superintendents of the Southeast got together during the General Assembly last June at Wichita Kansas and decided to write a letter to the Executive Committee of the College. In this letter we suggested that a special called meeting of the Board of Trustees be made, to consider the president question or, to communicate with the Board concerning it. Also the Superintendents suggested that in view of certain mentioned conditions the moving of Trevecca College be dropped. So far as we know the requests of this letter were entirely ignored by the Executive Committee and Dr. Hardy personally, wrote a rather reprimanding letter to these District Superintendents and said many things which were not correct, because of his lack of information.

4. The Reelection of Dr. Hardy.

Though Dr. Hardy resigned as president and trustee to the Board last February, and renewed his resignation to the Executive Committee last May, after his return from the General Assembly, on the 29th of last June, the Executive Committee reelected him President until the next annual Board meeting and he accepted, on the condition that the school move. Of course, Dr. Hardy began immediately to make preparations to move the school and get ready to open in the other location. On July the 5th, the Executive Committee ordered the school dining hall closed for the summer and in accordance with this arrangement Dr. Hardy announced the closing of the dining hall, saying that he was taking charge at the other location and leaving Trevecca location in the hands of the Board of Trustees. On July 23, the Executive Committee elected Col. Kelly as special agent of the Board to take charge of the property of Trevecca and other assets of Trevecca and proceed to sell and satisfy the debts of the College. Col. Kelly rejected this offer of the Executive Committee.

5. The Creditors Bill now in Court.

You have doubtless heard much about the lawsuit. What does it all mean? Dr. Hardy and the other two Brethren wanting the move, had never gone to the creditors of the college and tried to find out their attitude on the move question. These creditors were persons who had sold supplies to the college and given honest service to the school and some of them had waited a year or so for their pay. They had some rights in the move question. These creditors reasoned that if Trevecca, where she was and with her present debt, could not pay them, how could she by moving, add $55,000.00 more to her debt and thereby more easily pay them? So, when Dr. Hardy, after his reelection, began active preparations to move, some of the creditors got busy and filed a general Creditors Bill asking the court to appoint a receiver for Trevecca College. Since the Executive Committee was not satisfactorily protecting these creditors of the College, they pursued this course as a means of self-protection. Other creditors who did not join in the General Creditors Bill filed their suit separately in court. So, there are more cases in court against Trevecca than just the Creditors Bill. This other suit is from a big grocery concern of Nashville.

6. The Abandonment of Trevecca Property.

Trevecca College's property now stands vacated and abandoned, on

the Gallatin Pike, in spite of all the blood and sacrifice, money and prayers our good people and friends have put into it. Dr. Hardy has contended to just turn the whole thing over for the debts and move out and start over. We contend that Trevecca College must maintain her integrity with the business world if she is to continue to operate. The creditors sold supplies and services to the college in good faith. She must not try to wash her hands and fail to stand up honorably and face her debts. If we allow mortgages to foreclose through failure to pay interest, Trevecca College loses thousands of dollars in equity. If, through failure to make small payments we allow the creditors of open accounts to sue the college, that will be the beginning of her certain ruin. Yet, both of these things were being forced on the creditors by the course pursued by Dr. Hardy. The supposed deal between Trevecca and the Baptist people for the Roger Williams and Seminary property has all fallen through and is as if no deal were ever made with Trevecca, according to information from a leading member on the Baptist Board. The new school corporation privately chartered by Dr. Hardy and four other Nazarene Brethren, tried to buy from the Baptists after the deal with Trevecca collapsed, but the Baptists refused to sell to them because the corporation had not been authorized by the Nazarene Church and therefore, did not have the church behind it and then they were afraid of lawsuits developing. This is what the Baptists told us. The Baptists have just rented their property to Dr. Hardy, on the condition of making the insurance payments on the buildings. They say it is better to have their buildings occupied than left vacant. So, Dr. Hardy moved out of Trevecca's own home and went into these rented quarters and is diverting Educational money sent to Trevecca College by the Districts, to improve the Baptist property and pay their insurance while letting Trevecca's property run down and debts go neglected and the Nashville and American Trust Company, who holds the mortgage on Trevecca is having to pay out of their own funds the insurance on Trevecca. Before Dr. Hardy moved out of Trevecca's home, he would not allow any improvement on her property, even though it could have been done without any cost to the school. No creditor nor lawsuit forced these Brethren to abandon Trevecca's own property. Trevecca could have opened and operated in her own home.

7. The New Educational Corporation.

On the 6th day of last September, Dr. Hardy, Brothers Wise, Fulcher, Lige Weaver and E. T. Cox, chartered a new school corporation by the *name of the Southeastern Educational Board of the Church of the Nazarene.* They chartered this corporation in the name of the Church of the Nazarene, without any authority from the church and without any official recognition in the church. *The Brethren collect money in the name of Trevecca College, but credit all the funds to the account of their private and independent corporation.* Also, Trevecca College does not spend her *own money*, but this new independent corporation does the spending. Does one corporation have any right without authority, to take charge of another corporation's funds and use same? Trevecca College has all the power necessary under her own charter to manage her own business affairs and no authority has been given this new corporation to handle Trevecca College's own business and none is necessary. This new corporation as you will see from its charter can:

1. Collect, solicit and receive funds.
2. Hold real and personal property.
3. Construct and equip buildings.
4. Lease, transfer property and distribute funds to institutions.
5. Conduct and operate schools, which are affiliated with and controlled by conventions and associations whose delegates are from any church operating under the congregational form of government. You can see this does not harmonize with our Nazarene policy.

Two of our General Superintendents have said, "The charter of this new corporation does not harmonize with our Nazarene arrangement." Bro. Wise is chairman and Dr. Hardy is called vice-chairman of Trevecca and we understand Bro. Wise is chairman and Dr. Hardy is Secretary and Treasurer of the new corporation. Dr. Hardy says this new corporation is only a holding corporation and therefore will just hold Trevecca College. But the charter of this new corporation does not even mention Trevecca College and since Trevecca under her own charter has power to hold herself and manage her own business, why does she need this new corporation to try to hold her? Does Trevecca need another corporation to help her dodge or evade her just and honest debts or is Trevecca's own property, regardless of who gave it, more sacred than the other person's groceries she ate without paying for them, or coal she burned without paying for it, and money she borrowed without paying it back or services she used without remuneration? This so-called new holding corporation can contract debts and mortgage its property for those debts. Then wherein would Trevecca or her property be safer in the hands of such a corporation than in her own hands? Holding corporations can and do go broke also through their own debts (Jan. 3, 1933).

### 7. THE MIRACLE OF BENSON HALL

Here are a few of the MIRACLE FACTS about the Benson Hall Men's Housing, as told by Mark R. Moore, president.

1. We wanted to build a College Center with 100 beds attached, but were turned down by the Federal Government.
2. We immediately asked for $200,000 to build a ten unit apartment. This was approved. We built Bush Apartments and put in 70 men.
3. I knew Federal money for housing was running out. We then applied for money to build a 238 men's residence hall.

We wanted a million 3% interest loan, but they were gone. We received a $800,000 interest subsidy approval which meant that we would pay 3% and the government would pay the difference. In addition, they approved a $200,000 3% direct Federal Loan. We would pay interest only for 25 years and then begin to pay on principle plus interest after the $800,000 loan was paid. But two things developed. First, our $800,000 was tentatively approved, but because of poor communications, the Savings and Loan had withdrawn their commitment, and it would not be funded. After several meetings, hours of apprehension, and much prayer, they reconsidered and granted it. We had already started construction and if they had not reversed their position, we would have been in serious trouble. In fact, before reversing their decision, they tried New York, Dallas, and many money markets trying to help us find a loan, but with no success. With the new increases in interest and tight money, we were caught. Their reversal to make the loan was miracle #1.

About this time, President Richard Nixon, through budget controls, froze many funds and our $800,000 interest subsidy and $200,000 3% loan was locked in. We would not be able to take out these construction loans. We called Congressman Richard Fulton and Senator William Brock and told them of our troubles. Some way, in answer to prayer, these funds were unlocked. MIRACLE #2

We continued building but problem #3 arose. Even though we made test borings and took every precaution, we found that a rock foundation was not at 10′, but was 28′ under ⅓ of the building. After meetings with the architects and general contractors, we decided not to fill in this extra space but to make ⅓ of the building five floors rather than four floors. This cost $165,000 more. By faith, we moved. The building proceeded. Our friends in Government had told that our $800,000 interest subsidy and the $200,000 direct loan was the last. The Government was closing out this type loan, but they thought there might be a little left in the fund. Since we had an over-run of $165,000, we just might get our loan increased. We applied and MIRACLE #3 occurred. We got another $100,000 on a direct 3% interest loan to go with the $200,000.

Through all the uncertainity, we were tempted to feel "was the Lord really in this building". Even though there were reversals, tense moments, and problems upon problems, I personally felt we needed the building and God had led us. Today, with 266 young men thrilled with this facility and assured that this unit is one of the major reasons, facility wise, for our growth record it is easy to look back and see that God ruled and over-ruled. To Him be the glory (Mark R. Moore).

**6. Chronological Story of**
**TREVECCA'S BUILDING ON MURFREESBORO SITE**

| President | Building | Year Begun | Year Finished | Cost | Recent Improvements |
|---|---|---|---|---|---|
| A. B. Mackey | First President's Home | 1938 | 1940 | $ 104,000 | $ 4,225.00 |
| A. B. Mackey | McClurkan Memorial | 1941 | 1943 | $ 104,000 | 8,975.00 |
| A. B. Mackey | Administration (rebuilt) | 1943 | 1945 | 167,720 | 8,975.00 |
| A. B. Mackey | McKay Hall (rebuilt) | | 1954 | 90,000 | 8,085.00 |
| A. B. Mackey | Bud Robinson Cafeteria | | 1954 | 103,497 | |
| A. B. Mackey | Tidwell Hall (Dorm) | 1945 | 1947 | 125,000 | 32,718.00 |
| A. B. Mackey | Fine Arts | 1951 | 1954 | 150,000 | 5,082.00 |
| A. B. Mackey | Smith Hall—formerly President's Home | | 1961 | 18,000 | 1,600.00 |
| A. B. Mackey | Mackey Library | | 1963 | 245,000 | 6,034.00 |
| A. B. Mackey | New President's Home | | 1963 | 35,000 | 9,709.00 |
| A. B. Mackey | Johnson Hall (Dorm) | 1962 | | 365,000 | 15,891.00 |
| (W. M. Greathouse) | | | 1963 | | |
| W. M. Greathouse | Dormitory over Cafeteria | 1964 | 1965 | 103,497 | 32,718.00 |
| W. M. Greathouse | Wise Hall (Dorm) | 1965 | 1966 | 99,637 | 463.00 |
| W. M. Greathouse | Tennessee Hall (Dorm) | 1965 | 1966 | 350,000 | 14,387.00 |
| W. M. Greathouse | Georgia Hall (Dorm) | 1965 | 1966 | 379,266 | 10,523.00 |
| W. M. Greathouse | Major Enlargement of Ad. Building | 1966 | 1966 | | |
| W. M. Greathouse | Physical Education | 1967 | | | |
| (M. R. Moore) | Physical Education | | 1969 | 521,427 | 7,614.00 |
| W. M. Greathouse | Science & Business | 1967 | | | |
| (M. R. Moore) | Science & Business | | 1969 | 1,120,814 | 16,421.00 |
| M. R. Moore | Redford/Shingler | | 19 | 638,196 | 3,000.00 |
| M. R. Moore | Bush Apts. | | 1973 | 172,000 | 37,262.00 |
| M. R. Moore | Benson Hall (Dorm) | | 1974 | 1,178,022 | 48,540.00 |
| M. R. Moore | Tidwell Faculty Center Reconstruction | | 1974 | | 50,000.00 |

APPENDIX

# B. TREVECCA STUDENT ACTIVITIES AND ORGANIZATIONS

## 1. ASSOCIATED STUDENT BODY PRESIDENTS

The first Associated Student Body President was elected in 1944-45. Previous to that time, class officers conducted student government. The following have served as ASB President:

| | | | |
|---|---|---|---|
| 1944-45 | Margaret Doggett | 1960-61 | Orval LeJeune |
| 1945-56 | Robert H. Gray | 1961-62 | Dennis Hage |
| 1946-47 | Lesper Heflin | 1962-62 | Dale Melton |
| 1947-48 | Sarah Spruill | 1963-64 | Jerry Appleby |
| 1948-49 | Kenneth Slifer | 1964-65 | Jeanne Thrasher |
| 1949-50 | Frank Tuggle | 1965-66 | Jim Knight |
| 1950-51 | Calvin Privett | 1966-67 | Keith Vennum |
| 1951-52 | William H. Anderson, Jr. | 1967-68 | Dave Nixon |
| 1952-53 | Lowel Foster | 1968-69 | Dan Litton |
| 1953-54 | Charles Duckett | 1969-70 | Charles Davis |
| 1954-55 | Wayne Sharpes | 1970-71 | Dennis Moore |
| 1955-56 | E. C. Rose | 1971-72 | Bob Brower |
| 1956-57 | Bill Jernigan | 1972-73 | Lawrence Golden |
| 1957-58 | Lee Eby | 1973-74 | Dave Foltz |
| 1958-59 | Donnie Joel Smith | 1974-75 | Mike Blankenship |
| 1959-60 | Kemp Higginbotham | 1975-76 | Bill Boggs |

## 2. TREVECCA GRADUATING CLASSES

| | | |
|---|---|---|
| 1907-1 | 1931-32 | 1953-42 |
| 1908-3 | 1932-22 | 1954-40 |
| 1909-9 | 1933-19 | 1955-26 |
| 1910-7 | 1934-23 | 1956-39 |
| 1911-10 | 1935-33 | 1957-29 |
| 1913-11 | 1936-21 | 1958-46 |
| 1914-10 | 1937-22 | 1959-55 |
| 1915-11 | 1938-26 | 1960-53 |
| 1916-6 | 1939-47 | 1961-48 |
| 1917-10 | 1940-30 | 1962-54 |
| 1918-7 | 1941-33 | 1963-74 |
| 1919-7 | 1942-29 | 1964-58 |
| 1920-5 | 1943-33 | 1965-82 |
| 1921-4 | 1944-32 | 1966-90 |
| 1922-23 | 1945-32 | 1967-86 |
| 1923-30 | 1946-42 | 1968-122 |
| 1924-31 | 1947-21 | 1969-113 |
| 1925-30 | 1948-53 | 1970-125 |
| 1926-33 | 1949-35 | 1971-118 |
| 1927-53 | 1950-49 | 1972-133 |
| 1928-33 | 1951-42 | 1973-138 |
| 1929-36 | 1952-34 | 1974-135 |
| 1930-42 | | 1975-166 |

★

## 3. TREV-ECHOES

The first Trev-Echoes student newspaper was published in 1944 with Howard Wall as the first editor. A list of editors is as follows:

| | | | |
|---|---|---|---|
| 1944-46 | Howard Wall | 1961-62 | Charlotte Ann Porter |
| 1950-51 | Patricia Wiley | 1962-63 | Marilyn Baldwin |
| 1951-53 | Betty Meggs | 1963-64 | Kathleen Kester |
| 1953-54 | Juanita Orndoff | 1964-66 | Dick Bailey |
| 1954-55 | Velva Sharpes | 1966-67 | Herb McMillan |
| 1955-56 | Frankie Edwards | 1967-68 | Karen Lee Dean |
| 1956-57 | Janey Little | 1968-70 | Dennis L. Moore |
| 1957-58 | Janice Elaine Penix | 1970-71 | John H. Teter |
| 1958-59 | Helen Burch | 1971-72 | Carl Winderl |
| 1959-60 | Pat Jones | 1972-73 | Bill Gunno |
| 1960-61 | Mary Jane Still | 1973-75 | Linda Cramer |
| | | 1975-76 | Sherry Foster |

## 4. DARDA

The Darda is the official yearbook of the college and has been published since 1924 except for the depression years. Since some of the earliest copies have been lost by fire, the earliest issue in our Archives is . The following is a list of some of the editors of the Darda:

| | | | |
|---|---|---|---|
| 1934-35 | R. Earl Seal | 1957-58 | Jim Martin |
| 1936-37 | E. Hobart Hendrix | 1958-59 | Janey Sue Little |
| 1937-38 | Neil Richardson | 1959-60 | Helen Burch |
| 1939-40 | Imogene Mackey | 1960-61 | Bess Kirby |
| 1940-41 | Harvey Hendershot | 1961-62 | Mary Jane Still |
| 1941-42 | Ruby Lee Neely | 1962-63 | Charlette Porter |
| 1942-43 | Claude Galloway | 1963-64 | Phyllis Buss |
| 1943-44 | Gladys Owen | 1964-65 | Cathy Chilton |
| 1945-46 | Evelyn M. Ramsey | 1965-66 | Jan Milby |
| 1946-47 | Marian Edwards | 1966-67 | Ellen Phillips |
| 1947-48 | Robert Gray | 1967-68 | Donny N. Biggs |
| 1948-49 | Willene Rosa | 1968-69 | Esther Costa |
| 1949-50 | Neva Gay Coats | 1969-70 | Joanne Fulwood |
| 1950-51 | Julia Ann Sullivan | 1970-71 | Bob Garber |
| 1951-52 | Frances Taylor | 1971-72 | Ann Hughey |
| 1952-53 | Elaine Richardson | 1972-73 | Faye Bragg |
| 1953-54 | Frances Foster | 1973-74 | Sarah Fortenberry |
| 1954-55 | Rose Merchant | 1974-75 | Brenda Wooten |
| 1955-56 | Ruth Johnson | 1975-76 | Randy Jenkins |
| 1956-57 | Elizabeth Stucki | | |

## 5. HONOR SOCIETY

Trevecca's Honor Society goes back to the 1940's, if not before. A partial listing of some of the presidents is as follows:

| | | | |
|---|---|---|---|
| 1946-47 | Genevieve McMackin | 1959-60 | Phyllis Lobb |
| 1948-49 | Don Jernigan | 1961-62 | Don Turner |
| 1949-50 | Paul McGrady | 1962-63 | Ed LeJeune |
| 1950-51 | Betty Barnett | 1965-66 | Billie Jean Cline |
| 1951-52 | Frances Nichols | 1966-67 | Charlene Smith |

| | | | |
|---|---|---|---|
| 1952-53 | Bob Breedlove | 1969-70 | Ted Hill |
| 1953-54 | Charles Cunningham | 1970-71 | Phil Bowles |
| 1954-55 | Robert Agner | 1971-72 | Linda Muecke |
| 1955-56 | Ruby Potter | 1972-73 | Billy Meador |
| 1956-57 | Jim Martin | 1973-74 | Danny Boone |
| 1957-58 | Jim Martin | 1974-75 | Linda Page Brower |
| 1958-59 | Phyllis Lobb | 1975-76 | Fonda Ferguson |

### 6. CITIZENSHIP AWARD

The Citizenship Award is the highest student award given annually to a graduating senior:

| | | | |
|---|---|---|---|
| 1970 | Bill Chambers | 1973 | Laura Merritt |
| 1971 | Dennis Moore | 1974 | Dan Boone |
| 1972 | Bob Brower | 1975 | Vickie Boone |

### 7. STUDENT ALUMNI AWARD

The Student Alumni Award was begun in 1967, and is presented annually to the student chosen by the Student Council as the student of that year (any class) who best exemplifies college spirit and the qualities to be desired in an alumnus. The following persons have received the award:

| | | | |
|---|---|---|---|
| 1967 | Gary W. Strait | 1971 | James G. Quiggins |
| 1968 | Herbert W. McMillian | 1972 | Edith Reece |
| 1969 | Daniel N. Litton, Jr. | 1973 | Peggy Ann Smith |
| 1970 | Dennis L. Moore | 1974 | David Charles Foltz |

### 8. HONORS AND WHO'S WHO

Various student honors have been given throughout Trevecca's history. Inclusion in the coveted "Who's Who Among Students in American Colleges and Universities" goes back to the 1940's. A partial listing of honors based on available sources is as follows.

1935–
Best Student–Earl Seal, Mary Johnson
Best All Around–"Dick" Jones, Gertrude Padgett
Most Intellectual–Earl Seal, Ethel Mae Beavers
Most Versatile–Earl Seal, Della Seal
Wittiest–Howard Stocks, Eula Seal
Best Natured–Howard Stocks, Ada Blackburn
Best Sport–"Dick" Jones, Miriam Mims
Most Attractive–Victor Gray, Earnestine Morgan
Friendliest–"Dick" Jones, Pansy Cooper
Jolliest–Howard Stocks, Mavis McGee
Neatest–Blanton Cook, Mary Sims
Most Popular–"Dick" Jones, Louise Ayers

1938–
Best Students–Harold Glenn, Mary Francis Lord
Best All Around–Koy W. Phillips, Adron Hollins
Most Popular–Neil Richardson, Earnestine Morgan
Friendliest–Marcum Hamilton, Mary Louise Lowery
Wittiest–John D. Irwin, Nora Dean Gilliam
Most Attractive–Curtis Bridges, Elizabeth Gray

1940–
Best Students–Jesse A. Middendorf, Mary Frances Lord
Best All Around–Koy W. Phillips, M. Imogene Mackey
Friendliest–H. Harvey Hendershot, Carrie Pearson
Most Popular–Frank H. Abston, Wilma Moore
Most Attractive–V. Neil Richardson, Pauline Smith

1941–
Best Students–Carmal Carroll, Mary Francis Lord
Best All Around–Harvey Hendershot, Lois Donson
Friendliest–Olive Huff, Mary Steenbergen
Most Popular–Frank Abston, Kathlyn Howard
Most Attractive–J. Raymond Parker, Betty Golden

1942–
Best Students–Clyde Owensby, Helen Gober
Best All Around–J. B. Rose, Ruby Lee Neely
Friendliest–Jewell Case, Ethel Venable
Most Popular–Homer Adams, Ruth Whalen
Most Attractive–J. Raymond Parker, Pauline Howard

1943–

| | | |
|---|---|---|
| Most Attractive | Chauncey Ellis | Fran Miller |
| Most Friendly | Arnold Price | Ethel Venable |
| Most Versatile | Anna Lloyd Wendell | Jack Walling |
| Most Athletic | Gloria McDowell | Herbert Brown |
| Most Intelligent | B. Wade Downing | Dorothy King |
| Most Executive | Claude Galloway | Lorena Sharpling |

1947–Who's Who
Homer Adams
Marian Edwards
Robert Gray
Lesper Heflin
Sara Elizabeth Spruill
Howard Wall

1949–
Adrian Wayne Rosa
Willene Agee Rosa
Kenneth Slifer

1950–
Donald Karl Ballard
Glenn Ellen Cassell
Neva Gay Coats
Frank David Tuggle

1951–
Lottie Phillips
George W. Privett
Rob L. Staples
Julia Ann Sullivan

1952–
William H. Anderson, Jr.
Frances Taylor
Thomas Champion Traylor

1956–
Carol Asbury
Mildred Chambers
Forrest MCullough
E. C. Rose
Mickie Smith

1957–
Carol Asbury
Mildred Chambers
Forrest McCullough
E. C. Rose
Mickie Smith

1958–
Sammie Bell
Bill Jernigan
Ruth Johnson
Larry Finger
Bill Strickland

1959–
Rex Noble Houston
Janey Sue Little
Donnie Joel Smith
Elizabeth Stucki
Arthur Williams

1960–Helen Burch
Winston Hatcliff
Kemp Higginbotham
Paul Jackson
Gene Reynolds

1961–
Linda Taylor Cook
Raymond Cowan
Martha Gray
Phyllis Lobb
Robert Mitchell
Sylvia Young

1962–
La Nelle Cowan
Robert Dixon
Dwane Little
Don Pitzer
Marquita Thomas Roddy
Mary Jane Still

1963–
Douglas Askew
Lowell Clyburn
Edwin LeJeune
Dale Melton
Charlotte Ann Porter
Jimmy Stocks

1964–
Jerry Lee Appleby
Phyllis Rae Buss
John F. Chilton
Michael Golden
Donald F. Irwin
Marilyn Baldwin Irwin

1965–
Catherine Traber Chilton
Sara Casdorph Chilton
Rebecca Ruth Greathouse

Suzanna Ruth McManus
Jeanne Denise Thrasher
Lucy Ann Williams

1966–
Dick Bailey
Mary Blume
Dovie Conner Hudson
Jim Knight
Mary Meighan
Beverly Moore
Kathy Newton
Claude Nicholas
Dianne Peters
Carol Pickens
Ken Walker

1967–
Nancy Carter
Billie Jean Cline
Jim Hendershot
Larry Knight
Jan Milby
Gary Streit
Ellen Webb
Keith Vennum

1968–
Cecil Cook
Pat Danley
Karen Dean
Robert Duncan
Mark Greathouse
Herb McMillan
Marla Moore
Ray Moore
David Nixon
Ellen Phillips
Charlene Smith
Louis Stembridge
Annetta Thrasher

1969–
Larry Abbott
Marsha Bridges
Esther Costa
David Deese
Macon Dew
Diane Enders
Linda Fox
Priscilla Litton
Michael Ross

1970–
Bill Chambers
Charles Davis
Karen England
Joanne Fulwood
Ted Hill
Teresa Johnson
Joy McClelland
Leroy Pepper
Linda Sartin
Wanda Testerman

1971–
Phil Bowles
John Butler
Jordy Conger
Sharon Cronise
Jerome Hancock
Paulette Johnson
Dennis Moore
Jim Quiggins
John Teter

1972–
Bob Brower
Esther Carey
Dan Jackson
Ernest Lewis
Debbie Lore
Tammy Marshal
Sarah Morrow
Jim Ponce
Edith Reece
Terrell Sanders

1973–
Gray Bedwell
Faye Bragg
Lawrence Golden
Billy Meador
Laura Merritt
Deborah Nixon
Linda Patterson
Michael Runyen
Peggy Smith
Donna Suttles

1974–
Herb Agee
Beverly Amburgey
Kevin Beard
Dan Boone
Keith Currie
Dave Foltz
Randall Morton
Pam Runyan
Wayne Thomas
Don York

1975–
Skye Alison
Vickie Boone
Sam Bowers
Linda Brower
Ron Dalton
Tim Ferguson
Carl Hall
Gay Leonard
Angela Stocks
Beth Greathouse Sykes

1976–
Bryan Alison
Mike Blankenship
Bill Boggs
Janice Carmack
Phyllis Carter
Linda Cramer
Steve Dillman
Martha Gomer
Gary Mullinax
Linda Pratt Wells

### 9. CHRISTIAN WORKERS ASSOCIATION

The CWA has been in existence from the beginning of Trevecca though by different names. In earlier years nearly everyone was a member of CWA. Today, there are about five religious organizations on campus and CWA continues to remain strong and active. A list of some of those who have served as president is as follows:

| | | | |
|---|---|---|---|
| 1934-35 | Russell Elliott | 1961-62 | John Clayton |
| 1938-39 | J. B. Rose | 1962-63 | Douglas Agnew |
| 1940-41 | J. B. Rose | 1963-64 | L. Dodson |
| 1944-45 | Robert Gray | 1964-65 | Ken Walker |
| 1948-49 | Adrian Rosa | 1965-66 | Ken Walker |
| 1949-50 | Ford Boone | 1966-67 | Carson Fluharty |
| 1950-51 | Dale Hilkert | 1967-68 | Mike Ross |
| 1951-52 | Dale Hilkert | 1968-69 | Thomas Morgan |
| 1952-53 | Melvin Taylor | 1969-70 | Ron Shingleton |
| 1953-54 | Harry Ulmar | 1970-71 | Ron Shingleton |
| 1954-55 | Samuel Saxon | 1971-72 | Tommy Ponce |
| 1955-56 | Ralph Lee | 1972-73 | Don York |
| 1956-57 | Ralph Lee | 1973-74 | Mike Clyburn |
| 1957-58 | Rex Houston | 1974-75 | Russell Dorsey |
| 1959-60 | Winston Hatcliff | 1975-76 | Skye Alison |
| 1960-61 | James Staley | | |

### 10. MINISTERIAL ASSOCIATION

The Ministerial Association is an organization made up of ministerial students and faculty. Its purpose is to further the preparation of students for the Christian ministry, to provide guest speakers, to share in conferences at the College, and to assist students in scheduling preaching

appointments. The association facilitates contact with the general church program, with the Nazarene Theological Seminary, and with district superintendents. The following have served as president:

| | | | |
|---|---|---|---|
| 1938-39 | Koy W. Phillips | 1959-60 | Harold Derryberry |
| 1943-44 | Shirley Lee | 1960-61 | James Spruill |
| 1944-45 | B. Walde Wade | 1961-62 | Paul Andrus |
| 1946-47 | John Chandler | 1962-63 | Lowell Clyburn |
| 1948-49 | Frank Tuggle | 1963-64 | Leslie Bearden |
| 1949-50 | Don Ballard | 1964-65 | Richard Humston |
| 1950-51 | Howard Esterline | 1966-67 | James Baker |
| 1951-52 | J. B. Rigney | 1967-68 | Tom Morgan |
| 1952-53 | J. B. Rigney | 1969-70 | Dennis Fink |
| 1953-54 | Harry Hasty | 1970-71 | Mike Estep |
| 1954-55 | Joe Jones | 1971-72 | Mike Mort |
| 1955-56 | Forrest McCullough | 1972-73 | Marion Amburn |
| 1956-57 | Gerald Laing | 1973-74 | Larry Williams |
| 1957-58 | Don Pyles | 1974-75 | Jackie Nix |
| 1958-59 | Ed Couey | 1975-76 | Fred Shepherd |

### 11. MISSIONS IN ACTION
### (Trevecca Missionary Fellowship)

In its early years, the TMF was called the Missionary Prayer Band which met on Friday to pray for missions. It was re-organized in 1961 as the Trevecca Missionary Fellowship and in 1975 as Missions in Action. Today it sponsors a variety of missionary activities, including the annual Missions Convocation. A list of some of its presidents are as follows:

| | | | |
|---|---|---|---|
| 1938-39 | Lena McHargue | 1962-63 | Paul Hetrick |
| 1946-47 | Bernice Roedel | 1963-64 | Paul Hetrick |
| 1949-50 | George Privett | 1964-65 | Don Crigger |
| 1951-52 | Douglas Hendon | 1966-67 | Bill Sheridan |
| 1952-53 | Sam Jones | 1967-68 | Larry Abbott |
| 1953-54 | Forrest McCullough | 1968-69 | Larry Abbott |
| 1954-55 | Sam Saxon | 1969-70 | Ted Hill |
| 1955-56 | Mickie Smith | 1970-71 | Marie Rhoden |
| 1956-57 | Cecil Vaughn | 1971-72 | Glenda Wright |
| 1957-58 | Kelly Flannery | 1972-73 | Donna Suttles |
| 1958-59 | Tom Reid | 1973-74 | Paul Buchannan |
| 1959-60 | Thomas Reid | 1974-75 | James Todd |
| 1960-61 | Paul Andrus | 1975-76 | Karl Payton |
| 1961-62 | Paul Hetrick | | |

### 12. MUSIC GROUPS

Trevecca has had many performing musical groups across the years of its history. In recent times the Acappella Concert Choir was directed by J. D. Irwin in 1952, Lois Keys in 1953-54, Ramon Unruh in 1955-67, Del Aebischer in 1967-69, Fred Mund in 1969-70, Larry Patterson in 1970-74, James Jarrett in 1974-75, and Barbara McClain in 1975-76.

A Men's Glee Club was formed in 1957 under the direction of Ramon Unruh with James Van Hook directing it in the 60's. The Treble Tone Choir was begun in 1958 with Barbara McClain as director from 1958-1969.

The Brass Ensemble (Concert Band) was led by William Howick in the 1950's, by James Van Hook from 1963-69, Pat McGoffey and Ken Krause in the early 70's, Bob Howard in 1974-75, and Fred Garlett in 1975-76.

The Encounters were started in 1969 by James Van Hook as a public relations and recruitment musical group. James Jarrett directed the group in 1974-75 and Karen Johnston in 1975-76.

The Trevadores Male Quartet has been in existence for many years but more recently under the leadership of Rev. Harold Latham, Director of Church Relations.

### 13. THE ENCOUNTERS

A musical ensemble named "Encounters" was organized in the summer of 1969 and began to function that fall. The purpose of the group was to do specific public relations and recruiting tasks for the college.

Organizer and first director was Prof. James Van Hook, a 1963 graduate who was on the staff as music professor and later Assistant Director of Public Relations.

Response was positive and immediate. Several off zone international conferences invited the Encounters to perform. The lush, warm and contemporary sounds struck a responsive note nearly everywhere. The *Encounters* was a pioneer in the Church of the Nazarene, which up to that time had no ensembles of this type or style.

The outreach of the group has continued both on the zone and nationwide. Present personnel are James Van Hook, Director, Franklin Cook, Coordinator, and Jerry Nelson, Arranger.

### 14. FORENSICS

Trevecca has participated in forensics off and on across the years of its history. In the mid 60's, Professor Harry Russell organized a debate team and inspired students to give attention to public speaking. More recently, Professor Gary Coulter has given excellent leadership as Director of Forensics.

The recent organization of forensics was begun in 1972-73 with six members competing in seven tournaments. Herb Agee was honored with the title of Debater of the Year while Merry Hampton and Karen Byrd won Trevecca's first trophy. Carl Hall took first place in the men's division of the Tennessee Oratory Association while Jana Sloan won the same honor in the women's division.

In 1973-74, the Forensics Team was again led by Carl Hall who took first place in the Tennessee Oratorical Association and ranked 14th in the nation in national competition. He was assisted by Mark Graham, finalist in drama and oral interpretation of prose; Jana Sloan, finalist in public address; and Debbi Kiddy, finalist in poetry.

By 1974-75, the Trevecca Forensics Team grew to 14 members, with five participating in the National Tournament in Niagra Falls, New York. Carl Hall and Phyllis Carter placed highest for the Trojan Team. In State competition the following won trophies for Trevecca; Carl Hall, Chuck Green, Kathy White, Debbie Kiddy, Phyllis Carter.

Each year has seen an increase in participation in forensics and 1975-76 appears to be an outstanding year.

### 15. THE TREVECCA RADIO STORY

WNAZ was approved by the Trevecca Board of Trustees in the spring of 1966 after Professors Harry Russell and Bonifacio Fraustro had nursed the Radio dream into reality. In June 1966, an application was submitted to the FCC for a construction permit for a 10 watt station. After required testing, regular programming began May 24, 1967 and an official educational FM station was licenced August 16, 1967. Under the direction of Professor John S. Lown, David Deese became the first student manager and on May 24, 1968 a 24-hour marathon broadcast commemorated the first year of broadcasting. Ray Severs served as director following John Lown.

Jim Quiggans and Johnny Morrow and Terry Turner followed as station managers, receiving valuable help from friendly WSM and the Grand Ole Opry operators and the ABC news line. With the present manager, Karl Payton, several students attended the National Conventions of National Religious Broadcasters and helped to make WNAZ a charter member of the Campus Chapter of the NRB. In February 1975 WNAZ began broadcasting the Sunday services of the College Hill Nazarene Church. This with ABC news coverage and special events made the station a real service to campus and community. Professor

Gary Coulter served as Director of Broadcasting for several years. Don Smith is currently the Director of Broadcasting. Application has been made to the FCC for a change from the 10 watt to a 1000 watt station.

### 16. INTERCOLLEGIATE ATHLETICS

The Intercollegiate athletic program was started in 1968 with the completion of the new Physical Education Center. Men's Basketball was the first intercollegiate sport followed by golf in 1970 and baseball in 1971. Tennis for men and women was initiated in 1973 with cross country (men) and volleyball (women) coming in 1974. Basketball for women was begun in 1975. Coaches of the various intercollegiate sports have been as follows:

| | | | |
|---|---|---|---|
| **Men's Basketball** | | **Golf** | |
| 1968-69 | Elmer Heaberlin | 1970-71 | Bill Boner |
| 1969-71 | Bill Boner | 1972 | Dave Minnix |
| 1971-72 | Chet Foraker | 1973 | Richard Haynes |
| 1972-74 | Richard Haynes | 1974 | William Strickland |
| 1974-Present | Elmore Vail | 1975-Present | Toby Williams |
| **Baseball** | | **Men's Tennis** | |
| 1971-Present | Bill Green | 1973-Present | Alan Smith |
| **Women's Tennis** | | **Women's Volleyball** | |
| 1973-74 | Alan Smith | 1974-Present | Debbie Lore |
| 1974-Present | Debbie Lore | | |

**Women's Basketball**
1975-Present Debbie Lore

### 17. TREVECCA QUEENS

Trevecca began selecting a Valentine Queen in 1967 and a Homecoming Queen in 1970. The following have been chosen by the students to receive this honor:

| VALENTINE QUEENS | | HOMECOMING QUEENS | |
|---|---|---|---|
| 1967 | Marla Moore | 1970 | Teresa Johnson |
| 1968 | Sara Deason | 1971 | Pauletta Johnson |
| 1969 | Sarah Morrow | 1972 | Sarah Morrow |
| 1970 | Margaret Headrick | 1973 | Lynn Harrison |
| 1971 | Ruth Butler | 1974 | Beverly Amburgey |
| 1972 | Dana Ritter | 1975 | Vickie Wonders |
| 1973 | Shelly Foxworthy | 1976 | Alline Morehead |
| 1974 | Jan Hagemeir | | |
| 1975 | Phyllis Carter | | |
| 1976 | Karen Carrier | | |

### 18. STUDENT WIVES

The Trevecca Student Wives Organization was begun in 1968 by Mrs. Mark R. Moore who was sponsor until 1972. Richard Lewis, Dean of Students, was in charge in 1973 and was succeeded in 1974 by Jerry Hull. Some of the themes for the fall seminars have been as follows:

1968 "Work of our Hands, Minds, Hearts"
1969 "Quest For Cleanliness"
1970 "We Also Build"
1971 "Happiness is Being Aware"
1972 "Expanding Horizons"

### 19. STUDENT MEMORIES AND PRANKS

It will not do to deprive all of us of the delightful memories of and about former students and staff simply because they do not fit into the format of this book.

#### 1. William M. Tidwell

It is evident that Will Tidwell was the first student to enter the Bible Training School. Minutes of September 25, 1901, show Tidwell to be present in the Nashville headquarters where he was admitted as a lay evangelist. If the Bible School and indeed Trevecca Nazarene College, never did anything else except to produce Will Tidwell, its existence is justifiable. Tidwell became a great soul-winner. A few years after receiving his Bible training, he organized a mission in the slums of Chattanooga and lived in that city for more than a half century. Out of his zeal and efforts, we have our great First Church of the Nazarene and several sister churches close about in Chattanooga.

Tidwell served our Nazarene church well for forty years as pastor in Chattanooga Nazarene Church. He was active in District affairs and General affairs. He was a beginning member of the Board of Trustees for our Nazarene Theological Seminary out in Kansas City. Also, he did much for Trevecca, his alma mater. One of our campus buildings providing offices for professors and departmental heads is named Tidwell Hall in his honor. In the late stages of Tidwell's ministry, it came about that he felt a struggle within himself about the extremities of women's dress, the tolerance for television and such matters and moved back to what he considered the independent ways of his early days of association with Brother McClurkan. We Nazarenes of today regret his decision to withdraw from the church, but he kept preaching with his old fervor until he passed away in Chattanooga a few years ago. Whatever might be said about Tidwell, he was a good man, an earnest man—a great soul-winner and Trevecca can well be proud of its first student, for his work in the "vineyard of men's hearts."*

#### 2. A Journalist Professor

Jan Penix said Trevecca, in spite of less than a perfect situation, had prepared her for her Journalism career by good teaching and experience in learning from them. Her memories, very pleasant and interesting ones are on tape in the TNC Archives. She said, "I learned how to learn."

#### 3. Chapel Services at Trevecca

During the 1930's and early 1940's chapel came at 8:00 in the morning. Then it was changed to 11:00 A.M., and this was the pattern during most of the 1940's and 1950's. When dining facilities became crowded in the 1960's chapel changed to 10:00 A.M. so that cafeteria service could span two periods. In this period, 1930-1960, there was a chapel service every day.

For a number of years chapel on Monday was taken up with reports of Christian work over the previous week-end. This included services in jails, hospitals and rest homes, as well as street services and week-end revivals.

With some 30 churches in the Nashville area a number of revivals were scheduled during the school year and it was standard practice for pastors to arrange to bring evangelists to speak in chapel. Regional missionary, evangelism, N.Y.P.S. and music workshops were often held in Nashville and workers in these meetings participated in chapel.

At various times visiting dignitaries spoke in chapel. One day, probably in the late 1950's, Congressman Percy Priest was the speaker and also led the congregational singing with quite a flourish, singing convention style. Dr. Andrew Holt, President of the University of Tennessee was featured another time. Dr. Haldor Lillenas was the speaker for an entire week and while in chapel asked for song titles, composed a song and then taught it to the chapel audience. It was something like "He Touched Me," the title being suggested by Lucille Jones. Many college presidents were chapel speakers including Dr. Harold Reed of Olivet Nazarene College, Dr. Edward Mann of Eastern Nazarene College and Dr. Zach Johnson of Asbury.

Two unusual alumni speakers come to mind. G. T. Bustin, missionary to New Guinea and other parts of the world, started by saying, "When I was a Trevecca student back in the 1920's (or perhaps earlier) we gave Christian workers' reports. After being away for some 30 years,

*(John T. Benson, Jr., *Reverend James O. McClurkan and John T. Benson*, Biographical Sketches, private printing, 1975.)

I am now going to give my report." Homer Cummings, the gospel song writer, gave an impressive address, in 1962 as I remember, and at the close mentioned that this was the valedictory speech he had given 50 years before when he graduated from Trevecca in its early years of existence.

Rich insights were gained when some of the grand old warriors of the faith came to chapel. Mother McClurkan, wife of the founder, was present when she was almost 100 years old. Her son, Emmett McClurkan was a speaker in the early 1950's. Dr. C. E. Hardy, former TNC President spoke in chapel, at an advanced age as did Rev. S. W. Strickland and Rev. W. M. Tidwell. Dr. J. B. Chapman was at Trevecca not long before he died. Dr. John L. Brasher, old-time Methodist preacher, spoke to the chapel audience about the rise of the Holiness movement around the turn of the century, when he was 94 years of age.

In the 1940's-1960's as now, a large percentage of the students were preparing for the ministry. It was the custom for each religion major to preach his senior sermon in chapel. With his classmates in front of him and his teachers behind him, a measure of strain, on the part of the young preacher, was understandable and sometimes evident. One student preacher launched his presentation with "I say, with Paul, forgetting those things that are behind . . .!" This sort of thing tickled the students, of course.

Perhaps gaining the idea from Austin Peay State College with its credit for "Public Programs," TNC for a number of years gave credit (½ hour) for chapel. Attendance was a major criterion for a grade and checking attendance was important. Students did the checking as one of the part-time work activities. Students were seated alphabetically within the section assigned to their class.

A student, having been checked present, tiptoed out during prayer, only to find the swinging doors blocked by a student who had arrived late and was in a chair just outside. The student, now with red face, was still vainly pushing at the door when the prayer ended and he was standing there the center of attention.

A girl testified in chapel in sincere and emotional tones, "I intend to go to heaven if it is the last thing on earth I do." The maturity of the students was evidenced by the fact that no one laughed, at least not aloud.

A young man, leading in prayer, got carried away by his own figurative language and prayed, "Oh Lord, help us to lean over backward and put our shoulder to the wheel," not realizing how difficult it would be to accomplish any work in this position.

A professor in charge of chapel once said, "And now I will turn the service over to our speaker for the day, my colleague, Dr. _____ . The look on the face of the one named, clearly visible, as he sat on the front row, changed from mild anticipation to consternation. Before he knew it he said, "That's the first I have heard of it!" The introducer responded with, "That's what it says right here on this list." The students were delighted. To break the impasse the chosen one walked slowly to the pulpit and brought a message "from his heart." Some of the students later voiced the opinion it was one of his better efforts.

A visiting speaker trying to make a good impression by using a big word, observed that the occasion was truly "auspicious." Little did he know that a student, back under the balcony, was hesitating on the verge of a sneeze. The power of suggestion was too much. The student burst forth with a mighty sneeze and formed it into the word "auspicious!" Laughter rocked the auditorium.

A major emphasis at Trevecca across the years has been Christian work. Students and faculty by the dozens and, perhaps hundreds would go out on week-ends to pastor churches, hold revivals and participate in special services on the streets and in jails, workhouses, hospitals, and nursing homes. Reports of these services would be given in chapel. For a number of years Monday chapel services were set aside for these purposes.

Revivals marked the high points of spiritual tides. Ofttimes these were planned in conjunction with College Hill church with services at the chapel hour as well as in the evening. At other times a series of special services would be held only during chapel. Sometimes revival would break out spontaneously and services last for hours, lunch and classes being set aside as people prayed, shouted and testified. One year when a great revival broke out on Asbury campus a delegation came to Trevecca to tell the story and to encourage the fires of revival.

Chapel services constituted a rich experience for faculty and students alike. In chapel biblical truths were learned, inspiration was gained, students prayed their way to victory at an altar always open, and indoctrination in moral and ethical truth. The total chapel experience is one of the precious memories I have of my days as a student and faculty member at Trevecca. (Dr. Homer Adams).

### 4. A Nazarene Minister

Rev. L. B. Mathews in Dickson County recalls one of the reasons (or excuses) that was provided for moving Trevecca from Gallatin Road to the Whites Creek location occurred in early 1926 during a meeting there of pastors from the Southeastern Educational Zone held at the college. During a message brought by one of the ministers, "Mother" Holland (Mother of Missionary, Miss Augie Holland), was so blessed that she arose from her seat shouting and clapping her hands, making her way to the aisle, she began leaping up and down, while everyone seemed to feel blessed.

But all at once, a sleeper, or joist under the floor, popped like a rifle. Everyone heard it. Since the chapel auditorium was on the second floor people were much frightened and apprehensive about the safety of this facility.

Whether the rumor was correct or not I do not know. But from this time on it was circulated over the Southeast Zone that the buildings were eaten up with termites and no longer safe for a school.

### 5. Another Minister Speaks

Rev. J. B. Root had a good time, too, he told us on a tape now in the Trevecca Archives.

Those were the gold old days. I came to Trevecca about the year the school from Donaldsonville, Georgia united with Trevecca College along with Dr. E. P. Ellyson, his wife and three children. A finer looking family never graced a campus. They sure were a blessing to us. But there were some dark days too, but it never got so dark that but Julius Mackey would not wheel in a barrel of sunshine and brighten the day up. Later on Col. R. J. Kelly came along to be Business Manager. Oh, the Col. was an old army man, some type of a fellow. Always his answer was when you would ask permission to do something in the politest sort of manner. It was almost always "yes sir, you cannot." I remember once that because of our misdemeanors he took our social privileges away from us for six months. The social privileges meant that you could have a date with your favorite girl on Friday afternoon, walk around the campus, and hold hands maybe. Dr. C. E. Hardy was President of Trevecca in those days. Dr. was that giant of a man. You knew him as a Goliath of a man, over six feet, 250 to 300 pounds at least. I remember in those days I took care of the first floor of the old administration building giving it a good cleaning up each morning. There was a glass door between the hall and Dr. Hardy's office and in those days when he lectured to us every morning in chapel he'd sit by his desk and I could tell by the expression on his face that we were going to have a good lecture in chapel that morning. It's hard to tell how much those lectures, those morning chapel lectures meant to me.

But there was always a humorous side to the things that happened in those good old days. The doctor would sit on the platform in the old chapel hall in a straight chair. He was so large that in order to get on his knees all he had to do was just slide one leg over on to the side and he wouldn't even have to get out of the chair and his knee would be on the floor. I'd peep enough to watch Doc pull off that kneeling trick when he would kneel that way but oh how he could pray as well as lecture.

Doctor Hardy always said what he meant. He wasn't much for flattery. I remember that when I was pastoring in Columbia, Kentucky. The old Trevecca Quartet came composed of Bro. Durell Shelton, the two

Kelly boys, R. B. and Brenson, and G. Bresee. This quartet came to conduct a revival for us. We had a good meeting and the boys went back and gave a pretty good report. In a few days I got a letter from Dr. Hardy and he said that the boys gave a good report of things up that way. They think you're going to make it. He said "I just want to tell you that I never did think you could."

### 6A. "Inspiration"

Mr. Pek Gunn was working selling pictures to furniture stores during 1945 and '46. He had several sizes of a picture, "Inspiration", painted by a McConnell. Artist McConnel's mother was dying and called her son to her death bed at their home in Chattanooga, Tennessee. She asked him to paint a picture of Christ which would not be sad, but would show joy, victory, and peace. Mr. Bill Robbins bought this picture from the artist and reproduced it by a special process. Pek Gunn was selling this picture for $240.00 each.

One day, Mr. Bill Robbins, of the Sanders Manufacturing Company, called Pek in and asked him if he would like to have this large picture, "Inspiration," for Trevecca Nazarene College. Pek took it and presented it to the college in the early 1950's.

"Inspiration" hung in the Trevecca Chapel for several years. Two students considered the old, worn picture a drag, and one of the things that made compulsory attendance in McClurkan Chapel a drag. So on a warm spring night, 1967, when the Circle K Club put on its annual "Capers" program in McClurkan Hall, Don Hastings and Don Schrope welcomed the opportunity to remove the picture as the new scenery was installed. They took it and crawled across the dusty rafters of the chapel's attic and hid the picture of Jesus.

There the picture lay for nine years, tucked under a pile of insulation and lumber. After a period of fruitless search and questioning, the college administration filed the matter of the missing picture as a caper and the matter was dropped.

Hastings went on to become Minister of Music at the Church of the Nazarene in Cincinnati, and Schrope became a teacher at Meigs Junior High here.

Only one other person, a TNC professor, knew about the prank. He became the Minister of Music at the First Church of the Nazarene in another city where he is well known as a music publisher and director.

Last week the three conspirators got together at the Trevecca Homecoming and decided to do something about the missing picture.

Schrope borrowed the key to the attic from a custodian, and he and Hastings once again climbed upstairs to the sloping recess of the attic where their secret lay.

Just as quietly as they had removed the picture, they retrieved it and cleaned off nearly a decade of dirt.

Then, at the alumni indoor picnic, they announced they had a presentation to make to the school.

"We thought it would be appropriate to give it back to the school, even though they had had it all along and didn't know it," Schrope said. "The picture had never left McClurkan."

Dr. Mark R. Moore, President of the college, accepted the picture and the former students' apologies.

"Now that you fellows have got religion, I wonder how many more things will reappear around here," Moore said.

Incidentally, the picture is reinstated in McClurkan, this time hanging in the lovely prayer chapel, clean and bright.

### 7. Oatmeal and Turnip Greens

About one hundred students moved to Whites Creek when the Gallatin Road campus was no longer available to Trevecca. Only one of the students could pay his room, board and tuition. There was no furniture in the building and the students put their mattresses on the floor until kind friends donated needed equipment. There were furnaces but nothing to burn in them. Dr. Stuneck, one of the six best women teachers in America at the time we are told, took a truck and hauled in loads of tires to burn in the coal stoves. One student brought a cow to pay her tuition and this provided milk for our oatmeal which was purchased in one hundred pound sacks (it was cheap that way). The boys planted

*Of Thee, Our Lord, we Sing*

gardens and raised collards and turnip greens for vegetables. The teachers worked for their board until money problems were relieved a little. But the cook was wonderful. She could make a good meal out of almost nothing. A nurse stayed with us who could have held a good position in any hospital. . . . For my part, I was glad I drove my little model T Ford up there and shared the privations and was able to come away with a diploma from the Theological Department (Alice Eakin Griffin, March 13, 1975).

### 8. The Providential "Gulley Washer"

It was in the late '30's and nobody had G. I. money or any help of any kind except, perhaps, the 15 cents an hour Trevecca was able to pay for campus work in those days.

We were a young couple, with God's call to the ministry on us, with no money and the desire for an education to sharpen the tools God had given us. We were living in a little home-made trailer that had cost in the neighborhood of $100.00. It was located below McKay Hall.

My husband came in with a letter one day that said an old bill he owed had to be paid immediately, or else. It looked like we would have to leave school.

We packed and were ready to leave the next day. In the meantime one of the students, Herbert Rozzell, who had a shouting voice that could be heard over the campus, got hold of the fact we were having to leave and called a prayer meeting that we didn't even know about. He 'prayed through' over the matter and someone told us they heard Herbert shouting at the top of his voice, pausing only long enough to say, 'How I wish I had a voice' then going at it again at the top of his voice.

You can believe it or not but shortly afterward there came an old fashioned "Gulley Washer" (a heavy rain). There was no way that little trailer could be pulled up that slick hill until dried off. We couldn't leave right then, that was for sure.

The next morning a man came to our little old trailer and found some discouraged people. He introduced himself as the man we owed the money to, looked the situation over, heard our story and very kindly told us to take all the time we needed to pay the debt and seemed quite happy at what we were trying to do.

Needless to say we finished that year with renewed Faith. God does answer prayer (Inez Ward Channell, May 19, 1975).

# C. LECTURES

## 1. COMMENCEMENT SPEAKERS

| Graduation | | Baccalaureate |
|---|---|---|
| Dr. W. F. Powell | 1935 | |
| Dr. A. W. Taylor | 1936 | Dr. P. P. Belew |
| Dr. J. B. Chapman | 1937 | Dr. L. C. Parsons |
| Dr. A. K. Bracken | 1938 | Dr. J. G. Morrison |
| Dr. A. L. Parrott | 1939 | Dr. C. E. Hardy |
| Rev. Raymond Browning | 1940 | Dr. L. T. Wells |
| Dr. E. C. Oney | 1941 | Dr. W. D. Eckel |
| Dr. T. W. Willingham | 1942 | Dr. A. B. Simpson |
| Dr. R. V. DeLong | 1943 | Dr. G. B. Williamson |
| Dr. S. T. Ludwig | 1944 | Dr. Harry E. Jessop |
| Dr. Hugh C. Benner | 1945 | Dr. S. S. White |
| Dr. L. T. Corlett | 1946 | Dr. G. B. Williamson |
| Dr. Mendell Taylor | 1947 | Dr. C. B. Strang |
| Dr. Ralph Earle | 1948 | Dr. T. W. Willingham |
| Dr. Delbert Gish | 1949 | Dr. E. C. Mingledorff |
| Dr. Edward S. Mann | 1950 | Dr. Raymond Browning |
| Rev. E. C. Oney | 1951 | Dr. S. S. White |
| Dr. W. T. Purkhiser | 1952 | Dr. Roy H. Cantrell |
| Dr. Harold Reed | 1953 | Dr. John L. Knight |
| Rev. Otto Stucki | 1954 | Dr. A. K. Bracken |
| Rev. L. B. Hicks | 1955 | Dr. Lloyd B. Byron |
| Dr. William Greathouse | 1956 | Dr. D. K. Wachtel |
| Dr. Evelyn Ramsey | 1957 | Dr. V. W. Littrell |
| Dr. G. B. Williamson | 1958 | Dr. C. E. Shumake |
| Dr. Hardy C. Powers | 1959 | Dr. D. S. Somerville |
| Dr. Hugh Rae | 1960 | Dr. Mack Anderson |
| Dr. Hardy C. Powers | 1961 | Dr. Harvey Hendershot |
| Dr. S. T. Ludwig | 1962 | Dr. C. E. Hardy |
| Dr. William Greathouse | 1963 | Dr. L. S. Oliver |
| T. Crichton Mitchell | 1964 | Dr. William Greathouse |
| J. H. Warf | 1965 | Dr. W. E. McCumber |
| Dr. Willis Snowbarger | 1966 | Rev. Reuben Welch |
| Dr. Mendell Taylor | 1967 | Dr. Dallas Baggett |
| Chancellor Alexander Heard | 1968 | Dr. William Greathouse |
| Dr. Samuel Young, G.S. | 1969 | Dr. Mark R. Moore |
| Dr. G. B. Williamson, G.S. | 1970 | Dr. Mark R. Moore |
| Dr. George Reed | 1971 | Dr. Mark R. Moore |
| Dr. Stephen Nease | 1972 | Dr. Mark R. Moore |
| Congressman Richard Fulton | 1973 | Rev. Wallace Chappell |
| Dr. V. H. Lewis | 1974 | Dr. Mark R. Moore |
| Dr. William M. Greathouse | 1975 | Dr. Mark R. Moore |
| Dr. Charles Strickland | 1976 | Dr. Mark R. Moore |

## 2. MISSION CONVOCATION SPEAKERS

1962- Rev. Dean Galloway-Nicaragua
Rev. Harry Rich-Haiti
Franklin Cook-Kansas City
Dr. George Coulter-Executive Sec. of World Missions-Kansas City

1963-64 George Coulter
Irene Jester-Africa
Hubert Helling-Japan
Earl Morgan-Lebanon

1964-65 Dr. H. T. Reza-Kansas City
Miss Esther Howard-India
Ronald Denton-Brazil
Samuel Taylor-British Guiana

1967- E. S. Phillips-Executive Sec. of World Missions
Elizabeth Cole-Swaziland
Raymond Tharp-Africa

1967-68 Dr. E. S. Phillips-Executive Sec. of World Missions-Kansas City
Miss Rose Handloser-South Africa
Rev. Oscar Stockcoell-Mozambique
Rev. Stanley Storey-Guatemala-El Salvador

1968-69 Miss Nancy Borden-Haiti
Rev. Charles Childress-Guatemala
Rev. Ronald Howerton-Argentina

1969-70 Miss Mary Lou Riggle-British Honduras
Rev. Arthur Evans-Swaziland
Rev. Paul Andrus-Bolivia

1970-71 Dr. Guilford Fitz-Republic of South Africa
Miss Mary Cochlia-Mozambique
Rev. Alfred Swain-Peru

1971-72 Rev. Howard Hampton-South America
Miss Miriam Mellinger-New Guinea
Franklin Cook-Kansas City

1972-73 Rev. Maurice Hall-Central Africa
Miss Jean Williams-Japan

1973-74 Dr. Sergio Franco-Latin Language Department-Kansas City
Miss Bethany Debow-Bolivia

1974-75 Brent Cobb-Korea
George DeBarrios-Cape Verde

## 3. LECTURESHIPS

*John T. Benson Revival.* In memory of the late Mr. John T. Benson, Sr., long a supporter and benefactor of Trevecca Nazarene College, his son, Mr. John T. Benson, Jr., of Nashville, has provided a fund which makes possible each year a special series of *lectures with an evangelistic emphasis.* Lecturers in this series have been as follows:

1946 Rev. Ernest E. Grosse, pastor, First Church of the Nazarene, Washington, D. C.
1947 Dr. J. B. Chapman, General Superintendent, Church of the Nazarene, Kansas City, Missouri.
1948 Dr. Selden Dee Kelley, First Church of the Nazarene, Detroit, Michigan.
1949 Dr. S. S. White, Editor of *The Herald of Holiness,* Kansas City, Missouri.
1951 Dr. Z. T. Johnson, president Asbury College, Wilmore, Kentucky.
1952 Dr. Basil Miller, author and lecturer, Pasadena, California. (Church Journalism).

1953 Dr. Samuel Young, General Superintendent, Church of the Nazarene, Kansas City, Missouri. (John Wesley)
1954 Dr. Hardy C. Powers, General Superintendent, Church of the Nazarene, Kansas City, Missouri.
1956 Dr. John R. Church, General Evangelist, Methodist Church, Winston-Salem, North Carolina.
1957 Rev. Jack Ford, Evangelist, Educator, British Isles.
1958 Rev. D. H. Spencer, missionary to Swaziland, South Africa.
1959 Dr. S. T. Ludwig, General Secretary, Church of the Nazarene, Kansas City, Missouri.
1960 Dr. Ira True, District Superintendent, Mexican District, Pasadena, California.
1961 Rev. John Hall, missionary to Cuba.
1962 Dr. B. V. Seals, District Superintendent, Washington Pacific District, Seattle, Washington.
1963 Rev. Terrell Sanders, former pastor, Belfast, Ireland.
1964 Dr. Leon Fisher, Professor of Psychology, Asbury College, Wilmore, Kentucky.
1965 Rev. John Hancock, General President, Nazarene Young Peoples Society; pastor, Dunbar, West Virginia.
1966 Dr. Jarrett Aycock, Evangelist, Church of the Nazarene.
1967 Dr. George Frame, District Superintendent, Northern British Isles District, British Isles.
1968 Dr. Orville Jenkins, Executive Secretary, Department of Home Missions and Church Extension, Kansas City, Missouri.
1969 Dr. Howard H. Hamlin, medical missionary of the Church of the Nazarene in South Africa.
1970 John T. Benson, Jr., Layman, Nashville, Tennessee.
1971 Dr. W. T. Purkiser, Editor, *Herald of Holiness.*
1972 Dr. Timothy Smith, Educator, Scholar, Church of the Nazarene.
1973 Dr. Samuel Young, General Superintendent, Emeritus.
1974 Rev. Gerald Johnson, Executive Secretary, Department of World Missions.
1975 Dr. G. B. Williamson, General Superintendent, Emeritus.
1976 Mr. Robert (Bob) Benson, Nashville, Tennessee.

### 4. STUDENT COUNCIL LECTURES

Beginning in the year 1947-48 there has been given under the sponsorship of the Student Advisory Council an annual lecture series with the aim of providing inspiration in various fields of cultural and professional interest. Lecturers in this series have been as follows:

1948 Dean Bertha Munro, Eastern Nazarene College, Wollaston, Massachusetts.
1949 Dr. Howard H. Hamlin, Surgeon, Chicago, Illinois.
1950 Dr. V. E. Carmichael, Professor of Business Education, Ball State Teachers College, Muncie, Indiana.
1951 Mrs. Gertrude Pendergraft Taylor, author and educator, Kansas City, Missouri.
1952 Dr. Edward S. Mann, president of Eastern Nazarene College, Wollaston, Massachusetts.
1953 Dr. Paul T. Culbertson, dean of Pasadena College, Pasadena, California. ("The Mature Man")
1955 Dr. John R. Stockton, General Treasurer, Church of the Nazarene, Kansas City, Missouri.
1956 Dr. Charles Strickland, District Superintendent, South African District. ("Shedding Light on a Dark Continent")
1957 Dr. Haldor Lillenas, Song Writer and Publisher, Pasadena, California. ("Church Musicians")
1958 Mr. J. Fred Parker, Editor of *Conquest,* Kansas City, Missouri. ("Open Door to Journalism")
1959 Dr. C. S. McClain, Registrar, Olivet Nazarene College, Kankakee, Illinois.
1960 Mr. Paul E. Wells, Business Manager, Eastern Nazarene College, Wollaston, Massachusetts. (A Layman Can Serve the Church).
1961 Mr. Thomas A. Leupp, Mayor, Nampa, Idaho. (The Christian Home).
1962 Dr. Paul Gray, Dentist, Ashland, Kentucky. (The Christian Layman).
1963 Dr. Howard Hamlin, Surgeon, Chicago, Illinois. (Making Disciples)
1964 Dr. W. Lee Shevel, Jr., Executive with International Business Machines, Poughkeepsie, New York.
1965 Mr. Maurice Griggs, Jr., Vice President of Taylor Impressions, Inc., Nashville, Tennessee. (The Disciplined Life).
1966 Dr. Willis Snowbarger, Executive Secretary of the Department of Education, Church of the Nazarene, Kansas City, Missouri.
1967 Mr. Harlan Heinmiller, Administrator, Forward Program Coordination, General Motors Corporation.
1968 Mr. Gordon Olsen, Olsen Investments, Eugene, Oregon.
1969 L. P. Gresham, Dean of Pasadena College.
1970 Richard Jones, of Sears, Roebuck and Company.
1971 William F. Greenwood (First American National Bank)
Wendall Poole (State Department of Education)
(This series continued under The Staley Lectures from 1972).

### 5. THE STALEY DISTINGUISHED CHRISTIAN SCHOLAR Lecture Series

The Staley Distinguished Christian Scholar Lecture Series is a project of the Thomas F. Staley Foundation of New York, which is a private, non-profit organization established to administer funds to further the evangelical witness of the Christian Church, and with a particular concern for college students. Deeming the cause worthy and the need great, the trustees of this Foundation will support men and women who truly believe, cordially love and effectively propagate the gospel of Jesus Christ in its historical and scriptural fullness.

This lectureship was established in the fall of 1969 by Mr. and Mrs. Thomas F. Staley of Rye, New York, in memory of their parents, Dr. and Mrs. Thomas F. Staley and Judge and Mrs. H. H. Haynes of Bristol, Tennessee.

| | |
|---|---|
| January 17-21, 1972 | Dr. R. T. Williams, Jr. and Rev. Alex B. Patterson |
| January 15-19, 1973 | Dr. Earl Vastbinder and Dr. & Mrs. Larry Dale Hull |
| January 16-18, 1974 | Rev. Bob Harrington |
| January 28-31, 1975 | Mrs. Carolyn Lunn |
| January 27-30, 1976 | Rev. Eugene Williams |

### 6. THE WILLIAM T. SLONECKER LECTURESHIP

The William T. Slonecker Lectureship was established for the purpose of bringing to Trevecca Nazarene College outstanding and distinguished lecturers, business and professional men, and teachers to deliver for the benefit of the college students lectures and seminars in the field of business and the professions.

Dr. William T. Slonecker, the sponsor, is a Trevecca Nazarene College graduate; past president of the Alumni Association; on the Nashville President's Advisory Council; active layman of the First Church of the Nazarene in Nashville; and founder and member of the Board of Christian Counseling Services. He has taught Health Education, spring quarter, at Trevecca since 1953.

| | | |
|---|---|---|
| March 29-30, 1973 | Dr. Howard H. Hamlin | "The Changing Scene in Missions Today" |
| March 28-29, 1974 | Richard Francis Schubert | Government and Business |
| March 6-7, 1975 | Brad R. Moore | Advertising |
| March 4-5, 1976 | William T. Slonecker | Medicine |

# D. ACADEMIC

## 1. Faculty

Adams, Homer J. 1949-67
Aebischer, Delmer W. 1967-69
Allen, E. Drell 1963-Present
Allen, Howard E. 1969-71
Arnold, Altha 1919-20
Avery, Gladys 1919-20

Bacigalupo, Marilyn 1974-76
Bailey, H. Richard 1967-69
Baldwin, Charles E. 1966-71
Bassett, Paul 1965-66
Bassford, Jessie 1911; 1924-25; 1929-30
Beals, Paul 1970-74
Benner, Hugh C. 1920-21
Bennett, Ruth H. 1944-57
Benson, Dora S. 1919-20
Benson, Mary Laura 1920-21
Benson, John T. 1925-26
Binkley, Florence 1924-25
Bloore, Norman M. 1931-32
Boner, William H. 1969-71
Bowles, Phillip 1973-75
Bracken, A. K. 1943-55
Bracken, Mattie Green 1943-54
Brittain, Doyle T. 1966-67
Brower, Robert 1974-Present
Bruce, Justine 1923-24
Burnett, Evans, Jr. 1927-29
Byron, Lloyd T. 1966-68

Caldwell, James R. 1974-Present
Canapas, Clement 1911-12
Canapas, Anna M. 1911-12
Carroll, Ada B. 1923-24; 1929-34
Carter, Maude 1923-27; 1932-34
Cauthron, Hal 1972-Present
Chambers, Leon 1958-66
Chapman, F. H. 1927-28
Chapman, Lois 1923-24
Chenault, J. A. 1923-24
Childers, Charles L. 1954-Present
Chilton, John 1975-Present
Chung, Ruth 1975-Present
Claypoole, Fannie 1904-14
Cleckner, Beverly 1969-70
Cleckner, Paul 1969-Present
Close, 1908-09
Cloyd, Thomas 1974-Present
Codding, Roy C. 1911-12
Codding, Mrs. Roy C. 1911-12
Cole, Harper L. 1974-Present
Collier, Carolyn 1969-70
Collier, W. F. 1920-21; 1935-36
Cook, R. Franklin 1973-Present
Cook, Margaret Doggett 1946-50
Cook, Maylou 1975-76
Cornish, Mrs. E. D. 1929-30
Costa, Carole 1973-Present
Costa, Jerry 1957-Present
Coulter, Gary 1972-Present
Cox, Edward F. 1949-51; 1966-67
Cox, V. Vera 1950-51

Dale, Lucien 1968-Present
Damron, Velma 1924-25
Davis, Elaine H. 1939-40
Dillard, Beverly N. 1967-72
Dillard, Walter L. 1967-72
Dilzer, Mrs. S. B. 1922-24
Dix, John W. 1960-Present
Dodson, Sylvia Young 1964-67
Donoho, Lora H. 1970-72
Duckett, C. T. 1948-69
Duckett, Charles W. 1958-59
Dunning, H. Ray 1964-Present

Eades, Lois Blanchard 1964-70
Ellinwood, Minnie J. 1929-31
Ellyson, E. P. 1919-20
Ellyson, M. Emily 1919-20

Farris, Donna Wesley 1972-Present
Finger, Larry 1965-Present
Flannery, Phyllis 1970-Present
Floyd, Fred 1928-32
Foraker, Chet 1971-72
Foskey, Gaynor 1932-33
Frout, Lester J. 1930-31
Fuqua, Ann 1969-70; 1971-Present

Galloway, Claude 1950-55; 1958-60
Garlett, Fred G. 1975-Present
Garvey, Emily W. 1922-23
Gobold, Bernie Lea 1924-25
Graham, B. F. 1923-24
Greathouse, W. M. 1945-68
Green, William O. 1969-Present
Greene, Mabel Cooner 1949-60
Gresham, L. P. 1937-55; 1964-65
Gresham, Mrs. L. P. 1937-55
Grisham, Ernest 1931-32
Guess, Joe 1972-Present
Gustafson, Emily 1911-14

Hale, Mamie Ruth 1928-29
Hammond, Harold F. 1946-64
Hammond, Lois 1924-25
Hammond, Marguerite 1924-25
Hardy, C. E. 1908-18; 1920-25; 1929-37
Hardy, Elizabeth 1935-36
Hardy, Irene O. 1949-53
Harris, Ruth 1926-29
Harrison, Elaine 1936-38
Hawkins, C. L. 1931-32
Hayes, James T. 1969-70
Haynes, Richard 1972-74
Heaberlin, Elmer 1965-69
Heath, Mrs. E. O. 1913-14
Hemmerly, Thomas 1956-65
Hendrix, Robert 1937-38
Hertenstein, Madelyn P. 1953-54
Hines, Thelma 1922-23
Holland, Augie 1927-28
Hooper, Myrtle 1946-49

Howard, Robert J. 1974-75
Howick, William T. 1949-62
Hull, Jerry D. 1970-Present
Hurd, C. H. 1925-31
Hurd, Countess Mitchum 1924-31

Irwin, J. D. 1946-49
Irwin, Marilyn B. 1966-67

Jablecki, Larry 1965-68
Jamison, Jack 1973-Present
Janaway, Pauletta 1969-Present
Jarratt, Mrs. D. J. 1925-26
Jarrett, Carolyn 1971-Present
Jarrett, James L. 1971-Present
Jernigan, Johnnie C. 1928-31
Jernigan, William W. 1960-65
Johnson, Sadie Agnew 1918-60
Johnson, Z. T. 1927-29
Johnston, Robert 1974-Present
Jones, Mrs. Annie 1931-32

Karns, Bertie 1926-27
Kelly, Robert J. 1923-26; 1928-30
Kennedy, Irvin 1951-52
Kennedy, Mattis F. 1951-52
Keys, Clifford E. 1949-63
King, Virginia 1970-73
Kinney, G. C. 1913-14
Knight, Jim 1967-68
Knight, John A. 1958-64; 1965-70
Krause, Kenneth C. 1971-Present

Lancaster, Edith 1954-56
Lee, Lollie B. 1924-25
Lee, Wayne D. 1969-73
LeJeune, Edwin 1966-Present
Lewis, Richard 1972-Present
London, A. S. 1923-24
London, Mrs. A. S. 1923-24
Lore, Deborah 1972-Present
Lott, Mrs. Walter 1935-36
Lovejoy, C. A. 1931-32
Lown, John 1967-71

Mackey, A. B. 1925-67
Mackey, Lila T. 1937-73
Mackey, Mrs. M. A. 1931-39
Martindale, William E. 1967-Present
Matson, Henrietta 1902-03
Mauch, Diane 1974-76
McClain, Barbara 1956-Present
McClurkan, Emmett 1914-17
McClurkan, J. O. 1901-14
McClurkan, Mrs. J. O. 1901-15; 1926-28
McGowan, Cora 1919-21
McKay, Marian 1975-76
McManus, Hazel W. 1922-23
Miller, Nettie 1937-40
Miller, William B. 1924-25
Moore, Ernest 1965-67

| | |
|---|---|
| Moore, John L. | 1966-71 |
| Moore, N. W. | 1913-14 |
| Morris, Florence D. | 1946-49 |
| Mowery, John B. | 1931-32 |
| Mund, Fred A. | 1968-Present |
| Murphy, Leah | 1923-24 |
| Murphy, Mrs. R. L. | 1945-46 |
| Nelson, Florence | 1931-32 |
| Niece, Rebecca A. | 1970-Present |
| Norris, Dona | 1913-14 |
| Norton, Robert E. | 1973-75 |
| Nunvar, F. A. | 1925-26 |
| Nyssen, Gerard A. | 1969-Present |
| Odell, Mrs. M. E. | 1921-24; 1931-33 |
| Orndoff, Mrs. Mabel | 1953-66 |
| Padgett, Gertrude | 1937-38 |
| Paromore, Olive E. | 1922-23 |
| Parry, Stanton R. | 1966-74 |
| Parsons, L. C. | 1935-38 |
| Pate, Elizabeth Slonecker | 1928-32 |
| Patmore, Olive E. | 1922-24 |
| Patterson, Mrs. B. L. | 1919-20 |
| Payne, Judy | 1967-70 |
| Peacock, J. D. | 1945-46 |
| Pegram, Charles F. | 1927-28 |
| Pennington, G. Lewis | 1959-Present |
| Person, Amy L. | 1933-67 |
| Phillips, Adrienne Hollins | 1940-43 |
| | 1949-Present |
| Phillips, Koy W. | 1941-Present |
| Pollard, Ruth | 1920-21 |
| Powers, Wade | 1967-68; 1975-Present |
| Pruitt, Andrew | 1922-23 |
| Pullen, Stanley | 1924-25 |
| Puntney, A. T. | 1928-31 |
| Ransom, Mrs. | 1908-09 |
| Redford, Jessie | 1930-31 |
| Redford, Lila Sue | 1929-30 |
| Redford, M. E. | 1935-65 |
| Redford, Mrs. Alta Lindsay | 1938-70 |
| Reese, Kate | 1924-27; 1930-31 |
| Reid, Thomas L. | 1965-1966 |
| Richardson, V. Neil | 1946-65 |
| Ross, Hazel M. | 1925-26; 1929-30 |
| Russell, Harry | 1964-69 |
| Sampson, Winford W. | 1926-27 |
| Sartain, Daisy | 1935-36 |
| Shelton, Darrell | 1923-24 |
| Shelton, Ferne D. | 1938-43; 1946-57 |
| Shelton, L. D. | 1931-36 |
| Shelton, Mrs. L. D. | 1935-44 |
| Shute, C. W. | 1927-30 |
| Sievers, Dale | 1967-71 |
| Skinner, Gerald D. | 1969-Present |
| Slifer, Kenneth B. | 1970-Present |
| Sloan, William R. | 1967-69 |
| Slonecker, William T. | 1962-Present |
| Small, Stella M. | 1927-28 |
| Smith, Alan | 1972-Present |
| Smith, Carolyn | 1972-Present |
| Smith, Charles B. | 1924-25 |
| Smith, C. B. | 1968-Present |
| Smith, Della M. | 1923-24 |
| Smith, Emma K. | 1936-37 |
| Smith, Joyce | 1954-56 |
| Smith, Perry | 1935-36 |
| Smith, Russell | 1933-34 |
| Smith, Mrs. Verne O. | 1926-27 |
| Snell, A. L. | 1919-27; 1940-43 |
| Snell, Mrs. Alta | 1919-20 |
| Sparks, Asa | 1966-69 |
| Sparks, Lillian | 1923-24 |
| Spencer, D. H. | 1945-52 |
| Spruill, Elizabeth T. | 1946-62 |
| Spruill, M. E. | 1944-45 |
| Stonecipher, A. H. | 1913-14 |
| Strickland, S. W. | 1915-19; 1920-28 |
| Strickland, Mrs. S. W. | |
| Strickland, William J. | 1962-Present |
| Stuneck, H. G. | 1929-31; 1933-34 |
| Stuneck, Maude A. | 1921-23; 1929-31; 1933-36; 1949-64 |
| Sullivan, R. A. | 1913-14 |
| Sutch, Victor D. | 1973-74 |
| Taylor, Clifton M. | 1963-Present |
| Teter, John | 1972-Present |
| Thomas, Beulah | 1931-32 |
| Thompson, Ann | 1971-Present |
| Thompson, Edna Mae | 1932-37 |
| Thompson, Mickey | 1919-24; 1925-27 |
| Thrasher, J. D. | 1925-28 |
| Thrasher, Ray Kohser | 1965-Present |
| Trail, Mrs. Emma | 1925-26 |
| Unruh, Ramon R. | 1956-69 |
| Vail, Elmore W. | 1974-Present |
| Valdez, Gabriel L. | 1924-25 |
| Van Hook, James D. | 1963-70 |
| Van Ness, Elmer | 1902-03 |
| Wade, J. A. | 1913-14 |
| Walker, Ona Gladys | 1931-32 |
| Wall, Madelyn Paschall | 1946-49; 1969-69 |
| Watson, Claudene | 1925-26 |
| Wells, Neva | 1933-34; 1941-42 |
| Wheelbarger, Johnny J. | 1971-Present |
| White, Walter | 1954-61 |
| White, S. S. | 1919-21 |
| Whitehurst, Irene | 1913-14 |
| Whitehurst, Minnie | 1921-23 |
| Whittemore, Paul | 1973-76 |
| Wilkerson, Martha | 1975-76 |
| Willey, Warner | 1924-25 |
| Williams, Arthur W. (Toby) | 1970-Present |
| Williams, Christine | 1931-32 |
| Williams, Trafton | 1965-67 |
| Wise, Franklin F. | 1958-66 |
| Wise, H. H. | 1925-49 |
| Wiseman, Neil B. | 1971-Present |
| Wisher, N. | 1922-23 |
| Wisler, Naomi | 1921-22 |
| Wynkoop, Mildred Bangs | 1966-Present |
| Yarborough, D. A. | 1936-42 |
| Yarborough, Labell B. | 1940-43 |
| Young, Mrs. Adelyne | 1923-25 |

## 2. TEACHER EDUCATION WORKSHOPS

Trevecca's summer workship program for teachers began in 1966 under the direction of Dr. G. Lewis Pennington. Enrollment in these professional education workshops has been growing each year with over 600 teachers from Middle Tennessee and surrounding areas participating in 1975. Statistics for the workships are as follows:

| Year | Workshops Conducted | Enrollment |
|---|---|---|
| 1966 | 1 | 94 |
| 1967 | 3 | 326 |
| 1968 | 9 | 674 |
| 1969 | 23 | 1047 |
| 1970 | 17 | 582 |
| 1971 | 21 | 547 |
| 1972 | 21 | 508 |
| 1973 | 14 | 517 |
| 1974 | 24 | 573 |
| 1975 | | |

## 3. TREVECCA WOMEN'S CLUB OFFICERS

The purpose of the Women's Club is to promote fellowship among the members which include faculty women, faculty wives, women on the administrative staff and wives of administrators. Mrs. Mark Moore spear-headed the formation of the Club and has served as advisor. Intellectual and social activities are sponsored as well as support for various services to the college. The following have served as presidents:

1969-70 Mrs. Stanton Parry (Loraine)
1970-72 Mrs. Ramon Richards (Nadene) [2 years]
1972-73 Mrs. Howard Wall (Madelyn)
1973-75 Mrs. Shannon Fugua (Ann) [2 years]
1975-76 Mrs. Jerry Hull (Barbara)

## 4. COMPARATIVE ANALYSIS OF TREVECCA'S FACULTY IN THE MODERN TIMES

| | 63-64 | 64-65 | 65-66 | 66-67 | 67-68 | 68-69 | 69-70 | 70-71 | 71-72 | 72-73 | 73-74 | 74-75 | 75-76 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Full-Time | 12 | 17 | 24 | 23 | 32 | 33 | 30 | 32 | 33 | 33 | 36 | 40 | 39 |
| Part-Time | 17 | 14 | 12 | 14 | 11 | 10 | 18 | 12 | 13 | 16 | 16 | 20 | 20 |
| Total Faculty | 29 | 31 | 36 | 37 | 43 | 43 | 48 | 44 | 46 | 49 | 52 | 60 | 59 |
| % Full-Time with Doctorate | 25% | 18% | 21% | 26% | 31% | 30% | 47% | 44% | 39% | 36% | 44% | 40% | 41% |
| % Full-Time with Tenure | | | | | | | | | | | | 53% | 56% |
| Faculty-Student Ratio | 22-1 | 24-1 | 25-1 | 22-1 | 20-1 | 20-1 | 17-1 | 19-1 | 20-1 | 19-1 | 18-1 | 20-1 | 22-1 |

## 5. TREVECCA'S STUDENT ENROLLMENT EXCLUDING WORKSHOPS

| | 63-64 | 64-65 | 65-66 | 66-67 | 67-68 | 68-69 | 69-70 | 70-71 | 71-72 | 72-73 | 73-74 | 74-75 | 75-76 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Fall | 448 | 563 | 700 | 684 | 753 | 762 | 648 | 730 | 760 | 766 | 770 | 793 | 856 |
| Winter | 437 | 549 | | 658 | 690 | 682 | 623 | 682 | 714 | 766 | 721 | 757 | 822 |
| Spring | | 504 | | 599 | 682 | 639 | 588 | 669 | 675 | 730 | 699 | 722 | |
| Men - Fall only | 218 | 285 | | 347 | 375 | 388 | 335 | 378 | 372 | 391 | 395 | 410 | 467 |
| Women - Fall only | 219 | 278 | | 337 | 378 | 374 | 313 | 352 | 388 | 375 | 375 | 383 | 392 |
| New Freshmen Fall only | | | | | 238 | 228 | 204 | 224 | 227 | 232 | 210 | 224 | 250 |

# E. ALUMNI ASSOCIATION PRESIDENTS

1. The Trevecca Alumni Association was organized in 1936 during the General Assembly held in Columbus, Ohio. The following have served the organization as president:

| | |
|---|---|
| 1938-1940 | Maury English Redford |
| 1940-1942 | A. L. Snell |
| 1942-1945 | Koy W. Phillips |
| 1945-1948 | V. Neil Richardson |
| 1948-1950 | Claude W. Galloway |
| 1950-1952 | Howard T. Wall, Jr. |
| 1952-1955 | Homer J. Adams |
| 1955-1960 | J. Leon Chambers |
| 1960-1962 | T. E. Jones |
| 1962-1966 | Edward F. Cox |
| 1966-1967 | Howard T. Wall, Jr. |
| 1967-1969 | William T. Slonecker |
| 1969-1970 | Wendell L. Poole |
| 1970-1971 | Roscoe C. Henderson |
| 1971-1972 | William Melvin Welch |
| 1972-1973 | George W. Privett, Jr. |
| 1973-1974 | Orval D. LeJeune |
| 1974-1975 | Charles R. Cork |
| 1975-1976 | Winston J. Hatcliff |

### 2. EXECUTIVE SECRETARIES for Alumni Association

| | |
|---|---|
| 1964-65 | Marian Jewell |
| 1967-73 | Howard T. Wall |
| 1973-74 | Crystine Soyars |
| 1974-75 | Roscoe Henderson |
| 1975-Present | Mike Estep |

### 3. ALUM' NEWS Editors for Trevecca Nazarene College

| | |
|---|---|
| 1967-72 | Howard T. Wall |
| 1973 | Crystine Soyars |
| 1973-75 | John Teter |
| 1975-Present | Bob Brower |

### 4. THE TREVECCA ALUMNI "T" AWARD

The Alumni "T" Award is given to a distinguished alumnus of Trevecca in recognition of success in one's chosen field, alumni citizenship and loyalty, and service to the ideals of the college. The following have been recipients of this honor:

| | |
|---|---|
| 1959–Homer J. Adams | 1968–C. Lee Eby |
| 1960–William T. Slonecker | 1969–Lyla T. Mackey |
| 1961–William M. Greathouse | 1970–William J. Strickland |
| 1962–Harvey H. Hendershot | 1971–Howard T. Wall |
| 1964–John R. Browning | 1972–Rose M. Rickard |
| 1965–D. Herman Spencer | 1973–Mildred Chambers |
| 1966–V. Neil Richardson | 1974–G. Lewis Pennington |
| 1967–Evelyn Ramsey | 1975–John W. Dix |

### 5. THE MCCLURKAN AWARD

The McClurkan Award was begun in 1967 by the Alumni Association to recognize persons of merit and distinction who are not graduates of Trevecca Nazarene College, but are members of the Alumni Association. The McClurkan Award and the "T" Award are the highest awards which may be presented by the Alumni Association. They carry equal honor, or distinction, since one is presented to graduating alumni and the other to non-graduating alumni.

The following persons have been recipients of the McClurkan Award:

1967 A. B. Mackey — 1972 L. Paul Gresham
1973 Charles H. Strickland

### 6. MISSIONARY ALUMNI–1901–1975

#### 1. Pentecostal Mission

| | |
|---|---|
| Boaze, J. L. | Cuba |
| Boaze, Mrs. J. L. (Gertrude Smith) | Cuba about 1910 |
| Burman, John (1904-07) | Bolivia |
| Burman, Mattie Holland (student/teacher) | Bolivia |
| Roby, Mrs. J. L. (Eva Carpenter) Medical nursing 1912 | India |
| Codding, Rose L. (1913) | India |
| Davis, Mrs. Bertha | India |
| Ferguson, Frank (1901-03) | Cuba, Equador, Peru, Bolivia |
| Ferguson, Lula Hutcherson (faculty) | Cuba, Equador, Peru, Bolivia |
| Gregory, Hugh (1908) | India |
| Gregory, Pearl Thompson (1908) | India |
| Holland, Miss Augie (1907) | Guatemala |
| Leonard, Lizzie (1903) | India |
| Pittman, Olive D. Graham (1912) | India |

#### 2. Church of the Nazarene

| | |
|---|---|
| Agee, Mrs. Fred E. (1950-51) (Anna Mildred Cole) | Panama Canal Zone |
| Andrus, Paul Coulter (1962) | Bolivia |
| Appleby, Jerry Lee (1964) | Samoa |
| Appleby, Mrs. Jerry Lee (1962-63) (Ouida Pauline McBryant) | Samoa |
| Basford, Miss Jessie (1910) | India |
| Beals, Paul (Faculty) | Barbados; British Honduras |
| Beals, Mrs. Paul (1943-44; 1947-48) (Charlotte Hampton) | Barbados; British Honduras |
| Benedict, Miss Virginia Rose (1953) | Mozambique, Africa |
| Blaxton, Thomas L. (1951) | Hawaii |
| Blowers, Bruce L. (1967) | New Guinea |
| Boaze, J. L. (1914) | Cuba |
| Brough, Mrs. Norlyn E. (1953-55) (Barbara Maxine Arnold) | Nicaragua |
| Burchfield, Mrs. Oscar H. (1934) (Catharine Anderson) | Peru |
| Bustle, Louie Elvis (1969) | Virgin Islands, Dominican Republic |
| Bustle, Mrs. Louis Elvis (1968) (Sara Ellen Phillips) | Virgin Islands, Dominican Republic |
| Caudle, Miss Cornie (1913-14) | India |
| Chaney, Reeford L. (1936) | Hawaii |
| Chaney, Mrs. Reeford L. (1950-51) | Hawaii |
| Clayton, John R. (1964) | Taiwan |
| Clayton, Mrs. John R. (1963-64) (Natalie Young) | Taiwan |
| Codding, Roy G. (1913) | India |
| Codding, Mrs. Rosa L. | India |
| Cummings, Miss Betty L. (1956) | Africa |
| Davis, Mrs. Bertha (1915) | India |
| Eby, Charles Lee (1958) | New Guinea |
| Eby, Mrs. Charles Lee (1956) (Carol Anne Asbury) | New Guinea |
| Ferguson, Frank (1901-03) | Argentina |
| Ferguson, Mrs. Frank (Faculty) (Lula Hutcherson) | Argentina |

| | |
|---|---|
| Ferguson, Mrs. Frank (1917) | Japan |
| (Bertie Karns) | China |
| Fountain, Charles Acton (1951-52) | Panama Canal Zone |
| | Barbados |
| Fuller, J. Roy (1959) | Italy |
| Gardner, Miss Leona | Cuba |
| | Guatemala |
| | British Honduras |
| Gore, Robert T. (1950) | Hawaii |
| Gore, Mrs. Robert T. (1939-40) | Hawaii |
| (Margaret Blakey) | |
| Gould, Miss Brenda K. (1963) | Haiti |
| Hall, Mrs. John W. Sr. (1960-61) | Cuba |
| (Patricia I. Phillips) | |
| Hall, John Wesley Jr. (1966) | Ecuador |
| Hall, Mrs. John Wesley, Jr. (1960-61) | Ecuador |
| (Shelia Carol Smith) | |
| Heflin, Miss Lesper (1947) | Nicaragua |
| Hendricks, Andrew O. | Trinidad |
| | Barbados |
| Hetrick, Paul H. Jr. (1964) | Africa |
| Hetrick, Mrs. Paul H. Jr. (1961) | Africa |
| (Glenda Faye Burger) | |
| Holland, Miss Augie (1928) | Guatemala |
| | Peru |
| | British Honduras |
| Hollis, Allen B. Jr. (1957) | Israel |
| Hollis, Mrs. Allen B. Jr. (1954-55) | Israel |
| (Gloria June Corey) | |
| Humston, Richard E. (1965) | Puerto Rico |
| Humston, Mrs. Richard E. (1965) | Puerto Rico |
| (Winona Flatt) | |
| Jordan, W. A. (1949) | Panama Canal Zone |
| Jordan, Mrs. W. A. (1952-53) | Panama Canal Zone |
| (Pauline Benton) | |
| McKay, John (1924) | India |
| McKay, Mrs. John (1919-20) | India |
| (Lula May Tidwell) | |
| Marquis, Mrs. H. J. (1913) | Guatemala |
| (Sara M. Cox) | |
| Meighan, Miss Mary Katherine (1966) | Africa |
| Melton, Charles (1960) | Japan |
| Melton, Mrs. Charles (1957-58; 1967-69) | Japan |
| (Billie Jean Lewis) | |
| Metzger, Reece U. (1927-31) | American Indians |
| Metzger, Mrs. Reece U. (1930) | American Indians |
| (Lillie Sue Redford) | |
| Parker, Mrs. Maude Varnedoe (1915) | India |
| Parson, Miss Abbie Carolyn (1956) | New Guinea |
| Penn, Joseph Francis (1929-30) | Africa |
| Penn, Joseph Francis Rowe (1909) | Africa |
| Penn, Mrs. Joseph Francis Rowe (1930) | Africa |
| (Susan Hall) | |
| Perry, Robert Eugene (1958) | Africa |
| Perry, Mrs. Robert Eugene (1954) | Africa |
| (Peggy Joyce Bryan) | |
| Phillips, Edward E. (1948 | Hawaii |
| Phillips, Mrs. Edward E. (1948) | Hawaii |
| (Annabell Ward) | |
| Phillips, Jackson Duncan (1961) | Africa |
| Phillips, Mrs. Jackson Duncan (1959) | Africa |
| (Janey Little) | |
| Pittman, A. Ross (1912) | India |
| Pittman, Mrs. A. Ross (1912) | India |
| (Olive D. Graham) | |
| Privat, Miss Gertrude (1912) | Japan |
| Ramsey, Dr. Evelyn M. (1946) | Africa |
| | New Guinea |
| Rhoden, Maurice M. (1950) | Japan |
| Rhoden, Mrs. Maurice M. (1948-50) | Japan |
| (Jeanette Benton) | |
| Roby, Mrs. J. I. | India |
| (Eva Carpenter) | |
| Rosa, Adrian (1949) | Philippine Islands |
| Rosa, Mrs. Adrian (1949) | Philippine Islands |
| (Willene Agee) | |
| Saxon, Miss Ruth Ora (1948-50) | Trinidad |
| Seay, Miss Bessie | India, Africa |
| Sievers, Dale (Faculty 1967) | Bolivia, Nicaragua |
| Spalding, Tom (1959) | Bolivia |
| Spalding, Mrs. Tom (1956-57) | Bolivia |
| (Linda Sibert) | |
| Spencer, D. Herman (1946) | Africa |
| Spencer, Mrs. D. Herman (Staff 1946-50) | Africa |
| (Mary White) | |
| Stocks, Jimmy Wayne (1963) | Africa |
| Stocks, Mrs. Jimmy Wayne (1959-63) | Africa |
| (Judith Ann Parrish) | |
| Strickland, Charles H. (1936-37) | European Africa |
| Suttles, Donna Sue (1974) | New Guinea |
| Tiemann, Miss Mary Lou (1963) | New Guinea |
| Walker, Peter Kenneth III (1966) | Africa |
| Walker, Mrs. Peter Kenneth III (1967) | Africa |
| (Linda Hill) | |
| West, Mrs. Charles (About 1915) | Africa |
| (Ora Lovelace) | |
| Wilkerson, Royce Dale (1965) | Taiwan |
| Wilkerson, Mrs. Royce Dale (1961) | Taiwan |
| Wynkoop, Ralph (Staff) | Japan |
| Wynkoop, Mrs. Ralph (Faculty 1966-) | Japan |
| (Mildred Bangs) | |
| Zahner, Mrs. Ray (1944) | Africa |
| (Gladys Owen) | |
| **4. East and West Indies Bible Mission** | |
| Bankston, Huber, E. (1949) | New Guinea |
| **5. Bible Missionary Church** | |
| Bankston, Hubert E. (1949) | New Guinea |
| Todd, James A. (1970) | Guyana |
| | Barbados |
| Todd, Mrs. James A. (1938) | Guyana |
| (Sylvia Holcomb) | Barbados |
| **6. Pentecostal Holiness Church** | |
| Andrews, Mary Wilkes | China |
| **7. Oriental Missionary Society** | |
| Dodson, Ralph H. (1930-32) | Japan |
| Dodson, Birdie Louise Crawford (1932) | Japan |
| Wynkoop, Ralph (Staff) | Japan |
| Wynkoop, Mrs. Ralph (Faculty 1966-) | Japan |
| (Mildred Bangs) | |
| **8. American Bible Society** | |
| Weeks, James (Staff 1969-71) | Lebanon |
| Weeks, Mrs. James (Staff 1969-) | Lebanon |
| **9. Liberia Inland Mission** | |
| Kilbourn, Miss Phyllis (1972) | Africa (Liberia) |
| **10. World Gospel Mission Board** | |
| Claudis Van Kuiken (1973) | Africa (Burundi) |
| **11. Kentucky Mountain Holiness Association** | |
| Probst, Dennis Leslie (1969) | Japan |
| **12. Methodist (Episcopal Church South)** | |
| Curry, Mrs. Rembert Leeroy (1926) | China |
| (Robbie Lee Leggett) | |
| Mingledorff, Mr. O. C. (1956) | Korea |
| Thomas, Miss Beulah Seay (1928) | Peru |
| **13. Free Methodist Church** | |
| Fitch, Paul M. Jr. (1955) | Philippine Islands |
| Fitch, Mrs. Paul M. Jr. (1954) | Philippine Islands |
| (Peggy Jo Stoker) | |
| Van Kuiken, Jerry L. (1966) | Philippine Islands |
| Van Kuiken, Mrs. Jerry L. (1971) | Philippine Islands |
| (Margaret Ruth Wheeler) | |

**14. Church of God (Holiness)**

Clark, Robert J. (1968) — Virgin Islands

**15. Evangelical Bible Mission**

Blowers, Bruce L. (1967) — New Guinea

**16. Church of the Bible Covenant**

Geise, Mrs. Stephen Anthony (1970) — Jamaica
Hall, Mrs. John W. Sr. (1960-61) — Honduras

**17. Christian Missionary Alliance**

Battles, Miss Elaine (1946) — West Africa
Farmer, W. A. — China
Farmer, Mrs. W. A. (Ada Beeson) — China

**18. Independent**

Dixon, Joseph A. (1930) — Bahama Islands
Dunkum, John A. (1911) — Panama
Dunkum, Mrs. John A. (1931) (Minnie Stratton) — Costa Rica

**19. Education**

Gresham, Dr. L. Paul (Faculty 1936-54) — Dean, Honolulu Christian College
Gresham, Mrs. L. Paul (Faculty 1936-54) (Martha DeWitt)

**20. Unassigned children of Nazarene Missionaries**

Graham, Mrs. David (1959-60) (Yvonne Jones) — European work, Africa
Mills, Mrs. Alfred Bender (1959-60) (Deidre Jones) — South Africa European work

**21. Wesleyan Methodist**

Dodson, Ralph H. (1930-32) — Philippine Islands
Dodson, Mrs. Ralph H. (Col. 1932) (Birdie Louise Crawford) — Philippine Islands

**22. Alumni on which the college has incomplete data**

Arendell, Mattie — India
Bradley, Amos — Guatemala
Brooks, E. H. — China
Brooks, Mrs. E. H. (Bobbie Brough) — China
Buckhannon, Mattie — China
Bustin, Charles
Butler, John Thomas — Guatemala
Butler, Mrs. John Thomas — Guatemala
Cole, Anna Dean — China
Gustafson, Miss Emily (1910) — India
Hernandez, Herman (1905) — Cuba
Hilker, Caroline — India
Kennedy, Victor (1904) — Latin America
Ledbetter, Mattie — China
Massey, Mollie — India
Minter, Mrs. Georgia (1909) — China
Moss, Mary — India
O'Toole, Thomas — Cuba
O'Toole, Mrs. Thomas — Cuba
Perry, Mrs. — India
Smithson, Mary — Jerusalem
Teague, Carrie (1904) — Japan

**23. Alumni serving under more than one missionary board**

Blankston, Hubert E. — East and West Indies Bible Mission/Bible Missionary Church
Blowers, Bruce L. — Evangelical Bible Mission/Church of the Nazarene
Boaze, J. L. — Pentecostal Mission/Church of the Nazarene
Burman, John
Burman, Mattie Holland — Pentecostal Mission/Methodist Episcopal Church
Roby, Mrs. J. L. (Eva Carpenter) — Pentecostal Mission/Church of the Nazarene
Codding, Roy G.
Codding, Rosa L. — Pentecostal Mission/Church of the Nazarene
Dodson, Ralph H.
Dodson, Birdie Louise Crawford — Oriental Missionary Society/Wesleyan Methodist Church
Ferguson, Frank
Ferguson, Lula Hutcherson — Pentecostal Mission/Church of the Nazarene
Gardner, Miss Leona — Pentecostal Mission/Church of the Nazarene
Hall, Mrs. John W. Sr. (Patricia I. Phillips) — Church of the Nazarene/Church of the Bible Covenant

## 7. PHI DELTA LAMBDA
### The International Honor Society of the Colleges
### THE CHURCH OF THE NAZARENE

Trevecca's local chapter is the Zeta chapter which was organized in 1942. The following have served as president of the Zeta chapter:

| | |
|---|---|
| 1942-1966 | Amy Person |
| 1967-1969 | Charles Childers |
| 1970-1972 | William Strickland |
| 1973-1974 | Jerry McCant |
| 1975-Present | Philip Bowles |

# F. ADMINISTRATORS

### 1. PRESIDENTS

| | |
|---|---|
| 1901-14 | J. O. McClurkan |
| 1915-19 | C. E. Hardy |
| 1919-20 | S. S. White |
| 1920-25 | C. E. Hardy |
| 1925-26 | John T. Benson |
| 1926-28 | A. O. Hendricks |
| 1928-36 | C. E. Hardy |
| 1936-63 | A. B. Mackey |
| 1963-68 | W. M. Greathouse |
| 1968-Present | Mark R. Moore |

### 2. VICE PRESIDENTS

| | |
|---|---|
| 1923-25 | R. J. Kelley |
| 1929-31 | F. J. Kelley |
| 1935-36 | A. B. Mackey |
| 1964-65 | L. P. Gresham |
| 1975-Present | Harper L. Cole |

### 3. ACADEMIC DEANS

| | |
|---|---|
| 1901-02 | J. O. McClurkan |
| 1919-20 | E. P. Ellyson |
| 1920-21 | C. E. Hardy |
| 1921-23 | S. W. Strickland |
| 1923-27 | A. L. Snell |
| 1927-28 | A. O. Hendricks |
| 1928-29 | Z. T. Johnson |
| 1929-36 | A. B. Mackey |
| 1936-38 | L. C. Parsons |
| 1938-40 | Amy L. Person |
| 1940-43 | A. L. Snell |
| 1943-46 | A. K. Bracken |
| 1946-54 | L. P. Gresham |
| 1954-64 | Homer J. Adams |
| 1964-68 | Charles L. Childers |
| 1968-74 | Stanton P. Parry |
| 1974-Present | William J. Strickland |

### HONORARY DEGREES

The first honorary degrees were conferred in 1950. The decision to confer these degrees was made June 22, 1948. At that time, it was considered wise to honor one person a year, or an average of one. Mr. William M. Tidwell was unanimously voted the D. D. degree, but he declined pleading "personal scrupples." Thus the Honor Degree program began.

The decision of the Board of Trustees, February 14, 1973, was to keep to this tradition but to vary it for the special occasions, leading up to and included in the 75th, or Diamond, Anniversary. From 1973 to 1976 twelve degrees would be granted, two to non-Nazarene friends of the College, three to pastors, three to laymen and four to District Administrators. One of the twelve would be a woman.

**1. The 1976 Anniversary Commencement honors**

| | |
|---|---|
| Administrators | |
| District Superintendent, Robert H. Spear, Jr. | D. D. |
| Humanitarian, Rev. T. E. Jones | D. Sc. |
| Pastors | |
| Pastor, Rev. Bennett Dudney | D. D. |
| Chaplain, Rev. William A. Martin | D. D. |
| Laypersons | |
| Medical, Dr. William T. Slonecker | D. Sc. |
| Professor, Miss Barbara McClain | D. Music |
| Church Music, James Van Hook | D. Music |

**2. Analysis of Honorary Degrees Confered**

1950-1968
13 Administrators (District Superintendents)
5 Pastors (one from the British Isles)
1 Missionary
1 Layman (Education)
1 Minister (Education)

1970-1975
4 Administrators (District Superintendents)
3 Pastors (one non-Nazarene)
2 Laypersons (one non-Nazarene)

1976—The 75th Anniversary Celebration
2 Administrators (one a Humanitarian)
2 Pastors (one in Military Ministry)
3 Laypersons (one a lady professor)

In summary; 37 Honorary Doctorates have been granted; 18 have been District Superintendents, 13 Ministers in other relationships and 6 laypersons, 5 of whom were honored since 1970 and one becoming the first woman to be so honored.

**3. Honorary Degrees Conferred (other than 1976 degrees)**

1950—Raymond Browning, North Carolina
L. T. Wells, Kentucky
1951—John D. Saxon, Mississippi
E. C. Oney, West Virginia
1952—none
1953—John L. Knight, Florida
1954—Otto Stucki, Alabama
1955—Lawrence B. Hicks, Kentucky
1956—William M. Greathouse, Tennessee
1957—V. W. Littrell, Virginia
1958—none
1959—D. S. Somerville, East Kentucky
1960—Mack Anderson, Georgia
1961—Leon Chambers, Tennessee
C. E. Shumake, Tennessee
1962—H. Harvey Hendershot, West Virginia
1963—L. S. Oliver, Alabama
1964—T. Crichton Mitchell, Great Britain
1965—William McCumber, Georgia
1966—Clifford E. Keys, Alabama
1967—Dallas Baggett, Kentucky
1968—Homer J. Adams—Layman, Georgia
D. H. Spencer, Africa
1969—none
1970—Victor Gray, East Tennessee
1971—John T. Benson, Jr.—Layman, Tennessee
Bruce B. Hall, Georgia
1972—Reeford L. Chaney, Alabama
1973—Wallace D. Chappell, Tennessee (Methodist)
Richard Fulton, Tennessee (Layman)
1974—Terrell C. Sanders, Jr., North Carolina
1975—William Lynch, Mississippi
Edward Cox, Tennessee

### 3. NAZARENE CITATION OF MERIT

In recognition of distinguished service to Nazarene higher education, Trevecca has selected the following persons to be honored by the Church of the Nazarene at the General Assembly:

1960—A. B. Mackey
1964—Maude Allen Stuneck
1968—M. E. Redford
1972—Charles L. Childers
1976—Mildred Bangs Wynkoop

### 4. THE PRESIDENT'S AWARD

Teacher of the Year

| | |
|---|---|
| Charles L. Childers | 1969 |
| Mildred Bangs Wynkoop | 1970 |
| H. Ray Dunning | 1971 |
| Gerald D. Skinner | 1972 |
| Jerry D. Hull | 1973 |
| William O. Green | 1974 |
| G. Gary Coulter | 1975 |

Staff Member of the Year

| | |
|---|---|
| Helen C. Vennum | 1969 |
| Stanton P. Parry | 1970 |
| Ramon C. Richards | 1971 |
| Virginia M. Jensen | 1972 |
| Kenneth V. Price | 1973 |
| Wayne G. Gallup | 1974 |
| Robert T. Gore | 1975 |

5. Dean of Students

| | |
|---|---|
| 1952-58 | Koy W. Phillips |
| 1958-62 | Leon Chambers |
| 1962-65 | Franklyn Wise |
| 1965-69 | E. Drell Allen |
| 1969-70 | William J. Strickland |
| 1970-72 | John Donoho |
| 1972-74 | Richard Lewis |
| 1975-Present | Jerry Hull |

6. Business Managers

| | |
|---|---|
| 1920-21 | W. F. Collier |
| 1923-25 | R. J. Kelley |
| 1925-26 | John T. Benson, Jr. |
| 1926-31 | R. J. Kelley |
| 1931-32 | C. A. Lovejoy |
| 1935-36 | W. F. Collier |
| 1936-46 | A. B. Mackey |
| 1946-66 | V. Neil Richardson |
| 1966-68 | Don Newell |
| 1968-69 | Judy Payne |
| 1969-72 | Ramon Richards |
| 1972-73 | W. D. McGraw |
| 1973-75 | Everett Holmes |

7. Director of Public Relations

| | |
|---|---|
| 1964-68 | William H. Anderson |
| 1968-71 | W. T. Dougharty |
| 1971-73 | W. D. McGraw |
| 1973-Present | Franklin Cook |

8. Director of Development

| | |
|---|---|
| 1964-68 | William H. Anderson |
| 1968-70 | W. T. Dougharty |
| 1970-73 | Claude Diehl |
| 1973-74 | Wendell Poole |
| 1974-Present | Richard Felix |

9. Director of Admissions

| | |
|---|---|
| 1958-64 | Koy W. Phillips |
| 1964-74 | E. Drell Allen |
| 1974-Present | Franklin Cook |

10. Director of Church Relations

| | |
|---|---|
| 1950-64 | C. E. Keys |
| 1965-67 | Dave Erickson |
| 1967-69 | W. T. Dougharty |
| 1969-71 | James Van Hook |
| 1971-Present | Harold Latham |

11. Chaplain

| | |
|---|---|
| 1966-68 | Lloyd B. Byron |
| 1971-Present | Neil B. Wiseman |

12. Registrar

| | |
|---|---|
| 1923-24 | A. L. Snell |
| 1924-25 | R. J. Kelley |
| 1933-62 | Amy L. Person |
| 1962-69 | Koy W. Phillips |
| 1969-Present | E. Drell Allen |

13. Librarian

| | |
|---|---|
| 1925-31 | C. H. Hurd |
| 1935-38 | Edna Mae Thompson |
| 1938-40 | Martha D. Gresham |
| 1946-72 | Lyla T. Mackey |
| 1972-Present | Johnny Wheelbarger |

14. Director of Teacher Education

| | |
|---|---|
| 1964-Present | G. Lewis Pennington |

15. Dean of Men

| | |
|---|---|
| 1925-26 | D. J. Jarrett |
| 1927-28 | Charles T. Pegram |
| 1928-29 | C. W. Shute |
| 1929-30 | E. D. Cornish |
| 1931-37 | L. D. Shelton |
| 1937-38 | Hobert Herndrix |
| 1938-39 | Jesse Matthews |
| 1940-46 | L. D. Shelton |
| 1946-47 | J. D. Peacock |
| 1947-51 | D. H. Spencer |
| 1951-52 | Irwin Kennedy |
| 1969-71 | James A. Weeks |
| 1974-Present | Phil Storey |

16. Dean of Women

| | |
|---|---|
| 1925-26 | Martha E. O'Dell |
| 1929-34 | Martha E. O'Dell |
| 1935-36 | Elizabeth Hardy |
| 1936-37 | Perry Smith |
| 1937-39 | Gertrude Padgett |
| 1939-40 | Martha D. Gresham |
| 1940-43 | Adrienne Hollins |
| 1943-46 | Mettie Norwood |
| 1946-49 | Emma B. Murphy |
| 1949-51 | Vera Cox |
| 1951-52 | Mattie Kennedy |
| 1969-71 | Evangeline Bolton |
| 1972-74 | Sharon Bowles |
| 1974-Present | Nancy Cauthron |

**Food Service**

### 17. TREVECCA NAZARENE COLLEGE

The College operated its own Food Service before 1960.

| | |
|---|---|
| Howard Melton | 1960-1964 |
| Proffit Company | 1964-1965 |
| Mr. Horace Pennington | 1965-1967 |
| Interstate United Food Company | 1967-1971 |
| ARA Slater Food Service | 1971-1973 |
| SAGA Food Service | 1973-1974 |
| Pioneer Food Service | 1974-Present |

## G. BOARD OF TRUSTEES

Adams, Homer 1970-75
Ahleman, Ralph 1954-56
Albea, W. E. 1927-28, 1931-32
Allen, Robert 1968-75
Anderson, A. B. 1924-27
Anderson, Mack 1948-66
Anderson, R. L. 1955-64
Andrus, John 1964-73
Apple, W. L. 1947-49

Baggett, Dallas 1946-52, 1962-70
Baldwin, Dean 1971-73
Beckum, J. E. 1947-63
Belew, P. P. 1932-42
Bell, Wallace 1949-54
Benson, John T. 1898-28
Benson, John T., Jr. 1933-36, 1938-51, 1953-54, 1958-63, 1965-66, 1968-75
Bettcher, Roy 1952
Bierce, Joseph 1944-45
Blackmon, W. J. 1950-51
Blenn, Harold 1957
Boone, Algie 1974-75
Booth, J. C. 1938
Boshell, James 1964-67
Bowling, Glen 1949-61
Brannon, Wilbur 1973
Breese, G. B. 1939-40
Brown, C. C. 1940-45
Brown, Paul Roy 1941
Brown, Samuel R. 1946-47
Browning, Raymond 1939-42, 1944-45
Brumbeloe, Barney 1962-68
Buckingham, W. J. 1924-26
Bumpas, R. F. 1955-61, 1974-75
Burge, H. L. 1932
Burton, W. D. 1922-23
Byron, Lloyd B. 1948, 1953-65

Cagle, Charles 1973
Campbell, J. C. 1949
Chambers, E. W. 1917-20, 1922-23
Chaney, Reeford L. 1948-51, 1965-75
Chilton, Charles 1954
Chilton, C. L. 1949-51
Collier, W. F. 1917, 1935-46
Compton, John 1953
Cook, J. B. 1947-50
Cook, J. E. 1947
Cook, Leon 1956
Coulson, D. M. 1922-23
Cox, E. F. 1955-64
Cox, S. D. 1939

Daniels, Harold 1951
Davis, Lee 1969-73
Davis, W. 1919-20
Davis, W. H. 1943-48
Dean, H. B. 1949-51
Dobie, R. E. 1935-36
Dougharty, W. T. 1973
Downing, B. W. 1951-56, 1970-72
Duckett, C. T. 1947

Eades, J. H. 1962-63
Eason, H. J. 1927-28, 1939-50
Eby, J. H. 1924-28
Eckel, Howard 1928-30
Elkins, W. L. 1948, 1953-54
Ellis, B. F. 1919-21
Ellis, J. W. 1950

Fisher, W. H. 1928
Ferndon, O. H. 1947-49
Foskey, J. G. 1965-75
Fox, E. M. 1954-64
Frank, A. J. 1935
Frederick, J. V. 1946
Fulcher, G. W. 1926-31

Galloway, Claude 1947, 1967
Galloway, S. E. 1921
Garrison, J. H. 1948-49
Gassett, Jonathan J. 1973-75
Glenn, W. W. 1938
Goar, J. E. 1929, 1938
Gough, G. A. 1947-48
Graham, Giles 1954
Gray, Victor, E. 1949-72
Greathouse, W. H. 1964-68
Green, Clyde E. 1926
Groover, Walter 1931
Guill, Leon 1969-75
Gunter, E. M. 1950-55
Gunter, Moody 1973-75

Hail, Lloyd 1947
Hale, E. E. 1952
Hall, Bruce B. 1947, 1949-57
Hall, Hadley 1955-56
Hampton, Clifford 1971-72
Hance, Ray 1944-45
Hankes, W. W. 1920-24
Hanson, W. R. 1924-26
Hardy, C. E. 1913-26, 1929-40
Hardy, E. K. 1950-54
Harrison, C. M. 1926-29
Hatcliff, Winston 1974-75
Haufler, Oscar 1973-75
Hayes, A. F. 1951-53
Hendershot, H. Harvey 1950-67, 1971-75
Hicks, Lawrence B. 1948-51, 1954-57, 1960-63, 1966-67
Holt, A. D. 1944-47
Hooker, H. H. 1920-28
Howald, John 1960-64
Hucks, J. B. 1974-75
Hudson, Oscar 1928-31
Huff, L. S. 1929-36, 1943-45
Huff, O. C. 1958-75
Hughes, E. E. 1951
Hulett, Bennie 1957-59
Hunt, J. T. 1921-23
Hurn, Raymond 1950

Ide, Charles 1954-57
Ihrig, R. L. 1947-52
Irwin, Don 1950-57

Jackson, W. G. 1922-26, 1934-40, 1943
Jernigan, C. B. 1921, 1927
Jernigan, J. P. 1948-49
Johnson, F. W. 1917-18
Johnson, Talmadge 1974-75
Jones, Glen 1973-75

Kelly, A. E. 1946-47
Kelly, C. M. 1944-49, 1964-68
Kerst, F. P. 1929-30
Keys, C. E. 1946-47
Knight, John L. 1947-68
Knippers, Cecil 1939-49
Knox, Sam 1960-64

Lawrence, Paul 1974-75
Lawwill, John 1962-68
Leckie, T. C. 1924-26
Lee, J. S. 1966-73
Lee, Jack H. 1970-75
Leeper, Lawrence E. 1974-75
Le Jeune, Byron E. 1962-64
Lewis, D. C. 1948-59
Liner, Harold 1967-68
Little, Arthur 1958-63
Littrell, V. W. 1950-66
Ludwig, Theodore 1933
Lynch, W. M. 1969-73
McAfee, H. H. 1939
McClain, Brack 1919-21, 1924-25
McClurkan, E. L. 1913-17
McClurkan, J. O. 1913
McCumber, W. E. 1964-69
McDaniel, T. A. 1927-31
McDowell, J. B. 1917
McGrady, Paul 1955-59
Mackey, A. B. 1936-63
McKinney, Roy T. 1946, 1948, 1951, 1954-63
McManus, Aris W. 1946-47
Madison, Bob 1974-75
Maish, O. L. 1929, 1947
Manasco, J. A. 1930-34, 1941-42
Marlin, Ben 1957
Marlowe, Ralph 1962-75
Martin, T. E. 1968-70
Mathis, L. L. 1948
Maupin, H. C. 1960-61
May, John 1971
Mingledorf, Walter 1974-75
Montgomery, J. W. 1924-26
Moore, C. R. 1960-61
Moore, Don 1974-75
Moore, Mark R. 1969-75
Moore, Tim H. 1917-34
Morsch, J. V. 1974-75

Nelson, S. S. 1930-31
Nixon, C. B. 1964-72
Norcross, Fred C. 1964-72

Oliver, Charles 1962-68
Oliver, L. S. 1958-64
Oney, E. C. 1941-61

| | |
|---|---|
| Owensby, Nona | 1967 |
| Page, Odie | 1965-75 |
| Parker, W. H. | 1935-38 |
| Parrott, A. L. | 1922-23 |
| Pate, James A. | 1949-54 |
| Patterson, B. L. | 1920 |
| Patton, Charles | 1974-75 |
| Peck, W. A. | 1947-51 |
| Pegram, Charles F. | 1925 |
| Pendleton, T. E. | 1941-45 |
| Perkins, M. E. | 1952-54 |
| Pitts, Paul | 1938-42 |
| Pollard, C. R. | 1920-23 |
| Ponce, Aubrey | 1950-51 |
| Poole, Wendell | 1974-75 |
| Powell, E. W. | 1935 |
| Pratt, Carl C. | 1969 |
| Price, Arnold | 1958-61 |
| Price, John | 1973 |
| Privett, George | 1970-73 |
| Provance, Merlin | 1964 |
| Radcliffe, David | 1964-66 |
| Ramsey, Herman | 1957 |
| Redford, M. E. | 1927-31, 1941-46 |
| Redmon, J. E. | 1930-31, 1935-36 |
| Reedy, Fred | 1958-59 |
| Roby, J. L. | 1929-30, 1932 |
| Rogers, Granville | 1950-53 |
| Sanders, T. C. | 1967-73 |
| Saxon, J. D. | 1938-53 |
| Schurman, Ralph | 1950-51 |
| Scott, Frank | 1958-59, 1962-75 |
| Scutt, George | 1960-64 |
| Sharp, John | 1957-59 |
| Sheffler, B. F. | 1919 |
| Shingler, T. J. | 1919, 1922-23 |
| Shomo, Glen | 1965-66 |
| Shultz, Earl | 1947-48 |
| Shumake, C. E. | 1947-48, 1950-57, 1960-63, 1965-70 |
| Simpson, E. D. | 1943-47 |
| Sloan, Howard | 1930-31 |
| Smith, Doyle | 1954-56, 1965-67 |
| Smith, L. B. | 1946-51 |
| Smith, Milton | 1969-73 |
| Somerville, D. S. | 1947, 1949-66 |
| Somerville, Orville | 1948 |
| Sparks, Asa | 1953-55 |
| Spear, Robert H. | 1973-75 |
| Spiva, J. V. | 1965-73 |
| Steenbergen, E. H. | 1964-66 |
| Stocks, M. H. | 1974-75 |
| Stone, Jack | 1974-75 |
| Strickland, C. H. | 1946 |
| Strickland, S. W. | 1930-33, 1935 |
| Strickler, F. G. | 1933 |
| Sullivan, Bill M. | 1974-75 |
| Tate, H. F. | 1922-23, 1939-46, 1948 |
| Taylor, F. V. | 1919 |
| Taylor, John | 1956 |
| Taylor, Stanley | 1965-66 |
| Thompson, Edward W. | 1913-19 |
| Thompson, Richard H. | 1966-71 |
| Thompson, Oren D. | 1950-51 |
| Tidwell, W. M. | 1927-51 |
| Toney, C. E. | 1934-35 |
| Tousley, J. C. | 1960-73 |
| Turner, M. E. | 1938 |
| Ulmet, Aleck | 1974-75 |
| Underwood, Allan | 1973-75 |
| Vann, Samuel P. | 1962-70 |
| Vennum, Earle | 1940-47 |
| Wachtel, D. K. | 1949-57 |
| Wall, Howard, Jr. | 1955-57 |
| Wall, Madelyn | 1957-61 |
| Wallace, J. C. | 1958-61 |
| Ward, Herman | 1951 |
| Ward, R. A. | 1965-67 |
| Warwick, Howard | 1960-62 |
| Watson, R. H. M. | 1924-36 |
| Welch, A. P. | 1922-23 |
| Welch, Boyd | 1948-59 |
| Welch, W. B. | 1964-65 |
| Wellman, Wendell | 1958-59 |
| Wells, J. G. | 1944-45 |
| Wells, L. T. | 1927-32, 1935, 1937-42, 1944-55 |
| Wheatoh, Oscar | 1962-72 |
| Whitehurst, Z. B. | 1920 |
| Wiggs, W. F. | 1941-42, 1944-45 |
| Wiley, Clarence | 1957 |
| Wilhoyte, William | 1953 |
| Wilisey, A. J. | 1924-25 |
| Winchester, Gordon | 1955-61 |
| Winslow, C. E. | 1951-52 |
| Wise, H. H. | 1924-28 |
| Wyrick, Dennis | 1947-59 |

★

**We Know Them By—**

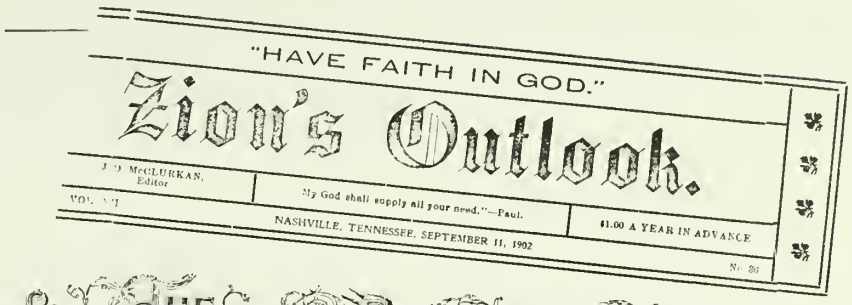
In this Postscript a window opens into the more intimate life of our early Pentecostal Mission and Trevecca College Fathers. We can learn more about them through the reading of the voluminous literature than merely reading about them. Facsimile excerpts will help to transport the reader more readily into the mood and manner of those days. The Holiness groups as well as those of other traditions, published widely. Many periodicals were available from numbers of publishing houses. The popularity of the term "Pentecostal" in the names of so many identified those associated with the Holiness Movement. Independency, within the spirit of fellowship, characterized the relationship of these groups. Each advertised the schools and publications of the others. A survey of the authors of the books which were recommended, and of the articles which appeared in the papers, reveals the sources of the theologies which developed in each group. This is of especial interest to the story of the Pentecostal Mission.

The publishing program of the Pentecostal Mission, strengthened so materially by the John T. Benson Publishers, made available to the people extended reading possibilities, enough to prevent any narrow provincialism from seriously limiting their ministry. Curiously, though the Pentecostal Mission was soundly "Holiness," it drew its literature from Keswick and the contemporary Millennarian sources as well as from Oberlin and even the so-called Social Gospel writers. An almost total neglect of Wesley's writings leaves one puzzled.

One of the very rich and spiritually significant features of the McClurkan papers was the series of articles by the Founder about the practical life of the Christian. In a day when the Holiness Movement tended to emphasize crisis experience over the unfolding life of the very human Christian, these articles stand as a refreshing correction. McClurkan's amazing insight into the needs of fallible Christians and his understanding treatment of their problems must mark him a man transcending the theological traditions converging in him.

Something of the wealth of literary resource and ecumenical interest and spiritual vitality comes through in the next few pages of miscellaneous facsimile.

★


"HAVE FAITH IN GOD."

Zion's Outlook.

J. O. McCLURKAN, Editor

"My God shall supply all your need."—Paul.

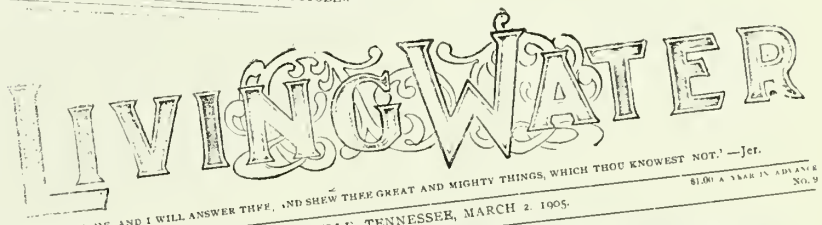
$1.00 A YEAR IN ADVANCE

NASHVILLE, TENNESSEE, SEPTEMBER 11, 1902

THE PENTECOSTAL ADVOCATE

AND HOLINESS EVANGEL

NO. 40 PENIEL, TEXAS, OCTOBER


LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT.' —Jer.

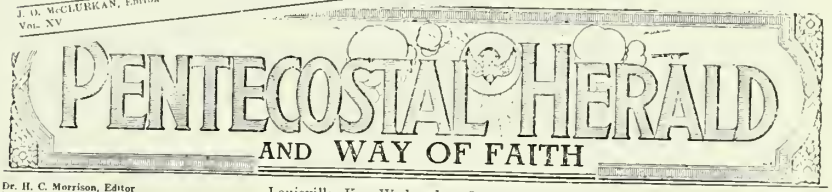
$1.00 A YEAR IN ADVANCE

J. O. McCLURKAN, Editor

Vol. XV

NASHVILLE, TENNESSEE, MARCH 2, 1905.

No. 9


PENTECOSTAL HERALD

AND WAY OF FAITH

Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Oct. 26, 1932.
Entered at Louisville, Ky., Postoffice as Second Class Matter

$1.50 Per Year.
Vol. 44, No. 42.

THE PENTECOSTAL CHRISTIAN

HOLY BIBLE
They were all filled with the Holy Ghost

Rev. F. A. HILLERY, Rev. H. D. HOSLEY } Editors

Providence, R. I., and Washington, D. C.

Vol. XX Beulah Christian
Vol. IX Pentecostal Era

Fifty Cents per Year

JANUARY, 1915

Volume IV, No. 1.


OUR CLUB OFFERS

LIVING WATER, Nashville, Tenn.
THE HERALD OF LIGHT, Indianapolis, Ind.
THE WAY OF FAITH, Columbia, S. C.
TEXAS HOLINESS ADVOCATE, Greenville, Texas.
PENTECOSTAL HERALD, Louisville, Ky.
HOLINESS ADVOCATE, Clinton, N. C.

are all good full salvation papers, regular price $1.00 per year each. We will be glad to mail any one of them with LIVING WATER for $1.50. For each additional paper wanted add 75 cents.

If you would like a sample of either of these papers, write them at the address given above and they will gladly supply you with one.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

## The Pentecostal Literary and Bible Training School

ADVANTAGES:--Very low rates, first class location, good building, modern improvements, excellent literary course, and very helpful methods of Bible study, the practical and theoretical combined.

Do you wish to attend a school of this kind? Write LIVING WATER office for a catalogue.

## Literary and Bible Training School
### Nashville, Tenn.

Over eighty students, from ten or twelve different states, were enrolled the past session. They represented about fifteen different religions denominations.

*The Following are Some of The Advantages*

1. Nearly all those who wish to take this kind of training have little money. They cannot pay the usual price hence the rate has been reduced that all who will may attend.

2 The school is not committed to either the Calvinistic or Arminian system of theology, but is eclectic, choosing the best from each of these two great doctrinal movements. Pentecostal truth overleaps all denominational barriers and has its own system of teaching.

3. We are adding to the curriculum a course in vocal music, which we believe to be next to the Bible in importance for Christian workers. People who are proficient in song service are always in demand.

4. The students have a large amount of practical training in the way of personal work, open-air preaching, cottage meetings, tabernacle service, and other lines of Christian work.

5 Missions is given an important place in the course of study. Various fields, their needs and strategic points, are to be carefully studied and the mission problem given the prominence which its vital importance demands. Write for catalogue.

## Send Your Sons and Daughters to
# TREVECCA COLLEGE
### A Literary, Missionary and Bible Training School for Christian Workers

TREVECCA COLLEGE was established to supply the need for a school, thoroughly religious, highly qualified to furnish a practical and complete literary education.

Primarily, the college is a religious institution and the Bible is taught, in some phase in every department, but students need not fear that their literary instruction will not be systematic and thorough. Any Christian young man or woman who wishes further equipment for life's work is eligible to admission.

The teachers are men and women of good Christian character and satisfactory scholarly attainments, well qualified to carry on the work in their respective departments.

The Collegiate curriculum consists of the regular Literary, Scientific and Classical Courses. There is an Academic Course that corresponds to the regular High School Course. There is also a Preparatory Course for those not so well advanced.

There is a two-year Medical and Nursing Course for Missionaries. In this course the lectures are given by some of the leading physicians of Nashville.

The Theological Course is comprehensive and thoroughly practical. The Bible teaching is dispensational, topical, doctrinal, practical, spiritual.

The city of Nashville affords unlimited opportunity for practical experience in the various lines of Christian service.

For Catalog, Terms, Etc., Address

**J. O. McCLURKAN,**
NASHVILLE, TENN.

Living Water, Oct 1 913 vol. xx

## TREVECCA COLLEGE NOTES

The present enrollment at the Trevecca College is 110, with possibly thirty more to enter for the year. Most of the students are in training for Christian work. There are twenty teachers, including all branches. Drs. A. L. Sharber, D. B. Blake, C. E. Hardy and George C. Trawick lecture to the medical missionary class.

The faculty has a number of teachers with large experience. Miss Emily Gustafson worked for years for the Salvation Army in England and afterwards held an official position with them in India until failing health necessitated her return to America. Miss Jessie Basford has taught in schools of this state for eighteen years. C. E. Hardy is a graduate of Ruskin Cave College and is also in his senior year in the Vanderbilt Medical College. Clement Carnapas was born in the Island of Cypress, studied seven years in the Theological College of Jerusalem and spent nine years in Jerusalem. Mrs. Anna Carnapas was born in Scotland, raised and educated in Chicago.

TREVECCA COLLEGE ARCHIVES

### TREVECCA COLLEGE

THIS school is now under the auspices of the Pentecostal Church of the Nazarene. Dr. C. E. Hardy, the president, who has had charge most of the time since the death of its founder, Rev. J. O. McClurkin, is pushing the battle on the line of definite holiness. Despite the pressure of the times and the distress of the people on account of the war conditions, the school is passing through one of the most prosperous times in its history. The Lord has given us a most desirable student body. The people at large are taking a deep interest in the school. Through the energetic efforts of Professor Strickland and Evangelist E. C. Dees our farmer friends are richly replenishing the larder of the school.

The spiritual tide has been rising ever since the opening of the school year. The real revival wave reached us on Sunday night, November 11th, when at the close of a sermon preached by Rev. J. J. Rive the unsaved and unsanctified found their way to the altar. For ten days it continued without abating. Very little was done in the class work during that time. Brother Rye did the preaching when it was possible to preach. Several nights altar services took precedence of the preaching. Old scores were straightened up and restitutions made. Every student professed to be either saved or sanctified during the meeting who were not in either experience at its beginning with the exception of one young man. The Holy Spirit truly had the right of way. A record has been made in the lives of many that they will never forget.—J. A. Smith.

# TREVECCA COLLEGE, Nashville, Tenn.
### COEDUCATIONAL---UNDENOMINATIONAL

**Object** *To give training to young men and young women in the knowledge of the Bible, gospel music, personal evangelism, and practical methods of Christian work, as well as thorough literary equipment so that they may become effective Bible teachers, evangelists, missionaries, gospel singers and mission workers.*

**Spirit** *Not to develop the popular "college spirit" but high moral standard and deep spirituality.*

**Departments** *Preparatory, Academic, Missionary, Theological, and Collegiate. There is also a course in nursing.*

**Student Body** *While the College caters particularly to young men and young women preparing for Christian work, yet it is open to all students desiring to attend a school where they will be surrounded by a wholesome religious atmosphere and spiritual environment.*

*For Particulars address* **J. O. McCLURKAN, President** *Nashville, Tennessee*
*125 Fourth Avenue, North*

*We know them by the schools they established.* Small Bible schools and Institutes were springing up all over the country. In a day when American education was losing its religious and evangelical character a deep distrust of public schools prompted many churches to establish private educational institutions in connection with their parish ministry. Some of these gradually developed into well-known colleges and even universities. Most of them either consolidated with others to become small Bible Schools or they disappeared as need for them, or interest in them, ended. McClurkan faced the issue of using one of these schools for the training of his ministers and missionaries or to establish his own. Convinced that Nashville was a cultural center he decided to build a school there.

## Meridan Male College

M. A. Beeson, Pres — Meridian, Miss.

The very best spiritual atmosphere for boys.

215 students, 19 teachers and officers, curriculum as high as our state schools — able faculty. Courses offered in Art, Science, Literature, Theology, Bookkeeping, Steuography, Telegraphy, Music, and Elocution. A full salvation college of high order. Write for catalogue.

## Meridian Female College

The only separate, FULL SALVATION COLLEGE for girls in the world. The largest college for girls in the South not backed by some church or State. Stands ONLY ON ITS MERITS. Said by its patrons to be the SAFEST COLLEGE FOR GIRLS IN THE LAND. Special rates to missionaries and preachers' daughters.

MERIDIAN FEMALE COLLEGE

### Conservatory of Music

in connection with it. The largest in the South. Specialists in all departments. Write for catalogues.

J. W. Beeson, President, Meridian, Miss.

## SOUTHEASTERN NAZARENE COLLEGE

We arrived in Donalsonville, Ga., on Saturday afternoon, and went directly to our suite of rooms in the college building. To say that we were tired after our long auto trip hardly expresses it. But after a good night of rest we preached twice on the Sabbath day, and had a splendid time. Our first impressions are good. We are finding a very kind, enthusiastic, and spiritual people. They want to see things go, and expect to make them go. The location is beautiful, on a little eminence near the town. The large building is the prettiest and best built of any of our school buildings which we have seen. It is conveniently arranged, electric lighted, and has its own water system supplied from a deep well. There are a number of fine building lots for sale at very low prices surrounding the campus. Also good tracts of land near.

It is our purpose to have a school that for spirituality and scholarship will please Jesus and be an honor to the church. As yet we have not perfected the organization for this fall, but we can announce the following as a part of our faculty: I will teach the theology and philosophy. Mrs. Ellyson will have most of the other theological work. Mrs. Lena Hankin, who has been a popular teacher for several years in our holiness schools, will have charge of the music department, assisted by Miss Ruth Ellyson. Professor Adam Shipley, A.B., S.T.B., of Olivet, will have the department of ancient language. Mr. Charles A. McConnell, well known to all Herald of Holiness readers, will have the department of history. Rev. Thomas A. Gordon will teach the academy mathematics. Eulala Bostwright, from Wilmore, the academy English. Mrs. Myrl Matthewson is to be principal of the grammar department. Others are being arranged with.

We solicit correspondence with those who are interested in such a school, and especially with those who are looking toward a mild climate.

E. P. Ellyson, President.

## Southeastern Nazarene College

We are glad to announce that Rev. E. P. Ellyson, D.D., has been elected to the presidency of the Southeastern Nazarene College, at Donalsonville, Georgia, for a term of five years and has accepted. Dr. Ellyson needs no introduction to our people as he has been among them for a long time. He was once General Superintendent of the Pentecostal Church of the Nazarene and was liked very much as an high official in our denomination. He was, also, elected General Superintendent at our last General Assembly, he being absent at the time, which shows how much the people appreciate him, but he resigned this high and important office. He has, also, been connected with several of our strongest holiness schools, such as Peniel University, and the Nazarene University, of Pasadena, Cal., having served them successfully as president. We feel confident that President Ellyson will build a strong school at this place.

The school has heretofore been called Shingler Holiness College, but recently the board has changed the name of the school to Southeastern Nazarene College. The school is directly under the auspices of the Georgia District of the Pentecostal Church of the Nazarene. It is hoped that the Alabama District and the Florida District will join us in building up a strong college here. We have a splendid equipment and with a man at the head of the institution with the ability of President Ellyson there is no reason why we should not succeed.

This is a very mild climate and we would say to those who are anxious to avoid the severe winters of the North, that you can not find a better place for good school advantages than Donalsonville, Ga.

Dr. Ellyson will soon be on the ground and have matters in hand. If you are interested in a good school of this kind write us and we shall be very glad to give you information. We hope to have advertising matter out soon and will be glad to mail out catalogs.

C. H. Lancaster, Bus. Man.

## Bible and Missionary Institute,

AT COLUMBIA, S. C.

The next term of the Bible and Missionary Institute at Columbia, S. C., will begin Oct. 12th, in the Oliver Chapel Tabernacle Building, on the corner of Taylor and Assembly streets.

The purpose of the Institute is to train young men and women who have wholly yielded their lives to God for His service in any kind of Christian work, either in the foreign or home land. There is no charge for board or tuition, but we look to God through faith for the support of the Institute. Of course students who have means with which to contribute to their support will be expected to do so. We do not believe that it would be pleasing to God for any one to hold back his own means, and expect to receive of the Lord. We leave this matter with them and the Lord. Those who have no means are equally welcome with those who have, we make no difference.

Glory. We shall be glad to correspond with any young man or woman without regard to their church relations, whose lives are completely given up to God and feel that God would have them come. There will be in addition to the Bible (which is of course the main study) instruction given in grammar, geography, history, Greek, and also in music.

We desire to thank God our Father and give Him the glory for the wonderful manner in which He has cared for us in the three years, in which we have been trusting Him and express our faith that He will take care of us in the future. We wish also to ex-

## Kingswood College

A holiness school located in the country. Our fall term opens September 14, 1915. Write for new catalog.

W. B. DUNKUM, M.A., B.D., President. Kingswood, Ky.

## Central Holiness University

Departments:—College of Liberal Arts, Academy, Theological School, Normal School, School of Oratory, School of Music, Sub-preparatory Classes also offered in Bookeeping, Shorthand, and Typewriting.

Beautiful and Healthful Location, New Buildings, Strong Faculty, Reasonable Rates

Over two hundred young men and women, attended the first year. Promises to be, as it's name indicates the Central and leading school of Holiness Movement.

Fall term opens Sept. 17th. Large catalog with full information Free. Address all communications to

CENTRAL HOLINESS UNIVERSITY, University Park, Oskaloosa, Iowa

29-32

## ASBURY COLLEGE

WILMORE, KY.

B. F. Haynes, President.

This pioneer Holiness College opens its sixteenth annual session Sept. 6, 1905. Co-educational. Theological department. Special training for work in home or foreign fields. Endorsed and recommended by all the leading holiness evangelists.

Many times I have been asked what school or college I would recommend for young men and women, and my reply has been as often, "Asbury College." This I have done because of the beautiful location, the excellent and faithful system of education, and, above all, for the atmosphere that prevades the institution. The matriculates and graduates of the college I meet all over the country, and to meet them is to find devout, useful young men and women, brimful of character, energy and good works.

(Rev.) B. Carradine.

As a distinctive holiness college, Asbury is conspicuous for the entire curriculum; thus opening an asylum for all who desire a complete education, without risking the terrible temptations which wreck the millions who prosecute their education in the secular and ecclesiastical colleges. Sky-blue regeneration, followed by clear, definite and satisfactory experience of entire sanctification, is the order of the day.

(Rev.) W. B. Godbey.

Perryville, Ky.

For catalogue, address Rev. B. F. Haynes, President Asbury College, Wilmore, Ky.

## Texas Holiness University

E. P. ELLYSON, President

$55 Pays ALL expenses in the regular college department for fall term of 4 months. $25.00 upon entrance and $10.00 per month afterward. 400 satisfied students from 22 states last year. It will pay YOU to investigate. A postal will bring our Large Catalogue

TEXAS HOLINESS UNIVERSITY, Peniel, Texas

## RUSKIN CAVE COLLEGE

RUSKIN, TENN.

Asks that you write them for catalog and prices on a thorough College Course in their Holiness School. Club board $4.00 per month. Fine Course in Theology. We also teach by mail. Special attention to young children. Students from 14 States. Steam heat now being put in. No evils of town and city. Big Cave with Mineral water. Send for beautiful free catalogue with pictures of the Big Cave.

W. A. Hughes, Manager — R. E. Smith, A. M. President.

# THE PENTECOSTAL BOOK AND TRACT DEPOSITORY.

Zion's Outlook.
January 29, 1902

PUBLISHERS OF

HOLINESS LITERATURE,

DEALERS IN

**Religious Books, Bibles, Testaments, Tracts, Mottoes, Etc.**

AGENTS WANTED. LIBERAL DISCOUNTS.

Nashville, Tenn.

GODBEY'S

## Commentaries

On the New Testament.

**Quaint Original, Striking.**

In Seven Volumes. Retail price, $9.25, but we will send the entire set prepaid for $7.00. Order of

The Pentecostal Book and Tract Depository, Nashville, Tenn.

# BOOKS

BY J. O. McCLURKAN

"BEHOLD HE COMETH,"—A clear and concise view of the Lord's second coming; 179 pages..... 25c

"CHOSEN VESSELS,"—A collection of biographical and historical sketches; useful for Christian workers; 200 pages ..... 25c

"WHOLLY SANCTIFIED,"—A clear, strong, unanswerable statement of the doctrine of sanctification; 120 pages.... 20c

"HOW TO KEEP SANCTIFIED,"—31 pages ..... 5c

"THE MINISTRY OF PRAYER,"—A treatise on the Prayer Life, sixteen pages ..... 5c

Pentecostal Mission Pub. Co.
NASHVILLE, TENN.

Living Water October 9, 1902

## Books on Spiritual Themes

By J. O. McCLURKAN.

*"Behold He Cometh,"*—A clear and concise view of the Lord's second coming; 179 pages ..... 25c

*"Chosen Vessels,"*—A collection of biographical and historical sketches; useful for Christian workers; 200 pages ..... 25c

*"Wholly Sanctified,"*—A clear, strong, unanswerable statement of the doctrine of sanctification; 120 pages ..... 20c

*"How to Keep Sanctified,"*—31 pages ..... 5c

*"The Ministry of Prayer,"*—A treatise on the Prayer Life, sixteen pages ..... 5c

PENTECOSTAL MISSION PUBLISHING CO.

## List of Some of the Books We are Handling

Commmentary, W. B Godbey.
Vol. VI. Gospels ..... 1 50
Vol. VII Gospels, ready in July. 1 50
Ecce Venit, B ..... 1 25
Heart Talks ..... B. Carradine. 1 00
The Sanctified Life. " 1 00
The Old Paths ..Mrs. Von Holtz. 1 00
Word and Work of David J. Lewis. 1 00
Fire From Heaven ..S C. Rees. 1 00
Footprints of Jesus in the Holy Land. A companion volume to the Commentary. ..... W. B. Godbey. 1 00
Holiness and Power A. M. Hills. 1 00
Revival Tornadoes..M. W. Knapp. 1 00
Revival Kindlings .. " 1 00
Lightning Bolts from Pentecostal Skies ..... M. W. Knapp. 1 00
Facts, Faith and Fire. B. F. Haynes. Cloth ..... 1 00
The Old Man, B. Carradine..... 1 00
Revival Sermons, B. Carradine... 1 00
Danger Signals. Cloth..... 1 00
Jesus Only. ... Carradine, Rees, and others. ..... 80
Food for Lambs; or Leading Children to Christ A. M Hills. 80
Memorial Papers—Life of S. A. Keen ..... Mrs. Keen. 80
Out of Egypt Into Canaan..... M. K. Knapp. 80
Christ Crowned Within. ..... M. W. Knapp. 75
The Better Way... B. Carradine. 75
Wrecked or Rescued. A salvation chart. Key to The River of Death .. ....M W. Knapp. 60
Steps to the Throne ..... 60
Sweet-Smelling Myrrh. Life of Madame Guyon, Abridged... Abbie C. Morrow. 60

In His Steps. C. M. Sheldon. Paper..... 10
Phillip Strong. C. M. Sheldon Paper..... 10
Robert Hardy's Seven Days. C. M. Sheldon Paper..... 10
Malcom Kirk. C. M. Sheldon.
Lend a Hand ..... 10
A Flame of Fire. Life of Bramwell .....Abridged. 10
Burning Coals. Abridgement of Rees's "Fire From Heaven ... 10
Electric Shocks from Pentecostal
Joy and Rejoicing Abbie C. Morrow and C. W. McCrossan. 10
Paul to the Thessalonians. From Godbey's Commentary..... 10
Pentecostal Light... A. M. Hills. 10
Pentecostal Preachers. From "Lightning Bolts". ..... M. W. Knapp. 10
Pentecostal Sanctification..... S. A. Keen. 10
Pentecostal Messengers .Carradine, Rees, Godbey and others. 10
Pentecostal Kernels from Old Corn ... David B. Updergraff. 10
Pentecost. From Commentary W. B. Godbey. 10
Pentecostal Aggressiveness. Why I held a Forbideen Holiness Campmeeting,. M. W. Knapp. 10
Revival Fire from C. G. Finney. Letters on revivals to ministers and laymen..... 10
Salvation Papers ....S. A. Keen.
Salvation Melodies, from "Tears and Triumphs"..... 10
Soul Rest, as taught by John Wesley. Sin and Repentance in Believers, and other sermons..... 10
Sparks from Revival Kindlings .. M. W. Knapp. 10
Spiritual Gifts and Graces ..... W. B. Godbey. 10
Soul Laws in Sexual, Social, and Spiritual Life. ..... F. S. Heath. 10
Steps to Holiness ....F. L. Niles. 10
A M. Hills. 10

Work of Faith Through Geo. Muller .....Abbie C. Morrow. 50
The Ideal Pentecostal Church. S. C. Rees. 50
The Heart Cry of Jesus ..... Byron J. Rees. 50
The Whosoever Gospel..... A. M. Hills. 50
Impressions .....M. W. Knapp. 50
The River of Death.. " 50
From Romanism to Pentecost.... J. S. Dempster. 50
Pentecostal Light... A. M. Hills. 50
Soul Food .....G. D. Watson. 50
Trumpet Calls to the Unsaved Byron J. Rees. 50
Pentecostal Papers .. S. A. Keen. 50
Two Lawyers. H. C. Morrison. Cloth ..... 50
Theme of the Book. Pickett ... 50
Behold He Cometh. J. O. McClurkan Paper 25c. Cloth.. 50
Wholly Sanctified J. O. McClurkan. Paper 25c. Cloth..... 40
Faith Papers ... " 40
Holy Land..... W. B. Godbey. 40
Victory ..... W. B. Godbey. 40
The Double Cure . M. W. Knapp. 40
Touching Incidents. Shaw. Paper. 35
God's Financial Plan. Shaw. Paper..... 35
Holding Out..... E. P. Ellison. 35
Salvation Papers .. S. A. Keen. 35
Pentecostal Sanctification..... S. A. Keen. 30
Praise Papers ..... " 30
Dying Testimonies. Shaw. Board. 35
The Gibeonites B. S. Taylor. 30
Mormonism exposed. Davis. Paper ..... 25
Richard Bruce ..... 25
Brothers' Keeper ..... 25
Twentieth Door ..... 25
John King's Question Class ..... 25
Spiritual Gifts and Graces..... W. B. Godbey. 25
f Egypt into Canaan..... M. W. Knapp. 25
Jesus Only Carradine, Godbey, Rees, and others. 25

From Romanism to Pentecost ... J. S. Dempster. 10
Holy Land.....W. B. Godbey. 10
The Better Way. Abridged..... B. Carradine. 10
The Double Cure..M. W. Knapp. 10
The Sanctified Life. Abridged.. B. Carradine. 10
The Spirit of Jesus ..... E. H. Dashiell. 10
Types of the Spirit. G. D. Watson. 10
Victory.....W B. Godbey. 10
The Whosoever Gospel for the Unconverted. ..A. M. Hills. 10
The Heart Cry of Jesus..... Byron J. Rees. 10
Tee Gibeonites.....B. S. Taylor. 10
The Canaanites ..... " 10
The Ideal Pentecostal Church. Abridged.....S. C. Rees 10
The Return of Jesus Godbey and Rees ..... 10
The Holy Nation.....R. L. Selle. 10
Sammy Morris ..... 10
Joy for Mourning .C. E. Cornell. 10
Infidelity Answered ..... E. P. Brown. 10
Women Preachers..W. B. Godbey. 10
How to Keep Sanctified. J. O. McClurkan. Paper ..... 05
Perfect Love. L. C. Coward. Paper ..... 05
Sweet-smelling Myrrh. Life Madame Guyon. Abridged .. Abbie C. Morrow 20
Morning Glories. For the Young. Abbie C. Morrow. 20
Impressions ... M. W. Knapp. 20
Trumpet Calls to the Unsaved. Byron J. Rees. 20
The Work of Faith Through Geo. Muller ...Abbie C. Morrow. 20
Batteries ..... 20
Pentecostal Wine from Bible Grapes .....Carradine, Rees, Godbey and others. 20
Flashes from Lightning Bolts ... M W. Knapp. 15
Food for Lambs. Abridged. ... 15
Light and Shadow ..F. W. Beers. 15

*We can know them by the books they read and the mottoes they hung on their walls.* Our first glimpse of J. O. McClurkan as a holiness leader is of him walking up and down Nashville streets with a market basket over his arm filled with tracts and colorful mottoes. These he sold not only to spread the Gospel but to help to support his growing family. As the Mission grew the place of literature became more and more important. Books from the pens of many famous Christians were made available. Biographies of Christian leaders and missionaries were published as well as quality selections of theological and practical import became spiritual and intellectual food for the people. One is amazed at the wide theological perspective included. Those who read could not remain uninformed.


ENAMELED TEXTS, WALL MOTTOES AND TABLETS

These Intaglios on enameled boards, we can now furnish in new and beautiful designs in various sizes and prices, ranging from a few cents to 50 cents.

SUNDAY SCHOOL REWARD CARDS

12 different texts and designs, shields, pallets, flowers, etc.

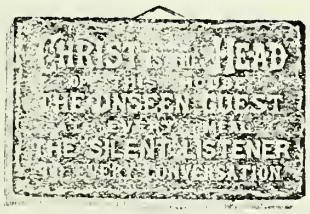
EITHER 12 or 24 CARDS IN A BOX, 25 CENTS.

Small Fans

Size 6 1-4 x 3 1-2 — Price 5 cents each

*Rejoice in the Lord,*
*Rest in the Lord,*
*God is Love*

*God is Faithful.*
*He Careth for You,*
*Looking Unto Jesus.*



Motto For Christian Homes

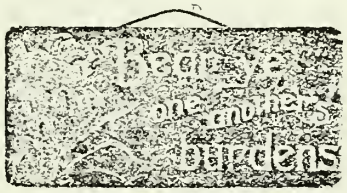
| SIZE | SIZE |
|---|---|
| 16 x 9 | 10 1-2 x 8 |
| FIFTY CENTS | TWENTY CENTS |

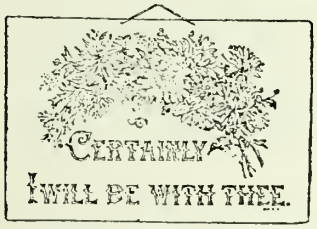
RED AND GREEN CARDS

The Iris Series

Size 12 1-2 x 6 1-2 — Price 25 cents each

*God hath given to us Eternal Life*
*My Grace is suficient for Thee*
*He knoweth the way that I take*
*The Lord will go before you*
*Bear ye one another burdens*
*He that dwelleth in Love dwelleth in God*






Bible Promises No. 1

Size 17 1-2 x 12 — Price 50 cents each.

This handsome Chromo Card has four different floral designs on white grounds in colors, and the following four texts in bold letters as shown in this cut.

1 *God is a Refuge for us*
2 *Able to keep you from falling*
3 *Certainly I will be with Thee*
4 *Kept by the power of God*

Upon receipt of price we will send postpaid any of the above cards.

We have in addition to these a number of other designs and texts at each price. If you wish a larger assortment, send two cents for a catalogue.

If you would like to take an agency for the sale of these goods, let us know and we will send you our terms.

PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENNESSEE.

FOUR GOOD BOOKS.

WHOLLY SANCTIFIED

By J. O. McClurkan.

Price, Cloth, 40 cents; Paper, 20 cents.
This Book Covers the Ground on the Subject. Put it in the hands of your friends and it will do great good.

CHOSEN VESSELS

By J. O. McClurkan.

Price, Cloth, 50 cents. . . . Paper, 25 cents
A Collection of Biographical Sketches Describing a number of Pentecostal Movements.
Illustrated.

BEHOLD HE COMETH

By J. O. McClurkan.

Price, Cloth, 50 cents. . . . Paper, 25 cents.
A Clear and Concise View of the Second Coming of Christ. Written Plainly and Simply; but Covering the Ground.

Dr Geo. D. Watson's Books

ALL CLOTH BOUND

| | |
|---|---|
| COALS OF FIRE | $0.50 |
| THE SEVEN OVERCOMETHS | .25 |
| HOLINESS MANUAL | .25 |
| WHITE ROBES | .50 |
| POT OF OIL | .50 |
| LOVE ABOUNDING | 1.00 |
| SECRET OF SPIRITUAL POWER | .50 |
| STEPS TO THE THRONE | .60 |
| SOUL FOOD | .50 |
| SPIRITUAL SHIPS | .50 |
| Total, | $5.10 |

These ten volumes, post-paid, for $4.50
Order of this office.

AGENTS WANTED

To sell Religious Books, Bibles, Testaments, Wall Mottoes and Scripture Reward Cards. Send 2 cent stamp for Catalogue and terms.

Pentecostal Mission Publishing Co.
NASHVILLE, TENN.

The second night a testimony service was held, and it did one good to hear them tell of the joy and peace that had come into their hearts. Many even of the small girls would rise with their Bibles open and begin their testimony with a verse of Scripture. Some with tears would confess their sins. On being convicted of sin they begin to try to make restitution and many are the articles of clothing, poncils, books thread, etc., that have been returned with humble confessions. Though told that stealing is sin it seems that many do not grasp the fact until the Spirit turns on the light.

A recent letter from a friend there tells how God is graciously working among the boys; hitherto the marked work had been only among the girls.

Ramabai was lead to go, with a number of the girls who had received the Spirit, to Poona, a city thirty miles distant, and begin a meeting and a gracious revival has been going on there also. Another worker has gone with other of the girls to Taiegoan, a distant village, and held meetings in a Methodist orphanage and there the same work goes on. And friends, is it not a time for humbling ourselves under the hand of the Lord and of walking softly before Him and letting Him have full control that His work in or through us be not hindered? And is there not need of much intercession that the leaders of this movement which is so manifestly of the Spirit, may be kept by Him and have His wisdom in leading the people?

It seems we are on the eve of a world-wide revival. There seems to be a general sense of expectancy among God's children and much prayer is being offered for the spread of the work.

You have probably read of the gracious work, an outcome of the Welsh revival, that has been going on for months in Assam among the Indian church of the Welsh Mission.

And other **reports of revival come from Northern India, Ceylon and Madagascar.**

**Rev. A. E. Ayers, P. E. of the Methodist Episcopal Mission, speaking of the work of the General Conference recently held by that body says:**

"Again and again the conviction was expressed that we are on the eve of a mighty movement among all the people. This seems a trite statement, and it has become so by being so often unwisely used. But now there are evidences. The work among the Khassia Hills, in Assam, so closely resembling the Welsh revival, and growing out of it; the many gracious revivals in our own congregations during the last year; the significant movement under the leadership of Pandita Ramabai in Poona and Khedgaon during the last few weeks, where literally hundreds of natives are crying mightily to God; the unusual volume of intercessory prayer; and the tenderness and openness of minds on every hand, are signs of the times that God is working in an unusual way."

And friends, may not all this be the preparation for the speedy coming of Him for Whom we have looked so long? Oh, may He keep us robed and ready and burning with zeal to bring others to Him. Yours for our King,

Eva Carpenter.

Vasind (Thana), India.

### *Revival in Pandita Ramabai's Homes*

The following letter was written at the time when the Revival at Mukti first began, more than two months ago. Pandita Ramabai and her fellow-workers did not feel free at that time to make the story of the awakening publicly known, but now they feel that the time has come for their many friends and helpers together in prayer to have the opportunity of joining them in praise for God's wonderful mercy. "We have come to the conclusion," writes Pandita Ramabai "that the Holy Spirit is really working among us, and that the Revival is a reality. We give glory to God and humble ourselves before Him. He has sent some of us to pray for an outpouring of His Spirit on Poona. Please join us in prayer that God may do deep work among our people at Mukti and may move the Christian people here (Poona) to join us in prayer for a great Revival in Poona and in the Bombay Presidency.

• • •

# Field Notes

*By their fruits ye shall know them.*
*—Matthew 7:20.*

1901

[Reports for this department should be condensed and written on a seperate sheet from letter, and reach us early.]

## Schedule of Services At The Nashville Holiness Tabernacle.

Sunday school every Sabbath morning at 9:30 o'clock.

Preaching every Sabbath at 3 o'clock in the afternoon and at 7:30 p. m.

Prayer meeting every Thursday evening at 7:30 p. m.

Everybody is invited to these services.

---

The Misses Emma and Tina Tucker are opening a Door of Hope in Atlanta, Ga.

Bro. A. B. Terrell reports good prayer meetings in different parts of the city last week.

Bro. Willie E. Jones has been used by the Lord in Nashville in leading many souls to Christ.

Rev. J. T. Brown the colored evangelists is holding meetings for his people at Franklin, Tenn.

Rev. H. C. Morrison, editor of the Pentecostal Herald, has been doing some effective evangelistic work among our soldiers in Cuba.

Bro. O. A. Barbee preached in the Nashville Holiness Chapel last Sunday night on the text: "One thing I know, that whereas I was blind, I now see." —John 9: 25.

Our young friend A. C. Bowen, of Vanderbilt University, goes to China as a missionary this fall. He is sent by the Board of Missions of the M. E. Church, South, and is to be supported by the M. E. Church, South, at Americus, Ga.

Miss Grace Williams, our Bro. V. L. William's daughter, of this city, though in delicate health has her hands full of Christian work, such as writing a book for the Epworth League course, providing homes for Cuban orphans, etc.

The people at Lebanon, Tenn., are preparing a progressive campaign throughout the county and surrounding towns and a new tent is being purchased for that purpose. It is expected that the first meeting will be held in it, beginning May 3rd.

Bro. Elmer Van Ness writes from Jemerson, Ala.: "Victory at Oak Grove in the name of Jesus. Glory to God for pentecostal fire. Souls are being saved. Prejudice is gradually dying. The young people of Union and Rocky Mount have assisted me much at this place. Will be here a few days yet. Glory to God!"

Bro. F. M. Pomeroy and wife have been holding a meeting at Gravella, Ala. He writes: "The Lnrd is giving us victory here." Some have been sanctified. Among the number was a Baptist preacher. He said that the Holy Ghost is teaching him great things. Glory to God for the Teacher.

## Highland Camp-meeting.

The fourth camp-meeting in Highland Co., Va., has just closed with good results in spiritual lines of salvation, sanctification and edification. There was a good missionary offering, too. Bros D B. Strouse and W. H. Hudgins carried on the work with some assistance from different workers who were present from the neighborhood and elsewhere. The cause of Christ in holiness lines has a good outlook here. There was a good foundation laid through the labors of Bro. Heironimus and the work is progressing with freedom from wildfire. The brethren and sisters who maintain the camp have much cause for thankfulness. Their labors have been abundantly rewarded.

P. R. NUGENT.

Dr. Caradine's meeting at Lebanon, Tenn., will be held May, 3 12.

Twenty-one professions reported in a cottage prayer meeting in this city last week.

Rev. B. F. Haynes is sufficiently recuperated from his recent illness to resume his pastoral work.

Evangelist Andrew Johnson is assisting in a meeting with the United ethren in Cincinnati, Ohio Br

Rev. W. E. Jones, F. A. Morgan and wife and Master Walton Reeves held several services near Goodletsville in the Dale neighborhood last week.

Rev. J. J. Eye reports a good day at old Beach Grove in Montgomery Co., Tenn., Sunday March, 17. Quite a number in the altar seeking the Lord.

Mrs. M. A. Ezell writes from Gordo, Ala.:—"Another battle against sin in all its phases has been made plain to the people of Gordo. Our beloved Bro. Pinson came here and pitched his tent and preached and prayed for ten days. There were services each day and Oh, how God did use him. He gave fresh evidence of the power of the Spirit. Bro. Cole from Utah, Ala., held three services. Bro. Pinson gave us Holiness straight with Bible references and the people fell in line every day for regeneration, justification and sanctification, so much needed here at Gorda, Ala."

# FIELD NOTES.

Bro. J. J. Rye, assisted by a number of workers from Nashville, is holding a meeting on the Buena Vista Pike, five miles from Nashville. Some interested has been manifested. They are not sure how long the meeting will continue.

*Atlanta Convention Christian Missionary Alliance*
*Oct. 14-21*

The railroads have granted exceptionally low rates on account of the Georgia State Fair which is to be held in Atlanta in October. On that account it has been decided to hold the Atlanta Convention of the Christian and Missionary Alliance during the fair, so as to insure a larger attendance of friends and brethren from a distance. It is intended that this shall be the most representative of any yet held, and to have many, from places never represented before, that the deeper truths taught by the Alliance may be spread wider and enjoyed by more people. There will be a Prayer Conference of three days just before the Convention. The Prayer Conference will open Thursday night, October 11th, and last until the Convention opens on Sunday night, October 14th, and closes Sunday night October 21st, so that one meeting will go right on into the other. We hope many will attend the Prayer Conference and stay over for the Convention. It is necessary that much time should be spent in prayer and testimony, and in discussing what we believe and teach therefore the Prayer Conference has been called for three days before the convention. The low railroad rates will enable many to attend who could not otherwise. Arrangements will be made for low rates of board convenient to the place of meeting.

We expect to have both the Conference and Convention in one or two large tents placed together. Persons desiring information can write to me.

Ulysses Lewis.

213 Temple Court.

Mrs. L. O. Stratton is doing evangelistic work in Virginia.

J. L. Roby is conducting a tent meeting in North Nashville.

Felix Johnson and J. J. Rye are to hold a camp-meeting at Ellis, Tenn., beginning July 20.

J. J. Rye is to conduct the camp-meeting at Flag Pole, Tenn., beginning Aug. 6, and continuing eight days.

Write to Charlie D. Tillman, Atlanta, Ga., and get an Indian Springs Camp-Meeting folder telling all about it for this year.

W. M. Tidwell and wife and Miss Alice Cowan are to have charge of the camp-meeting at Uha Springs, near Martin, Tenn, beginning August 18.

The Annual Camp near Buckingham, Va., has just closed with good results. The preachers in charge were Bros. H. C. Morrison and J. W. Hypes.

The twenty-fourth Annual session of the General Conference for Christian workers will be held at East Northfield, Mass., August 3-19. Reduced Railroad rates.

The Lord is doing great things here. Sixty-one souls in nine days and the end is not yet. These mountains are wonderful and so is His wondrous working.

Leila Owen Stratton.

Preacher, Va.

Evangelist W. E. Jones has been living for some time with his aged parents near Erin, Tenn. He has not been able for some time to devote himself to evangelistic work, owing to sickness in his family and other hindrances. His address is Erin, Tenn, Tenn. R. R. No 1.

Indian Springs Camp. Indian Springs, Ga., Railroad Station and Post Office, Flovilla, Ga., on Southern R R, between Atlanta, and Macon, Aug. 9-19th. Leaders, Joseph H. Smith, of California, Bud Robinson, of Texas, Will Huff, of Ohio. Music in charge of Charlie D. Tillman. For further information, address,

Charlie D. Tillman,

Atlanta, Ga

The camp-meeting at Carvosso, Ky., is to begin Aug. 10th, Evangelist A. A. Niles in charge.

We are just opening the battle here, and are expecting great victory. Will be here (D. V.) ten days. Pray for us. Yours in the work, W. M. Tidwell.

T. B. Dean.

Cowan, Tenn.

M. M. Pinson is holding a meeting at Coffee Springs, Alabama. He writes, "We are in the business part of the town and God is giving us the ears of the people. Some of the business men are going out and bringing the people in to services. I am preaching to more men in this town than any in which I have been."

Meeting at Lynnville, Ky., has just closed. The Lord was with us in mighty convicting power. Some souls were saved, some came to the altar seeking salvation, some saved souls came seeking sanctification, and I believe the hearts of others were turned toward God as never before, to Him be all the glory. Jesus saves, sanctifies and keeps my soul today.

Yours for souls, Alice Cowen.

I have just returned from Texas Holiness University where I have graduated in the literary course. In about a year or eighteen months, my wife and I will sail (D. V.), for the foreign field to preach Christ and Him crucified. In the meantime, I will be in the evangelistic work and ready to preach holiness wherever the Lord may lead. Yours and His, Harry Moore.

Gallatin, Tenn.

## Holiness General Assembly.

THE OFFICAL CALL.

To all the saints and faithful brethren scattered abroad, greeting. "Grace be unto you, and peace from God our Father, and our Lord Jesus Christ."

Many will remember that in the spring of 1885, there was held in the city of Chicago, a Holiness General Assembly, May 20–26.

Your brethren in the bonds of perfect love,

| | |
|---|---|
| George Hughes, | New York. |
| W. T. Hogue, | Illinois. |
| Isaiah Reid, | Iowa. |
| John A. Wood, | California. |
| A. M. Hills, | Texas. |
| J. McD. Kerr, | Canada. |
| C. N. Crittenton, | Washington, D. C. |
| Aura Smith, | Missouri. |
| S. B. Shaw, | Illinois. |

Donations in aid of the expenses, which will necessarily be large, will be thankfully received. Address, S. B. Shaw, Treasurer, Central Union Block, corner Market and Madison Streets, Chicago, Illinois.

The following leading holiness workers have already written us that they heartily endorse the call.

Rev. John G. Fee, Rev. T. C. Reade, Bishop N. Castle, Rev. B. Carradine J. Walter Malone, Rev. W. I. Phillips, Rev. Edward F. Walker, Rev. C. W. Ruth, Col. F. E. Peck, Rev. W. B. Godby, Rev. J. L. Glascock, Rev. Thos. H. Nelson, Rev. C. B. Whittaker, Rev. John Kirn, Rev. Lucius Hawkins, Rev. T. B. Arnold, Rev. F. M. Levy, Rev. John Parker. Rev. A. E. Ballard, Rev. Bud Robinson, Rev. Chas. Garnett, Rev. Chas. W. L. Chrisliew, Rev. I. E. Page, Rev. E. T. Curnick, Rev. A. T Jennings, A. W. Hall, W. P. Raidabaugh.

Have just attended a splendid meeting at Main Spring Camp, near Prescott, Ark., conducted by Sister Rutherford and Bro Jernigan, where many souls were saved and sanctified. Yours under the blood,

Mrs. Dora Rice.

Eight or ten professions of conversion and reclamation at the Pentecostal Alliance Mission in this city last Sabbath. The Lord is graciously blessing the work.

## OUR MISSIONARIES.

1909

Teofilo Castellano, Trinidad, Cuba.
Mrs. Teofilo Castellano, Trinidad, Cuba.
Miss Leona Gardner, Trinidad, Cuba.
Miss Gertrude Smith, Trinidad, Cuba.
R. S. Anderson, on furlough, Laurens, S. C.
Mrs. R. S. Anderson, on furlough, Laurens, S. C.
J. T. Butler, Coban, Guatemala.
Mrs. J. T. Butler, Coban, Guatemala.
Miss Augie Holland, Coban, Guatemala.
C. G. Anderson, Zacapa, Guatemala, C. A.
Roy G. Codding, Khardi, District Thana, India.
Mrs. Roy G. Codding, Khardi, District Thana, India.
Miss Mary Moss, on furlough, Nashville, Tenn.
Miss Lizzie Leonard, on furlough, Alleghany Springs, Va.

Hugh Gregory, Khardi, District Thana, India.
Mrs. Hugh Gregory, Khardi, District Thana, India.
Miss Florence Williams, Dhulia, West Khandesh, India.

Miss Mattie Long, Dhulia, West Khandesh, India.
Miss Eva Carpenter, Vasind (Thana), India.
Mrs. Bertha Davis, Khardi, District Thana, India.
Miss Bessie Seay, Khardi, District Thana, India.
E. H. Brooks, 22 Rua De Lilan, Macao, China.
Mrs. E. H. Brooks, 22 Rua De Lilan, Macao, China.
Mrs. Alice Galloway, Chik Hom, Hoe Ping, Kwang Tung, China.

Frank Ferguson, on furlough, Glasgow, Ky.
Mrs. Frank Ferguson, on furlough, Glasgow, Ky.
John Burman, Sucre, Bolivia.
Mrs. John Burman, Sucre, Bolivia.
Thomas O'Toole, Kingston, Jamaica, B. W. I.

All offerings for this work should be sent to the Treasurer, J. T. Benson, Nashville, Tenn.

*Ruskin Cave Meeting*

A camp-meeting will be held at Ruskin, Tenn., August 3-19. Ruskin, Tenn., is five miles from Nashville, Chattanooga & St. Louis Railroad at Tennessee City, and five miles from Mineral Branch of Louisville and Nashville Railroad; get off at Sylvia Hack line from both places. The committee, to hold the meeting, have decided that it will be too cold in auditorium of the large Cave, and have procured a gospel tent, which will be located in the grove near the Great Cave—a convenient distance from the beautiful spring that flows from the 900-foot pool in the interior of the Cave. The three dormitories of Ruskin-Cave College have been turned over to the committee to be used by visitors who desire to attend the meeting. These are supplied with beds, mattresses, springs and toilet, the use of which cost you nothing if you will come and take part in meeting. (Bring sheets, quilts, pillows and towels.) You can do your own cooking, or if you will notify us a week before, we can arrange for your board at 20 cents a meal.

Holy Ghost men and women have been secured to help push this battle. The Lord is our refuge—He is who will drive out our enemy before us and give us a real Victory—The territory is ours, the glory His.

Write to W. A. Hughes, Ruskin, Tenn., for further information.

E. E. Myers, Chairman.
F. W. Johnson, Secretary.

Zion's Outlook Jan. 24, 1902

# ELEVENTH HOUR SONGS

FOR THE

# ELEVENTH HOUR LABORERS

BY

CHARLIE D. TILLMAN.

—FOR SALE BY—

ZION'S OUTLOOK,

NASHVILLE, TENN.

Price Post paid. 15c Per Copy $1.75 Per Doz. | Express Not Prepaid, $1.50 Per Doz. $12 Per Hundred.

PUBLISHED BY

CHARLIE D. TILLMAN,

ATLANTA, GA CINCINNATI, O. KANSAS CITY, MO.

The above is the title of our new song book which Bro. Charlie Tillman has just made for us, and it is promised by Feb. 1st.

We will give agents and evangelists special prices on it. This book will contain about one hundred and twenty songs with the music. Send in your orders for sample copies, and get ready for the Eleventh Hour work.

---

BY SEPTEMBER 15th

We Will be Ready to Fill Orders for our New Book

## Bread of Life Songs

PRICE { 15 cents each, $1.50 per dozen, $10.00 per 100 not prepaid } POSTPAID

SPECIAL PRICES TO EVANGELISTS AND AGENTS

Pentecostal Mission Publishing Co.

Nashville, Tennessee.

---

ONE OF THE BEST

## Song Books for Revival Services

## TEARS AND TRIUMPHS NO. 2.

We have been using this book for years and do not hesitate to say that it is the most popular Song Book for Holiness meetings, that we have used.

More than 300,000 copies have been sold. We carry in stock **Tears & Triumphs No. 1**, and **Tears & Triumphs Combined**, but we prefer **Tears & Triumphs No. 2.** Try this book. We will be pleased to have your orders.

**Tears and Triumphs No. 2**

| | SINGLE | DOZEN. | HUNDRED. |
|---|---|---|---|
| Board | 25c. | $2.80. | $20 00. |
| Muslin | 20c. | 2 25 | 16 00 |

TEARS & TRIUMPHS No. 1. Same prices as above.

TEARS & TRIUMPHS No. 1 AND 2 COMBINED.

| | | | |
|---|---|---|---|
| Board | 35c. | $4.00. | $30 00 |
| Muslin | 30c. | 3 40. | 25.00. |

Printed in both Round and Shaped notes. State which you want.

Order of

**The Pentecostal Book and Tract Depository,**

---

## BEAUTIFUL SOLOS AND DUETS

can always be used effectively in God's service. The gospel has been sung into many a hungry heart. Below is a list of a few which we have incorporated in our new book.

# LIVING WATER SONGS

Well Done
Does Jesus Care?
Peace Be Still
Can I forget?
Christ is at the Door
Just a Little While
The Sanctified Life

Sweet Will of God
Father's Letters
Some Mother's Child
Doing His Will
Glory to the Lamb
Victorious Travelers
Jonah and the Whale

Since I've Found My Savior
I Am One of Them Today
Have You Found the Blessing?
The City That's Coming Down
Going Through the Land
He is Coming Back Again
Diamonds in the Rough

PRICE: Manila, 15 Cents.

Liberal Discounts to Evangelists and Other Dealers

PENTECOSTAL MISSION PUBLISHING COMPANY, NASHVILLE, TENN.

## ANOTHER BOOK FROM TREVECCA PRESS . . . HISTORY OF PENTECOSTAL MISSION, 1898-1915

*We know them by the records they kept.* The old, dog-eared, dusty Journals still glow with life. All the excitement of a vital dedicated, optimistic group of young people surrounding their strangely charismatic but utterly humble leader shows through the emotion-revealing handwriting and the business matters which always lead into the prior interest, Evangelism. "Bliss it was in that dawn to be alive,/But to be young was very heaven" (Wordsworth) could well describe the spirit of those pioneers. Writing this history has been like stepping back into that fellowship and feeling again the spiritual splendor of those days. We will borrow from an account written by John T. Benson Jr., which captures that spirit from these records (*The History of the Pentecostal Mission, 1898-1915*, Trevecca Press, 1976).

It is evident that Brother McClurkan had a vision of being more than a pastor of the local congregation at Nashville. From the start he had plans for the spread of the Holiness Movement at home and abroad, and to this end he moved quickly. He invited the Holiness people to come together as a body for a Convention. I'm not sure that Brother McClurkan thought of this first gathering as a full-fledged convention. Likely, he thought of it with less formality, which is to say a get-together of the Holiness people to see what could be done. Nonetheless, history must record it as the First Convention taking place in Nashville, Tennessee, convening July 18, 1898, at old Tulip Street Church at 5th and Russell Streets. The Convention took place about six weeks after Brother McClurkan's election as the Superintendent.

My Father, John T. Benson, was elected Secretary of the Convention. I would have to suggest that Father was not too good as a Secretary. His Minutes are sketchy, and leave out much of what evidently took place although essential events are of record. The fact is Father must have been all but swept away with the fervency and fellowship of the Holiness people in that First Convention. It was some time later that he constrained himself to write "the Minutes of the Convention from Memory of John T. Benson."

I am sure Father in all of his religious career in the Methodist Church had never quite seen such a Convention as the Holiness people held in the old Tulip Street Church in the year of 1898. Mind you, it was the old church that he had worshiped in for more than 30 years of his life, the same old Church where he had attended Sunday School and had sung his first solo as a 16-year-old boy, the same old Church where his Father, William A. Benson, had served as Treasurer for more than 25 years and the same old Church that he had had taken his marriage vows in the year of 1885. But this Holiness Convention of July 18 through July 20 of 1898 must have given Father a witness to the fervency of shouts, testimonies, preaching, praying and singing that he had never seen before in that old church. The matter of writing the Minutes was unimportant at the moment. It was some time later that he wrote the Minutes from "memory" and what a memory it must have been to John T. Benson, a sedate businessman, a dignified partner in the firm of Cumming, Benson and McKay and a Scottish Rite Mason. Father had never seen anything quite like that first Convention of July, 1898.

Moreover, I would suggest that the Brother McClurkan, the dignified Cumberland Presbyterian, a man of the cloth with his cutaway Prince Albert coat, his high collar and string tie, in all likelihood, was as much surprised and enthralled with the fervency of that First Convention in 1898 as his right hand man, John T. Benson.

In many ways, it appears that our good Holiness people of 1898 had such freedom, ecstacy and refreshing tides of the Spirit within themselves that they saw no reason to dampen themselves or to harness themselves with too much organization. To some degree they looked on the churches and denominations about them as powerless institutions, organized to "death" with social circles, pie suppers and the like. Indeed, Father, as Secretary, starts out the Minutes with the preamble: "The Convention was held . . . for the purpose of organizing the Holiness people of Middle Tennessee into some kind of band for the promotion of God's work." A day or two later, in the same Convention, Father, as Secretary, records: "No new denomination contemplated."

Ironically, and historically, one would say that the Convention of 1898 set in motion the wheels that would ultimately lead to the safety and organization of a denomination, which we today know as the Church of the Nazarene. Certainly, they organized themselves, even though the organization in many respects was minimal. On the other hand, the early Holiness Movement in Middle Tennessee was strongly independent. The preachers and laymen within the Movement were concerned with people getting the Blessing, and they thought of these people filled with the Spirit working and contributing to their own denominational churches. They were to maintain local church memberships, but still be a part of the "Movement" sweeping across denominational lines. One of their earliest promotional circulars states "We do not now, and never have, advised our people to cut loose from their church memberships."

In Nashville, Brother McClurkan served as the pastor of the small congregation of believers that he preached to on Thursday nights, Sunday afternoons and nights. Those attending these three services could and did go to their own local churches for Sunday School, Sunday morning services and Wednesday night prayer services. Obviously, these three weekly services were held in the old Tulip Street Church except during the Summer months when Brother McClurkan held tent meetings. Then the three scheduled services as mentioned above were transferred to the tent where all gathered to unite their singing, testifying and praying that others might receive the Blessing.

But let us return to the First Convention of July, 1898. It marked the beginning of the series of annual Conventions. The First Convention was a historic milestone. What were its accomplishments?

First, the Convention adopted a name for the Holiness Movement—"The Pentecostal Alliance."

Second, the Convention made its first beginning in issuing credentials to preachers and Christian workers in the name of the Pentecostal Alliance. Notably, Thomas Banks Dean appears to have been the very first applicant receiving a certificate as a lay (evangelist) worker.

Third, the Convention made its first move to establish a program for Foreign Missions. Brother Helm was instructed to investigate.

Fourth, the Convention made plans to form or organize Pentecostal Alliances. Apparently these were to be prayer bands, mission groups and circles of believers who owned no property, but were Holiness people, and hopefully were to be included in the Movement.

Fifth, the Convention put in motion a plan to write and adopt a set of "Rules and Practices" for the Pentecostal Alliance and ordered 1,000 copies to be printed for distribution.

Sixth, the Convention elected seven good men as the Executive Committee to carry on the work. Four of the Executive Committee were to be considered a quorum.

J. O. McClurkan, Chairman, ordained elder, Cumberland Presbyterian Church.
John T. Benson, Secretary, layman, Southern Methodist Church.
B. Helm, Treasurer, ordained elder, Southern Presbyterian Church.
J. J. Rye, ordained elder, Cumberland Presbyterian Church.
B. F. Haynes, ordained elder, Southern Methodist Church.
John Radcliff, layman. Arthur S. Ransom, layman.

Seventh, the Convention provided for the ordination of preachers. The ordained elders of the Executive Committee were given the power to ordain applicants upon the recommendation of the entire Executive Committee.

The Minutes of the Convention do not tell how many delegates attended, but the evidence is that there were enough to carry on the business and enough to form the organization of "the Pentecostal Alliance." It seems certain that the Convention adjourned with the plan to convene the following year of 1899 for a second Convention.

The Fifth Annual Convention of 1902 (counting 1898 as the first) began Tuesday night, October 21st and continued through Sunday, October 26th. A day by day account is given in the October 30th issue of *Zion's Outlook*.

The *Outlook* reported the first day, Tuesday, October 26, "The Pentecostal Mission Convention convened . . . (in the) evening at 7:00 . . . with Reverend J. O. McClurkan, President in the Chair . . . The usual testimony and praise service was held . . . Reverend A. A. Miles . . . preached the opening sermon . . . He said, "I believe in a perfect salvation because we have a perfect God . . . every word from Genesis to Revelation is inspired to teach perfection and the salvation He offers is a perfect salvation . . . nothing halfway about it."

The *Outlook* recorded the second day, October 27, "The morning services were devotional and (testimonial). Reverend Kinard of South Carolina preached . . (about) the cares of this world and the deceitfulness of riches . . . The evening session was purely devotional, Reverend J. J. Rye preaching after testimony service . . . He dealt with Santification . . . several times he was interrupted by a spontaneous outburst of enthusiasm."

The *Outlook* recorded, "The third day, Thursday, October 23, opened with about 250 delegates present and a number more expected during the day . . . Reports from . . . Virginia to Texas . . . were encouraging . . . Reports show . . . rapid spread of Scriptural Holiness throughout the bounds of this Pentecostal Mission . . . In the afternoon Reverend C. P. Jones (songwriter) a noted colored evangelist, delivered an eloquent sermon . . . (He reported) that the Pentecostal Mission work among the colored people was encouraging."

The *Outlook* reported the fourth day, Friday, October 24, "The morning hours were given to reports . . . a large number of delegates arrived, swelling the attendance beyond expectations . . . and there are now nearly 400 . . . The spiritual interest is great and . . . the praise services are made occasion for the demonstration of great religious fervor . . . (The Treasurer's Report) showed as collections for Foreign Mission—$4,621.59 . . . This report was received with great enthusiasm."

The *Outlook* reported the fifth day, Saturday, October 25, "The morning services up to 11:00 . . . given to praise and testimony . . . a gracious occasion and the Holy Spirit manifests Himself in the songs and testimonies . . . At 11:00 Reverend N. J. Holmes . . . preached a missionary sermon at the conclusion . . . the speaker called for volunteers . . . and the large audience witnessed about 30 consecrated men and women who stood and said, "Send me."

The *Outlook* reported the sixth day, Sunday October 26, "The Convention met at 8:30 a.m. Sunday morning, being opened with testimonial services . . . Reverend A. A. Miles delivered the morning sermon . . . Reverend J. O. McClurkan presided at the afternoon session. The consecration (of) missionaries . . . closed the services of the afternoon . . . The night services opened with devotional exercises, after which there was an address by the Reverend J. T. Butler on . . . work in Central America . . . After the conclusion . . . there was a testimonial and praise service . . with great enthusiasm and earnestness and lasted two hours. The praise service closed the work of the Conference."

These quotes from the *Outlook* reveal the passion and fervor of the Fifth Annual Convention, opening with testimony and praise on Tuesday and closing on Sunday night with testimony and praise two hours after the preaching service had ended as the clock approached midnight. One would conclude that it must have been a thrilling Convention.

But it wasn't all testimony, and praise for the Convention did issue certificates, hear reports, pass characters, send out missionaries, elect the General Committee with its Officers and Division of Foreign and Home Missions, approved the new Charter, adopted the 14 Articles as previously mentioned and in general, tightened up the "ship of Zion."

The highlights of the Sixth Annual Convention are reported in the columns of *Living Water*, dated October 22, 1903. These highlights are pasted up in the Minutes.

*Living Water* reported that the Convention began a day earlier than was expected as "a number of delegates arrived in the city Tuesday afternoon (October 13th) and preliminary services began at once . . . At two o'clock Brother Benson conducted the opening services and Reverend G. W. Glover preached . . . E. F. Walker . . . preached Tuesday night."

*Living Water* reported that on the following night, Wednesday (October 14th) at 7:15 o'clock, the Convention technically opened with Reverend J. O. McClurkan presiding. E. F. Walker preached and the report goes on to say, "At the opening of the Convention, 140 delegates had enrolled . . . to be assigned to homes."

*Living Water* reported that on "Thursday morning (October 15th) at 9:00 the services opened with a Hallelujah testimony . . . after reports from the field by delegates Brother Walker preached . . . in the afternoon was an address by Reverend J. O. McClurkan on the needs of the Movement." In the style peculiar to the man, he pointed out some things to the Holiness Band. Among these was the dangers of disagreeing about divine healing, mode of baptism and denominationalism. He went on to say, "I expect to see thousands of people in heaven who do not agree with me . . . what we want to do in the South is to get enough religion . . . to agree to disagree."

On Thursday night, Brother E. F. Walker preached "to a very large crowd." He said, "I believe in church authority, but church authority is not spiritual power. A Bishop may exercise authority, but it takes a man who has been indued with power from on high, who can exercise dynamite. I am not belittling ecclesiastical authority . . . the tendency of the times is to trust too much in learning. Did anybody ever hear of anyone getting Sanctified in a theological C-E-M-E-T-A-R-Y (seminary)? . . . All things being equal you can best represent Jesus Christ with a consecrated learning, but what I want to impress upon you is that education alone is not power with God. Every Pentecostal Christian is a live wire. He is attached to the dynamo of God, the Almighty. Some men men roar, and call it power. Some men jump and think it's power. Feeling is not spiritual power. I feel just as good when I don't feel good, as I do when I do feel good."

In later years Brother Walker became one of our good General Superintendents in the Church of the Nazarene. One of the fine things about our great religion is its paradoxes. Born and bred in the Holiness Movement, I have no difficulty with Brother Walker's ideas of not being Sanctified in a theological (cemetary) seminary. I do confess that it takes a real spiritual perception to understand how "to feel just as good when I don't feel good, as I do when I do feel good."

*Living Water* reported that on Friday morning (October 16th) that "J. J. Rye, Field Secretary (Home Missions), gave an encouraging report of the work all over the country . . . Brother Walker preached a powerful sermon at 11 o'clock . . . At 2 p.m. . . . about 50 evangelists appeared before (General) Committee for certificates and renewals . . . (Later) the afternoon was given to reports from the field." No mention is made about the evening service.

*Living Water* reported that on Saturday (October 17th) that "the morning was devoted to reports." No mention is made of the afternoon, but at night "Arthur S. Ransom . . . conducted a genuine Hallelujah praise service, songs, hallelujahs and testimonies being mixed . . . E. F. Walker preached a sermon which elicited many enthusiastic responses."

*Living Water* reported that on Sunday (October 18th) "a glorious and gracious devotional meeting was held from 9 to 10:30 o'clock. Mrs. Pomroy and Mrs. Stratton made beautiful talks and the altar service followed. Several professions resulted. This was considered by many who came here as the most remarkable service witnessed. At 11 a.m. (at the First Cumberland Presbyterian Church) . . . Brother Walker preached one of his strong sermons . . . (In the afternoon) four missionaries were (dedicated) . . . Roy G. Codding of York, Nebraska; his wife, Mrs. Rosa Lowe Codding of Nashville; Miss Lizzie Leonard, whose family lived near Roanoke, Virginia; and Miss Eva Carpenter of Brentwood, Tennessee . . . During the consecration service, Brother McClurkan asked all present who felt that they were called to missionary work in foreign fields to come forward, to which about 15 present responded." No mention is made of the evening service.

*Living Water* reported that on Monday (October 19th) "the morning hour was given (to reports from the field) . . . Brother Walker preached at 11 a.m. The rest of the daylight hours were spent with elections of the General Committee with its divisions of Home and Foreign Missions and the Executive Committee. Brother Benson submitted his Treasurer's Report with collections for the fiscal year amounting to $4,297.57. The closing services were held Monday night, Reverend J. J. Rye leading a testimony service, after which Brother Walker preached.

And so the Sixth Annual Convention closed, and was history. It started a day earlier than was planned. It lasted seven glorious days with Hallelujah services mixed with business sessions. Brother E. F. Walker was the principle speaker. Again it is to be noted that a strong emphasis was placed on Foreign Missions.

The Minutes of the Ninth Annual Convention convening on Thursday morning, October 4, 1906, are voluminous. Unquestionably, the Pentecostal Mission, Incorporated, faced five major problems.

First, there had been the problem of issuing certificates or credentials to preachers and lay workers. Evidently, there was a considerable amount of discussion of doing away with the certificates for lay workers, leaving only preachers and evangelists to be ordained or issued evangelistic certificates. However, in the Convention, it was concluded to issue three types of certificates, which had been the same three that the Pentecostal Mission, Incorporated, had been issuing through the years, which were for Ordained Preachers, Evangelists and Lay Workers.

The second problem had to do with the ordination of women. Notably, in those days there were a number of women preachers, including Mrs. Pomroy, Mrs. Pollard, Mrs. Stratton and others, who were active evangelists and great soul-winners.

It is a known fact that Brother McClurkan did not believe that women preachers should be ordained, although he was willing that women be evangelists, missionaries and teachers. This is evident by the letter (in the Archives of Trevecca Nazarene College) that he wrote in 1907 to Dr. Bresee, which stated that he doubted that the ordination of women preachers was scriptural. The Minutes reveal several committee meetings and finally the entire Convention agreed that ordination of women was not scriptural. It was agreed that the scriptures did permit women holding meetings and preaching, but forbade the ordination of women for ruling positions.

The third problem had to do with the relationship between the local bodies of Holiness Bands and the Pentecostal Mission, Incorporated. It appears from reading the Minutes that the Movement was not ready to go on record as forming churches over the country, which of course, would have given it a status of a denomination. Certainly, it had become a problem and Brother J. H. Yeaman introduced into the Convention the following resolution which in a way tells its own story:

> "Whereas the Pentecostal Mission has been doing Christian work under a non-denominational management, and as the time seems to have come when local bodies are organizing into local churches and knocking at the door of the Pentecostal Mission, and as we are under our charter unable to properly cope with and foster these churches, and carry out the work laid out in our original plans, therefore be it resolved that a committee of five be appointed to apply for a charter or change the charter of the Pentecostal Mission to fit a Pentecostal Church and also that said committee report to this body a plan of church organization at such time as it is proper during the Convention."

It appears that on the first morning session of the Convention, the above resolution was the subject of much pro and con discussion. The Minutes state that the delegates adjourned for lunch and reconvened at 2 P.M., at which time the Yeaman resolution was voted down. The Minutes state that Brother Benson then offered a substitute as follows:

> "Inasmuch as a number of congregations have already been formed among our mission people, and there is a growing demand still for others, we would recommend that wherever such congregations are formed, if they so desire, they may come under the care of the Pentecostal Mission and may be supplied thereby as far as possible with the ministry of the Word. In other words, these local congregations may become a part of the Mission, just as a prayer band or a local mission."

It is evident that the Convention of 1906 faced the problem of becoming a denomination negatively. After all, the Pentecostal (Alliance) Mission was only eight years old. In these early years, Brother McClurkan believed that the Holiness Movement was a fellowship of believers committed to work through various denominations. Preachers, missionaries and lay workers were issued Credentials by the Pentecostal Mission and yet these Credentials did not exclude or forbid these preachers, missionaries and lay workers from being members of any denomination. For instance, a preacher could without conflict carry Credentials from the Methodist Church and at the same time carry his Credentials in the fellowship of the Holiness Movement, as a part of the Pentecostal Mission. Presumably, most of the preachers and missionaries had this two-fold standing. And yet, there were a few who had withdrawn or had been pressured out of old line denominations and basically these few looked with favor to a stronger, more centralized, exclusive, inclusive organization which would have been more in the way of a denomination than the fellowship of believers as provided by the Pentecostal Mission, Incorporated. More will be said about this problem at the conclusion of this survey. At the moment, the writer only wishes to point out that the question of a denomination seriously faced the good people of the Pentecostal Mission in the 1906 Convention.

The fourth problem that faced the young Movement was the exact position of the missionaries on the field with their organizational work. A committee appointed to study the problem brought the following resolution:

> "First, your missionaries on the field shall be responsible to the Pentecostal Mission as respects their moral conduct, their doctrinal views and the general conduct of their work.
> Second, we also recommend that the Pentecostal Mission adopt the following suggestions to her missionaries on the field: that in the organization of churches they adopt the simplest form of church government found in New Testament scriptures, and we further recommend that they adhere as far as possible to Biblical names for the church and her officers . . . and that our missionaries hold such relation to the native churches as the evangelists of the New Testament did. We also recommend that in the ordination of native church officers as deacons, elders, evangelists, pastors and teachers, the power of ordination be exercised . . . (with) the foreign elders jointly . . ."

Unquestionably, progress had been made on the mission fields by the dedicated missionaries of the Pentecostal Mission. This was particularly true in the year of 1906. The fields of Cuba and Central America had been fertile. Scores of the Cubans and the Central Americans had been saved and sanctified. What were the missionaries to do with these believers? Obviously, these believers were to be taught to testify, preach and become pastors and evangelists. It seems inconsistent to think of the 1906 Convention voting that churches be organized in Cuba and Central America but rejecting the idea of organizing churches on the home front. Nonetheless, the Convention wisely voted to organize churches on the foreign fronts with pastors, evangelists and deacons. Also, provision was made to ordain native workers, although no course of study was laid out. Supposedly, the field missionaries were to judge the matter as to the wisdom of ordaining preachers.

The fifth problem the Convention faced was the matter of issuing certificates or credentials to preachers and lay workers. Apparently, applicants were to be more carefully screened before being accepted as worthy for certificates. The Convention devised an application form which largely tells its own story.

> Having a desire to connect myself with the Pentecostal Mission, I hereby make application for membership in the society, and ask if found worthy, that I be granted a certificate as an
>
> _____
>
> for the ensuing year.
> Please answer the following questions:
> (1) State briefly your Christian experience, giving time and circumstances of your (a) conversion (b) sanctification.
> (2) Are you connected with any other religious organization? State connection.
> (3) Are you an ordained minister? If so, how and when ordained?
> (4) Are you engaged exclusively in religious work? If so, what kind? If not, what other business do you follow, and how much time do you devote to Christian work?
> (5) Are you in debt, or are you liable for debts? If so, how much and have you a satisfactory understanding with your creditors?
> (6) Do you use tobacco or other narcotics?
> (7) State age and whether married or single.
> (8) How long have you been connected with the Pentecostal Mission?
> If my application is accepted, I shall endeavor by the help of God
> (1) To live a Godly and consistant life and bring no reproach on the cause of Christ or those I represent.
> (2) I will by my prayers and in other ways as the Lord may lead, share the responsiblities and assist in the work that the Lord has committed to the Pentecostal Mission.
> (3) I will make quarterly reports of my work to the Chairman of the Executive Committee.
> (4) I will endeavor to attend at least one of the Annual Conventions each year. Should I be hindered, I will send in a written report of my year's work.
> The following brethren will recommend me:
>
> _____
>
> _____
>
> (give names and addresses of at least two, and if convenient, let the letters of recommendation from them accompany the application.)

It is to be seen that Pentecostal Mission was advocating more responsibility for those that had received credentials. Again, it is to be noted that the Mission was gradually being forced to come to grips with the inevitable problems of denominationalism concerning the responsibilities of laymen and preachers.

Before we leave the records of the Convention, it is to be noted that the Treasurer's Reports showed as being collected for the year—$6,552.63. Also, the Minutes reveal that about 25 districts were loosely organized with superintendents appointed for most of these. Finally, the General Committee was elected as usual with the sub-committees for Home and Foreign Missions and the Executive Committee.

Entering the year of 1907, our good Pentecostal Mission people of old were in their ninth fiscal year as an organization. The Minutes reveal only 15 committee meetings throughout the year. These cover a number of matters dealing with Foreign and Home Missions.

The Tenth Annual Convention of the Pentecostal Mission, Incorporated was held in the Nashville Tabernacle officially opening October 2nd and closing October 7, 1907. For inspiration, enthusiasm and dedication the 1907 Convention may have been the peak Convention of all the conventions recorded from 1898 through 1914. The glory and memory of this Tenth Convention lingers through the years and is best recorded in the columns of the Living Water published October 17, 1907.

The official book of Minutes do not include the 10th Annual Convention of 1907. Fortunately, there is an account of the Convention in the *Living Water* as of October 17, 1907, which had to do with the inspirational part of the Convention.

"The Annual Convention . . . was among the most successful ever held in the history of the work. A large number of delegates from various states were in attendance and at times the crowds were too great to be accommodated . . . The spirit of the Convention was, first of all, fervently missionary. Stirring reports . . . were made, the needs of the heathen emphasized and appeals for more laborers made . . . return missionaries from India, Japan, Cuba, Persia, and Central America were present."

Wednesday, October 2—"This was a day of preliminary work . . . reports of delegates were received as to foreign missionary conditions in their respective districts and suggestions were made pointing to an advance step in foreign missionary work . . . In the evenings, street services were held in various parts of the city."

Thursday, October 3, "The Convention proper was opened . . . at 10:00 a.m. . . . by J. O. McClurkan . . . Reports from evangelists and pastors . . . at 11:00 a.m., J. L. Brashear preached . . . At 2:00 p.m. reports from evangelists were heard . . . at 8:00 p.m. J. L. Brashear preached on the text 'Blessed are the pure in heart, for they shall see God'."

Friday, October 4, "Morning session was given to a question box . . . and to reports from evangelists . . . W. B. Yates sang "I'm Going Through":

*Lord, I have started to walk in the Light*
*Shining upon me from Heaven so bright,*
*I've bade the world with its follies adieu,*
*I've started in Jesus and I'm going through.*

*I'd rather walk with Jesus alone,*
*And have for my pillow like Jacob a stone,*
*Living each moment with His face in view,*
*Than stray from the pathway and fail to go through.*

Chorus:
*I'm going through, Lord, yes, I'm going through,*
*I'll pay the price no matter what others do,*
*I'll take the way with the Lord's despised few,*
*I'm going through, Jesus, I'm going through.*

As an historian, I would like to interrupt just here. Years later, my good Father, John T. Benson, told me that this was the first time that this great old song was heard when it was introduced to our Holiness people in that 1907 Convention. As I recall it, he said, "Brother Yates sang it simply and it went through the congregation with a wave of power, such power that people wept, cried, shouted, leaped, lifted hands, stood on their feet and waved their handkerchiefs." The song still lingers with our Holiness people, although in recent years it is scarcely ever seen in print, but most old congregations can sing it from memory, the same as Brother Yates sang it on that Friday morning, 68 years ago in the Convention of 1907.

Back to the Convention and at 11:00 a.m., J. L. Brashear preached from the text "Lo, I have set before you an open door . . . At 2:00 p.m. reports of evangelists were resumed . . . The evening session was opened with prayer and praise . . . W. B. Yates (again) sang, 'I'm Going Through' . . . J. L. Brashear preached . . . on the subject 'The Call of God' . . . the Tabernacle was filled to its capacity (and at the end) several seekers were at the altar."

Saturday, October 5, "the Convention was resumed at 8:30 a.m. (several reports were given). Tim H. Moore of Nashville offered a resolution, making the orphanage about to be opened in Nashville an institution of the Pentecostal Mission. ". . . W. B. Yates sang . . . and at 11:30 J. O. McClurkan preached the Annual Convention sermon (the theme of his message was "burden-bearing and a passion for others). He who throws himself against the current of sin and stems the tide will be a storm-beaten soul when he reaches the other shore . . . Joy is good, but the type Jesus had was joy amid tears . . . You are useful to your fellowmen in bringing them to Christ in proportion as your heart is crushed. We are not uneasy about you when we see your heart is subdued and broken, but pained by the pomp and strut of those who have not a broken heart . . . We charge modern Christianity with soft-handed-ness . . . The world needs the old-fashioned groan coming out of a wrenched heart . . . when a man is in right relation to God . . . the sin of the world will be on his heart . . . Satan is besetting us and sin is slaying the nation . . . You talk of going to Calvary and bearing the cross, but are knocked out by the first paper wad the Devil throws at you . . . A cold-blooded heartless ministry makes infidels . . . have . . . you seen the desecration? Have you seen the altars thrown down and God's name dishonored? . . . Homes are being ruined . . . nations wrecked . . . but if we look up we will see help coming from the hills. God is going to win. The victory is ours."

*Living Water* goes on to tell us that this annual message delivered by the saintly McClurkan "was powerfully blessed of the Lord and the congregation (aroused) and much affected. Old time shouts and rejoicings were heard throughout the vast audience (and) W. B. Yates sang (again) "I'm Going Through" and the congregation sang:

*And when the battle's over,*
*We shall wear a crown,*
*Yes, we shall wear a crown,*
*Yes, we shall wear a crown;*
*And when the battle's over,*
*We shall wear a crown,*
*A crown of victory.*

The songs, testimonies, shouts and triumphs of the 1907 Convention ring out through the years. I was three years old. Perhaps I was there, a babe nestling in Mother's arms, entirely too young to wonder or be amazed at the high tide of excitement in the Tabernacle on that Saturday morning 68 years ago. Some say our Holiness people are hard to understand. Being born, cradled and reared among them, I believe I understand them and share with them the songs, testimonies, shouts and triumphs of the 1907 Convention.

But again, to continue with the proceedings of the Convention, Saturday, October 5—"The afternoon session was given to reports of evangelists and missionaries and committee meetings . . . (At the close) N. J. Holmes, president of the Altamont Bible School in South Carolina made a fervent appeal for missionaries. No written account is given of the Saturday night service."

Sunday, October 6—". . . was a full day. The Tabernacle was filled to overflowing at all the services. In the morning and afternoon, missionary services were held (also) in the afternoon an ordination service was held . . . N. J. Holmes . . . preached that night . . . a number were at the altar seeking pardon and purity . . . The Convention was to have closed Sunday night but owing to the volume of business it continued over until Monday noon."

Monday, October 7—Presumably the General Committee with its sub-committees for Home and Foreign Missions along with the Executive Committee were duly elected by the Convention, and undoubtedly the Treasurer's Report was given. The *Living Water* reports, "At 12:30 the Convention was brought to a close, leaving delegates and other attendants to return to their work with a wider vision, nobler purposes, and a deeper love for the perishing than ever before and with a feeling in the heart that God had led throughout."

# BIBLIOGRAPHY

## BOOKS


Bennet, W. G. *History of the Great Cumberland Revival of 1800.* Nashville: Copyrighted by W. G. Bennet, 1945.

Benson, John T., Jr. *Biographical Sketches, A Survey of the Holiness Movement 1898-1907.* A private printing, 1975.

Bergrath, Father Innocent A. *A History of St. Mary's Orphanage.* (Nashville Priest here quoted, 1866).

Bickerstaff, Mrs. M. *There Was a Man Sent.* 1959.

Blake, T. C. *The Old Log House, A History and Defense of the Cumberland Presbyterian Church.* Nashville: Cumberland Presbyterian Publishing House, 1878.

Bundy, David D. *Keswick, A Bibliographic Introduction to the Higher Life Movements.* Wilmore, Kentucky: Asbury Theological Seminary, 1975.

Cameron, James R. *Eastern Nazarene College, The First Fifty Years.* Kansas City, Missouri: Nazarene Publishing House, 1968.

Chappell, F. L. *The Eleventh Hour Movement.* (Re. C. and M.A.) Published about 1900.

*Chesthunt College Catalog.* Cambridge, England, 1945.

Clark, Elmer. *Small Sects in America.* Nashville: Abingdon Press, 1949.

Clark, _____. *All About Nashville.* n.d.

*Clarkesville District Annual Assembly Minutes* (2nd) 1912. (Church of the Nazarene Assembly at Erin, Tennessee).

Clayton, W. W. *The History of Davidson County, Tennessee.* Nashville: Charles Elder Bookseller, 1971 (Reproduction).

Cook, J. E., *W. M. Tidwell (A Life That Counted) The Life of William Moses Tidwell.* Bible Missionary Bookstore, Rock Island, Illinois, 61201. n.d.

*Darda,* (Trevecca Yearbook), 1945.

*Darda,* (Trevecca College Yearbook), 1928, "Historical Sketch".

Dayton, Donald. *The American Holiness Movement.* Wilmore, Kentucky: Asbury Theological Seminary.

Faupel, David W. *The American Pentecostal Movement.* Wilmore, Kentucky: Asbury Theological Seminary.

Flanegen, George J. *Catholicity in Tennessee.* n.d.

Fouche, Blanche Coker. *Memories of the Louisville, Tennessee Campmeeting.* College Printing Company of Trevecca Nazarene College, 1951.

*Georgia Nazarene District Minutes,* 1918.

Haynes, B. F. *Tempest Tossed on Methodist Seas.* Louisville, Kentucky: Pentecostal Publishing Company, 1921.

Heath, Merle McClurkan. *A Man Sent From God.* Kansas City, Missouri: Beacon Hill Press, 1947.

*History of American Methodism.* (3 volumes). New York: Abingdon Press, 1964.

Ives, A. G. *Kingswood School in Wesley's Day and Since.* London: Epworth Press, 1970.

Jones, Ambrose. *A History of the Church in Wales.* Carmarthen, 1926.

Jones, Charles Edwin. *A Guide to the Study of the Holiness Movement.* The Scarecrow Press, 1974.

Jones, Charles E. *Perfectionist Persuasion.* The Scarecrow Press, 1974.

Jones, W. P. *Coles Trefeca* (Trevecca College) *1842-1942,* Wales, n.d.

Kendall, Lucy. *General James Robertson, Founder of Nashville.* Brochure, n.d.

Knight, Helen C. *Lady Huntingdon and Her Friends.* New York: American Tract Company, 1857.

*Lady Huntingdon Portrayed.* New York: Carlton and Porter, Sunday School Union, 1857.

Mayer, F. E. *The Religious Bodies of America.* St. Louis: Concordia, 1956.

Mead, Frank. *Handbook of Denominations.* Nashville: Abingdon Press, 1951.

*Methodist History.* October 24, 1974.

*Milestones in the History of Nashville.* Nashville, Tennessee: American National Bank, 1942.

*Minutes of the Annual Assembly of the Pentecostal Church of the Nazarene.* (Tennessee District) September, 1915.

Morton, Jean. *History of Meharry Medical College.*

*Pentecostal Training School for Girls.* Nashville: Brochure about a Pentecostal Mission Program, 1913.

Rose, Delbert R. *A Theology of Christian Experience.* Minneapolis: Bethany Fellowship Inc., 1965.

Sandeen, Earnest R. *The Roots of Fundamentalism.*

Simpson, A. B. *The Four-fold Gospel.*

Smith, Timothy. *Called Unto Holiness.* Kansas City: Nazarene Publishing House, 1962.

Smith, Timothy. *Revivalism and Social Reform.* New York: Abingdon Press, 1957.

Strickland, Samuel Walker. *A New Look at Rev. J. O. McClurkan.* Nashville, Tennessee: Parthenon Press, 1960.

*Trevecca College, Historical and Pictorial* (Pamphlet), 1927.

Tyler, Sarah. *The Countess of Huntingdon and Her Circle.* New York: Eaton and Mains, n.d.

Waller, William. *Nashville in the 1890's.* Nashville: Vanderbilt University Press, 1970.

Wesley, John. *Address to the Clergy.*

Winters, Ralph. *The Warp and Woof.*

Wish, Harvey. *Contemporary America,* 1955.

Woodridge, J. (Ed.) *Crew's History of Nashville.* n.d.


## ARTICLES


*Alum'News,* October, 1968.

*Announcer,* February, 1965.

Belew, P. P. "The Beginning of a District," *Herald of Holiness,* August 9, 1933.

Bresee, P. F. "History of the Church of the Nazarene," *Nazarene Messenger,* July 4, 1907.

Chapman, J. B. "The Menace of the Reactionary," *Herald of Holiness,* May 17, 1933.

Childers, Charles L. "President Emeritus-A. B. Mackey Dies," *Trev-Echoes.* Nashville, Tennessee: Trevecca Student Newspaper, September 27, 1973.

Cornwell, Ilene J. "Ruskin," *The Tennessee Valley Historical Review.* Winter, 1972.

*Dailey News,* August 6, 1900.

*Darda,* Nashville: Trevecca Nazarene College Yearbook, 1951.

*Flame The,* Evangel Press, Wightman Road, London, England.

*General Assembly Minutes* (Fifth). "Standard of Accrediting Colleges." Kansas City, Missouri: Nazarene Publishing House, 1919.

Greathouse, W. M. "President's Report to Tennessee Nazarene Assembly," *Nazarene Weekly,* August, 1966.

Haynes, B. F. "Shouting," *Herald of Holiness,* March 3, 1915.

*Herald of Holiness.* Kansas City, Missouri: Church of the Nazarene November 4, 1914; February 24, 1915; October 31, 1917; December 19, 1917; August 15, 1917; July 4, 1917; July 20, 1927; June 7, 1933.

*Herald of Holiness.* (Quoted from the Christian Advocate), June 7, 1933.

Hosely, H. B. "Doctrines of the Pentecostal Churches," *Nazarene Messenger,* July 4, 1907. (Nazarene Church Archives, Kansas City, Missouri).

Johnson, F. W. "Superintendents Report" (District Superintendent of Tennessee District of Pentecostal Church of the Nazarene) September 1915. (From Minutes of Annual Assembly.)

Keever, Homer M. "A Lutheran Preacher's Account of the 1801-1802 Revival in North Carolina," *Methodist History.* (Published by Commission on Archives and History, the United Methodist Church, Lake Junaluska, North Carolina, 1968).

*Living Water.* Nashville, Tennessee: Pentecostal Mission. December 21, 1911; June 8, 1905; January 19, 1905; September 14, 1905; July 26, 1906; October 11, 1906; September 3, 1908; June 24, 1909; August 11, 1910; November 10, 1910; February 12, 1914; October 9, 1913; May 4, 1911; December 6, 1900; October 5, 1911; August 13, 1914; September 24, 1914.

McClurkan, J. O. "The Pentecostal Mission," *Living Water.* December 21, 1911.

Mackey, A. B., "Christian Education and Democracy," *Trevecca Messenger.* n.d.

Montgomery, J. W. "The Chattanooga Church," *Herald of Holiness,* October 25, 1933.

Moore, Mark R. "The President's Report," *Treveccan.* Volume 33, Number 1 (Winter, 1976).

Moore, Walt. "Highway Kentucky," *Nazarene Weekly*. Nashville, Tennessee: First Church of the Nazarene, November 10, 1974.
*Nashville American*. (March 5, 1900).
*Nashville American*. "The Holiness Work in Lebanon," Volume XXV, Number 8996, August 4, 1900.
*Nashville American*., August 14, 1900.
*Nashville Banner*. March 26, 1902.
*Nashville Banner*. Nashville, Tennessee: February 3, 1954.
*Nashville Tennessean*. "Fight to Prevent Trevecca Removal Continues Here," August 21, 1931. Also in same issue: "Trevecca Colony May Move to Site of Negro College."
*Nazarene Messenger*. July 4, 1907. "Church Union-An Open Letter" (Nazarene Church Archives, Kansas City, Missouri).
*Nazarene Messenger*. July 4, 1907. (Articles on organized holiness by J. N. Short, H. B. Hosley, William C. Hooper and W. C. Wilson).
*Nazarene Weekly*. (Bulletin of First Church of the Nazarene, Nashville, Tennessee) November 10, 1974; September 30, 1934; September 2, 1934; July 7, 1935; August, 1966; May 19, 1974; March 19, 1972.
*Other Sheep*. Kansas City, Missouri: Church of the Nazarene (Missions Periodical). June 1919; September 1934; March 1935.
Pollock, John. "A Hundred Years of Keswick," *Christianity Today*. June 20, 1975.
Postell, Charles. "Donalsonville Hospital Formerly Southeastern Nazarene College," *The Albany Georgia Herald*, October 20, 1971.
Reynolds, H. F. "Union of the Pentecostal Mission with the Pentecostal Church of the Nazarene," *Other Sheep*. Kansas City, Missouri: March 1915.
"Standard of Accrediting Colleges," *Fifth General Assembly Minutes*, 1919.
"Tennessee Through the Years, 1796-1946." Published by Davidson County Teachers, 150th Anniversary of Tennessee State Board. (Copied from Nashville Newspapers, May 1, 1897).
*Trevecca College for Christian Workers*. (13th Annual Bulletin).
*Trevecca Catalog*. Nashville, Tennessee. Trevecca College, 1920-21; 1925-26; 1926-27; 1927-28; 1928-29; 1939-40; 1921-22.
*Trevecca Messenger*. July, 1926; August, 1930; August 30, 1930; September, 1931; September, 1932; November, 1932; May, 1933; August, 1934; Summer, 1968: February, 1965 (special issue): August 1967; Summer, 1968: March, 1968.
Wiley, H. Horton. "Our Educational Heritage," *Herald of Holiness*, April 1, 1959.
*Zion's Outlook*, October 10, 1901; May 30, 1901; March 7, 1901; September 22, 1898: September 1, 1898; November 7, 1901; March 7, 1901, May 30, 1901; November 18, 1909: September 11, 1902; February 21, 1901; June 13, 1901; August 24, 1905.

**Unpublished**

Ball, H. D. Personal Interview. (Notes by K. W. Phillips) January 1976. (Trevecca Nazarene College Archives.)
Benner, Hugh C. "Higher Education and the Nazarene Inheritance," (Message Delivered to the Nazarene Theological Conference).
Benson, John T., Sr., Letter to the Executive Committee. November 16, 1926. (Trevecca Nazarene College Archives.)
Bowles, Philip D., Letter to Dr. Mark R. Moore. April 8, 1975.
Brasher, Rev. John. Founders Day Address, Nashville: Trevecca College Chapel, November 13, 1963.
Bresee, P. F. Letter to Rev. J. O. McClurkan, August 1, 1907. (TNC Archives.)
Campbell, Dr. Doak S. Letter to Dr. A. B. Mackey. *TNC Board Minutes*, 1957.
Chapman, J. B. Letter to J. W. Goodwin and R. T. Williams. Kansas City, Missouri: Nazarene Church Archives, August, 1933.
"Charter of Trevecca College" (original). May 5, 1911. (TNC Archives, Nashville, Tennessee.)
Childers, Charles. Personal Conversation with author, July, 1975.
Corlett, D. Shelby. "A Tribute to Dr. Andrew Oliver Hendricks," Kansas City, Missouri: on deposit in Archives of Church of the Nazarene, Kansas City, Missouri.
Faculty Meeting Minutes, TNC, Nashville, Tennessee: December 9, 1944; November 8, 1943; April 24, 1944; May 8, 1945; May 14, 1945; November 22, 1943; November 29, 1943; December 6, 1943; September 18, 1944; September 22, 1944.
Foster, Mrs. Marie. Letter (regarding Kingswood Holiness College near Harred, Kentucky), August, 1975.
Gresham, L. Paul. Dean's Report. (An analysis of Trevecca's history for Trevecca's Fiftieth Anniversary Celebration), *Trevecca Board Minutes*, 1951.
Gresham, L. P. Personal Letter to author, November 17, 1975.
Gresham, L. P. Reports to the Board of Trustees, Trevecca Nazarene College, Nashville, Tennessee, 1951; February 9, 1954.
Harrington, Mrs. Barbara. Personal Interview taped by the author, July 9, 1975.
Hendricks, A. O. Correspondence with church leaders, Kansas City, Missouri: Archives of the Church of the Nazarene.
Keys, C. E. Personal Interview taped by K. W. Phillips. January, 1976. TNC Archives.
McClurkan, J. O. Letter to Dr. P. F. Bresee. (Trevecca Archives) 1907.
Mackey, A. B. Founders Day Address. Nashville, Tennessee: Trevecca Archives, November, 1959.
Mackey, A. B. President's Report. Nashville, Tennessee: Trevecca Nazarene College, 1945.
*Minutes Pentecostal Alliance* (Nashville, Tennessee) July 20, 1898; July 21, 1898; September 3, 1898; November, 1899; May 15, 1900; November 4, 1901; March 22, 1902; December 29, 1904; October 2, 1907; August 24, 1910; November 14, 1902; April 12, 1912; October 1, 1914; September 29, 1914; October 14, 1914; January 14, 1915; January 21, 1915; January 28, 1915; April 6, 1915.
Moore, Mark R. "The Accreditation Story," March, 1975.
Moore, Mark R. Newsletter Regarding Accreditation Granted on December 3, 1969. (Mailed zone wide soon after Victory Day.)
Person, Amy L. Personal Letter. (Written to Alumni Secretary) August 15, 1970.
*Pentecostal Alliance Journal*, 1898-1901.
Privett, Calvin. A Personal Letter. Written for 75th Book, TNC Archives (1975).
Privett, George W. A Personal Letter. (in TNC Archives), March 14, 1975.
Purkhiser, W. T. "Teaching in a Nazarene College." Paper: Nazarene Educator's Conference, 1960.
Redford, M. E. "The History of the Church of the Nazarene in Tennessee." Unpublished thesis, Vanderbilt University, 1934.
Riley, John. Inaugural Address. President of Northwest Nazarene College, Nampa, Idaho.
Snell, A. L., et.-al. Letter to H. O. Wiley. (Summary of Mass Meeting on Trevecca Relocation) Kansas City, Missouri: Nazarene Archives, August 30, 1931.
Snowbarger, W. E. Letter to Dr. William Greathouse Regarding Campus Visit and Study (February 8-9, 1968), February 12, 1968.
Soyars, Christine. "Four Generations of the Cashdollar Family attend Trevecca." (Unpublished article by Alumni Secretary.)
Strickland, William. Founders Day Address. Nashville, Tennessee: TNC Chapel, November 12, 1971.
Trevecca College Account. Statement prepared by Nashville Trust Company, January 29, 1921.
*Trevecca College Board of Trustees*
*Official Minutes* Nashville, Tennessee July 7, 1915; April 3, 1917; December 25, 1917; February 24, 1918; April 18, 1918; April 22, 1919; November 27, 1918; June 5, 1919; November 2, 1920; January 6, 1921; November 30, 1921; March, 1924; May 9, 1924; February 5, 1925; February 6, 1925; December 14, 1926; May 25, 1926; February 5, 1926; February 21, 1927; February 2, 1927; February 3, 1927; May 30, 1927; June 7,

1927; February 1, 1928; February 2, 1928; February 4, 1928; April 7, 1928; June 11, 1928; August 24, 1928; October 5, 1928; December 26, 1928; February 5, 1929; February 7, 1929, March 6, 1930; February 7, 1929; February 18, 1929; April 25, 1929; February 4, 1930; February 6, 1930, February 18, 1930; October 16, 1928; April 18, 1927; April 4, 1930; May 28, 1930, August 4, 1930; February 5, 1931; December 11, 1930; February 4, 1931, February 6, 1931; February 26, 1931; April 21, 1931; May 3, 1931; July 20, 1931; August 30, 1931; August 31, 1931; August 30, 1931; October 12, 1931; December 5, 1931; January 26, 1932; February 3, 1932; February 4, 1932; March 14, 1932; June 1, 1932; June 29, 1932; July 11, 1932; July 23, 1932; February 7, 1933; December 20, 1932; February 20, 1935; February 21, 1935; February, 1936; June 11, 1937; February 7, 1940; February 5, 1941; May 28, 1941, February 3, 1943; February 9, 1944; September 29, 1943; February 7, 1945; May 15, 1945; February 6, 1946; February 5, 1947; February 7, 1947; February 4, 1948; February , 1951; April 28, 1953; February 9, 1954; 1957; June, 1961; April 23, 1963; April 24, 1963; January 28, 1964; April 27, 1965; November 24, 1965; April 27, 1966; May, 1967; February 15, 1967; March, 1968; February 12, 1969.

White, Jasper. "A Man and a Mission, The Story of J. O. McClurkan and the Pentecostal Mission 1898-1915" (Unpublished thesis for M.A. degree from Indiana Central College) May 1973.

Wiley, H. O. Letter in answer to letter written from Trevecca mass meeting in Nashville August 30, 1931. (Archives, Kansas City, Missouri).

Williams, Rev. Eugene. "History of Trevecca Nazarene College." (Thesis for B.D. degree) Kansas City, Missouri: Nazarene Theological Seminary, 1956.

Wise, H. H. Letter to Board of General Superintendents, January, 1933.

# INDEX


Accreditation, 114, 117, 179, 183-84, 187-88, 190, 196, 200, 214, 216, 236-41
Academic Freedom, 210
Adams, Homer J., 183, 197, 205-7, 219
Administration Bldg., 178-80, 245
Agnew, Sadie M., 118, 123, 136, 246 (see also Johnson Hall)
Anderson, E. G., 100
Anderson, Mac, 196
Anglican Church, 20-23, 27
Arminian-Arminians, 77-78
Articles of Association, 25
Articles of Agreement (Nazarene), 86, 100
Asbury, Bishop Francis, 26, 29
Asbury College, 55, 123, 146, 198
Association of Pentecostal Churches of America, 49
Athens of the South, 67-68, 117

Ball, H. O., 140, 150, 156
Bankruptcy, 153
Basford, Jesse, 132
Baptist College and Seminary, 133, 139
Baptist Home Mission Board, 133, 134
Baptists, 27
Bean, William, 25
Belew, 164, 174
Benner, Hugh C. 194, 210
Benson Hall, 249
Benson, John T., 39-44, 47, 48, 50, 50, 54, 56, 58, 62, 65, 66, 72, 75, 84, 85, 86, 88, 95, 96, 97, 99, 100, 111, 114, 120, 121, 123, 124, 125, 126, 127, 130, 134
Benson, John T., Jr., 191
Benson Printing Co., 125
Benson, Rev. John, 23
Benson, Joseph, 23
Benson, Robert, 84
Bible Conference Movement, 36
Bible Training School, 40, 59, 61, 63, 64, 72
Boaze, John L., 59, 62
Boone, Daniel, 24
Bracken, Dr. & Mrs. A. K., 47, 109, 180, 184-85, 187, 195
Brasher, John, 91
Bresee, P. F., 19, 37, 38, 40, 49, 61, 73, 75, 81, 86, 87, 98, 122
Bruce, Bertha, 77
Bud Robinson Hall, 204, 246
Bus [see also "Gospel Wagon" (bus)], 243
Bush Apartments, 249
Bush, Miss Carrie B., 249

Calvinists, 22, 23, 35, 38, 41, 77-78
Cambridge, 22
Caney Springs, Tenn., 50
Carpenter, Miss Eva, 125
Carradine, Beverly, 39, 42, 56
Carrol, Miss Ada, 136
Cartwright, Peter, 28
Cascade, 243
Chapman, James B., 123, 128, 195
*Coming Nation*, 105
Centennial Park, 27
Tennessee Centennial, 43
Chapman, J. B., 19, 152, 189
Chapman, J. Wilbur, 31
Chappill, Rev. F. L., 33, 34
Chenault, J. A., 100
Cherokee (Indians), 24, 25, 104
Cherry, S. M., 51
Cheshunt College Cambridge, 22, 23, 82
Chickasaws, 104
Childers, Charles L.—169, 188, 214, 219, 223-24
Chilton, Rev. C. L., 47
Christian and Missionary Alliance, 31, 32, 38, 40, 57, 58, 59, 60, 61, 62
Christian Holiness Assoc., 31
Church of the Nazarene, 19, 42, 49, 53
Civil Rights, 210
Civil War, 40, 161
Clarksville, Tenn., 47, 50, 56
Claypool, Fanny, 82, 89, 100
Coke, Dr., 29
Collier, W. F., 102, 171
Commission on Education, 37
Community Relations Council, 228
Congregationalists, 27
Conservatory of Music Bldg., 46
Cornell, E., 86
Cox College, 164
Cumberland Gap, 25
Cumberland Presbyterian (Church), 27-28, 38-39, 40-41, 55
Cumming, Charles, 25
Dartmouth College, 22
Davidson County, 108
Davidson, General William, 26
Dean, Thomas Banks, 50
Depression, 124, 139
Dickson, Tennessee, 41, 47
Dispensationalism, 36, 37, 81
Dissenters, 22
Donaldsonville, Georgia (and College), 108-10
Donelson, Col. John, 26
Door of Hope, 91

Eastern Nazarene College, 112
Endowment Property, 238
Eleventh Hour Movement, 33-35, 38, 63-68, 76, 146
Ellis, B. F., 114
Ellyson, E. P., 86, 109-11, 118, 120, 123
Endowment, 207
Episcopal Church, 59
Erwin, Tennessee, 47
Evangelical Revival, 20

Faculty (Trevecca), 115, 148-49, 185-88
Farmer, W. A., 59
Ferguson, Frank, 62
Festival of Ideas, 231
Fiftieth Anniversary, 202
Fine Arts Building, 192
Finely, James B., 28
First Nazarene Church, 27, 102
Fisk University, 63, 231
Fitkin, S. N., 123
Fletcher, John, 23
Floyd, Dr. Fred, 109, 127, 132, 136, 148
Four-year College, 127
Ft. Assumption (Memphis), 24
Ft. Londen, 24
Ft. Nashborough, 26
Ft. Prudhomme, 24
Founder's Day, 91
Franklin, TN., 26, 47, 50
Fulcher, G. W., 126, 135, 138
Fundamentalism, 35, 118

Gallatin Road, Campus, Site, etc, 90, 102, 107, 135, 139
General Assembly, Third, 85, 87
Godby, W. B., 105
Goings, G. A., 51
Golden Anniversary, 202
Goodwin, J. W., 125
Gospel Wagon (bus) 82, 83, 102, 151, 154, 172, 242
Grace Nazarene Church, 131, 140
Greathouse, William, 198, 202, 205, 214-19, 226, 229, 234, 240
Gresham, Dr. and Mrs. L. P.—180, 183, 189, 195, 196, 200, 202, 204, 205-06, 219, 223
Griggs, Mrs., 102
Gustafson, Emily, 82

Hardy, Chester E., 79, 96-99, 102, 103, 107, 110, 112, 115-17, 127, 129, 130, 134, 135, 138, 148, 164, 172, 234
Hardy Hall, 246
Harrington, Barbara, 88
Harris, Howell, 20, 21, 22
Harris, Rev. Robt. Lee, 49
Hart, Judge Chester K., 162
Haynes, B. F., 40, 46-47, 49-55, 58, 69, 85, 87
Heath, Merle McClurken, 39, 41, 43, 45, 62, 82
Hedrick, Bob, 180
Helm, B., 50
Hendricks, A. O., 121, 122, 124, 126, 127, 128, 129
Heresy, 118
Hicks, Lawrence B., 195
Highway, Kentucky, 169
Hills, A. M., 84
Holiness Bands, 98
Holiness Church of Christ, 49, 108
Holiness Movement, 27, 29-32, 36-38, 45-49, 76, 81, 98, 105
Holiness, Organized, 75, 98
Holiness Writers (see also "Literature by . . ."), 84-85
Holmes, N. J., 58
Honorary degrees, 172
Hooker, H. H., 114, 120
Hospital, 78-80, 171
Hughes, Dr. George, 146
Hull, Jerry, 253
Huntingdon, Countess of Selina, 20-23, 81
Hurd, Professor, 132, 138, 143
Hurd, Countess Mitchum, 132-33, 138, 141, 143, 144, 150
Hust, Rev. Wm., 52
Hynes Building, 57, 59, 60, 63, 64, 65, 66
Old Haynes Grammar School, 40

Industrial Revolution, 21
Inskip, John L., 30
International Missionary Alliance, 32

Jackson, Robert, 46-47
Johnson, Rev. Felix W., 50, 58, 102
Johnson Hall (Sadie Agnew Johnson), 247
Johnson, Zachary T., 123
Jones, Sam P., 53, 69, 70
Jonesboro, 26
Junior-Senior Banquets, 186

Judson, Adoniram, 31

Kelly, Col. R. J., 104-05, 107, 114, 120, 124, 126, 128, 132-33, 137, 141, 143, 150
Kesivick, 32, 35, 38, 60, 64, 85
Keswick Convention, 31
Keyes, C. E., 199, 200
Kingswood School, 23, 146, 157, 158, 159
Kirkman's Addition, 160, 161
Knight, John A., 227
Knight, John L., 196, 204, 216
Knoxville, 26
Ku Klux Klan, 26

Lambert, Jeremiah, 25
Lane, Tidence, 25
Lawsuit, 139, 144
Lebanon Holiness Movement, 55
Lebanon, Tenn., 50, 53, 55-56
Lee, Wilson, 26, 29
Liberal Arts Program, 192, 215, 224, 230
Lincoln, Abraham, 40
Literature by, E. M. Bounds, Beverly Carradine, Jonathan Edwards, Christmas Evans, Charles G. Finney, W. B. Godbey, A. H. Gordon, S. D. Gordon, A. M. Hills, Geo. Hughes, J. S. Inskip, S. A. Keene, M. W. Knapp, Raymond Lull, J. Gregory Mentle, B. F. Meyer, Geo. Mueller, L. L. Pickett, Sam Rutherford, Joseph H. Smith, Henry Suso, B. S. Taylor, Geo. Watson, Madame Greyon, and David Brainard, 84-85
Lovejoy, C. A., 133, 143, 146

McClurkan, Emmet L., 96
McClurkan, High, 39
McClurkan, James O., 23, 27, 30-39, 40-49, 50-57, 98, 234, California Interlude, 42-43
McClurkan John, 41
McClurkan Memorial Building, 172, 175-77, 236, 245
McConnell, C. A. Dr. & Mrs., 109
McEwen, Tenn., 50
McGowen, S. W., 75
McGready, James, 28
McKay Hall, 163, 203, 246
McKay, May Tidwell, 163
McKendree, Bishop William, 28
Mackey, A. B., 121, 126-27, 132, 135-36, 148-50, 153, 156-57, 164-65, 167-70, 173-80, 189, 190, 193-94, 196, 198-99, 202, 207, 210, 211, 214-16, 234
Mackey, Lyla Thrasher, 159, 179, 211
Mackey Library, 192, 247
Mahan, Asa, 31
Mansker, Kasper, 25
Martin College, 55
Matson, Henrietta, 62, 63, 85
Maxwell House, 26
Medical Technology, 244, 250-52
Middendorf, Clarence, 180
Meharry Medical College, 162
Methodist Episcopal Church, 29, 30
Methodists, 22, 23, 27, 28, 29, 31, 35, 39, 46, 53, 54, 59, 69
Milan, Tennessee, 49
Millennarianism, 36, 76
Miller, H. V., 209
Mitchum, R. B., 100
Modernism, 35
Montgomery, J. W., 114
Moody Bible Institute, 31
Moody, D. L., 31
Moore, James H., 46
Moore, Mark R.,—233, 235-40, 250, 253, 254
Moore, Tim, 54, 56, 59, 66, 73, 75, 100, 102, 110-11, 114, 117, 120, 130, 137-38, 147-48, 152
Morgan, G. Campbell, 82
Morrison, Henry Clay, 74
Morrison, J. G., 37
Murfreesboro, Tenn., 50

Nash, Francis, 26
*Nashville Banner*, 69, 91
National Camp Meeting for the Promotion of Holiness, 31
National Association Meeting for the Promotion of Holiness, 41
Nazarene Church, 29, 31, 36-37, 40, 42, 49, 55-56, 59, 72-73, 75-76, 86-87, 133
Nazarene Theological Seminary, 191, 198, 229
Nease, Orville, J., 195
Nazarene Business Men's Club "99ers", 223
Nyack, N. Y., 61

Old Frech Lick, 25
Orthodoxy, 36, 118
Oxford, 22, 23
"Onward to a Four-year College", 171, 185, 188-89

Palmer, Phoebe, 29, 30
Parry, Stanley, 214, 129, 224, 237-39, 242
Parthenon, 27
Pastor's Class, 62
Peabody College, 146, 155, 170, 185, 196, 199, 206, 223, 231
Pentecostal Alliance, 27, 39, 40, 49-50, 53-56
Pentecostal Alliance Building Tabernacle, (Behind Ryman Auditorium), 40, 72, 82, 87, 96, 102
Pentecostal Church of the Nazarene, 29, 49, 56
Pentecostal Herald, 55
Pentecostal Literary and Bible Training School, 61
Pentecostal Mission, 33, 35, 36, 40, 42, 44, 45, 54, 95, 96
Pentecostal Mission Publishing Co., 84
Pentecostal Missionary Society, 50
Pentecostal Union Mission Publishing Co., 62
Percy Warner Estate on Gallatin Rd., 40, 90
Person, Amy L., 153-54, 156, 159, 163, 171
Perfectionism, 69
Phillips, Koy Wright, 198, 203
Pilot Point, Texas, 75
Pollock, John, 31
Polk, Mrs. James K., 26
Pre-millennialism, 41, 60, 61, 147
Presbyterians, 22, 27, 28, 31, 35, 59
Presbyterian, Cumberland, 59
President's Advisory Board, 228
Princeton, University of, 22
Privett, Calvin, 180-83
Privett, George—180-81
Progress Report, 221
Prophetic Conference Movement,, 36, 64
Prosser, Rebecca, 22
Purkiser, W. T., 19, 198
Pulaski, Tenn., 55

Ransom, Arthur S., 45-47, 50, 54, 56, 58, 66, 73, 75
Redford, M. E., 138, 171, 186, 189, 248
Redford Apartments, 248
Resignation, 120, 123, 129, 148, 149
Reynolds, H. C., 86, 100, 123
Revolutionary War, 26
Richards, Ramon, 214, 225
Richardson, Neil, 195
Robertson, James W. (Charlotte), 25, 26, 29
Robinson, "Bud.", 86
Roger Williams and the American Theological Seminary, 133, 137-38, 141, 143
Ross, Mrs., 132, 138, 143-44, 150
Rules of Conduct, 190
Ruskin Cave, (College), 23, 82, 104-07, 114
Ruskin Co-operative Association, 104
Rye, J. J., 47, 51, 56, 58-59, 86-87, 91, 104
Rye, Miss Mary Frances, 42
Ryman, Thomas (and Auditorium), 68-69

Salvation Arm6, 82
Sanctification, 43
San José, California, 42
Saxon, J. D., 130, 193
Schofield, Cyrus, J., 36
Science Building, 192, 229
"Scriptural Holiness", 29, 54
"Second blessing", 42, 45
Self-study, 185, 205, 214, 220, 224, 225, 231
Sevier, John, 26
Shiloh, Tenn., 50
Shingler Academy, 108
Shingler Apartments, 248-49
Shingler, T. J. (Leona Rich Shingler), 108-09, 248-49
Simpeon, A. B., 31-32, 36, 84
Slonecker, Dr. Bill, 183, 233
Smith, Rev. Aura, 48
Smith, Donnie (Smith [Hall] House), 247
Smith, Hannah Whitehall, 31
Smith, Joseph C., 47, 50, 71-72, 75
Smith, Dr. Quinten, 106
Snell, A. L., 119, 137, 141, 175
Snowbarger, W. E.—215, 225, 227, 228
Southern Association of Colleges, 179, 185, 193, 196, 198, 200, 205-07, 216-18, 220-21, 224, 228, 231, 238
Southeast Development Council, 229
Southeastern Educational Board of the Church of the Nazarene, 150, 152, 153, 156, 157, 160
Southeastern Nazarene College, 108, 109
Soyars, Mrs. Chrystine (Yates), 106
Spencer, Thos. Sharp, 25
Steven's Infirmary, 160
Stuck:, Otto, 196, 214, 219
Student Government, 185-86, 222, 231
Stuneck, H. G., 132, 137
Stuneck, Dr. Maude, 132, 197, 205
Strickland, S. W., 42, 81, 90-91, 111, 118, 119-20, 124, 127, 132-35, 138-39, 142, 152-53, 202
Strickland, Dr. William, 242, 250-51

Talgarth, 20, 22
Tennessee, 16th State, 26
*Tennessee Methodist*, 47, 53
Hobson Chapel, 47
Tennessee State Fair, 27
Thompson, E. W., 45-46, 58, 73, 75, 111
Thrasher, Royster, 154
Thrasher, Mrs., 136
Tidwell Hall, 195, 211, 246
Tidwell, William M., 50, 60, 64, 165, 176, 195, 196, 198
Todd, S. C., 58, 60
Torrey, R. A., 31
Trevecka, Wales, 20-22, 81
Trinity Hospital, 103
Tucuna College, 42
Trevecca College Bus, (see also "Gospel Wagon" (bus)], 243
Trevecca High School, 208
Trevecca Health Care Center, 249
Trevecca Hospital, 96
Trevecca Nazarene College, 159
Trevecca Towers, 253
Tulip Street Methodist Church, 39-40, 46, 48, 56, 84

University of Tennessee, 26
Undenominational (non-sectarian), 61, 71, 72, 87

Vanderbilt University, 59, 66, 79, 82, 89, 146, 230-31
Vennum, Earl, 174, 176
Verbal Inspiration, 60, 61

Wakefield, A. C., 246-47
Walden College, 162-63
Wales, 20-22
Walker, Edward F., 87, 122
Walker, Dr. Thomas, 24
Wall, Howard, 226
Washington, George, 23, 26
Watauga, 25, 26
Wayland, Julius, 105
Webb–Peploe, Hanner, 31
Welburn, E. H., 46, 48, 56, 58
Welburn, Mrs. E. W., 125
Wesleyan, 23, 29
Wesley, John, 20-22, 27, 29, 30, 52, 83, 84-85, 213
Wesleyan Fundamentalism, 20, 22, 24, 30, 35, 36, 37, 45

White, Stephen S., 111-13, 115
White's Creek, 138-40
Whitefield, Charles, 20
Whitefield, George, 20-25
Widmeyer, C. B., 120
Wiley, H. Orton, 37, 118-19, 128, 142-43, 195, 210, 214
Williams, R. T., 123, 124, 152
Williams, William, 22
Williamson, G. B., 176
Willingham, T. W., 107, 169
Willingham, Mr. & Mrs., 100, 107, 169
Wilmore, Ky., 55
Wilson, Rev. Dr. Henry, 58
Winstead, Miss Annie, 106
Wise, Dr. Franklyn, 206
Wise, Hall, 247
Wise, Harry H., 36, 97, 113, 117-18, 120, 125, 132, 136, 138, 139, 142, 144-50, 152-53, 157-58, 164, 176
World War I, 111

Yeaman, J. H. 66, 73, 80, 96, 150
Yellow Creek, JN, 40-43, 50

Zion's Outlook, 40, 47, 49, 51, 53, 54

Color Photo, Front Cover
John T. Benson, III

Color Photo, Back Cover
Randy Jenkins and John T. Benson, Jr.

Typography, Negatives, and Plates
Gulbenk Graphics, Incorporated
Roupen Gulbenk and Dave Maynard

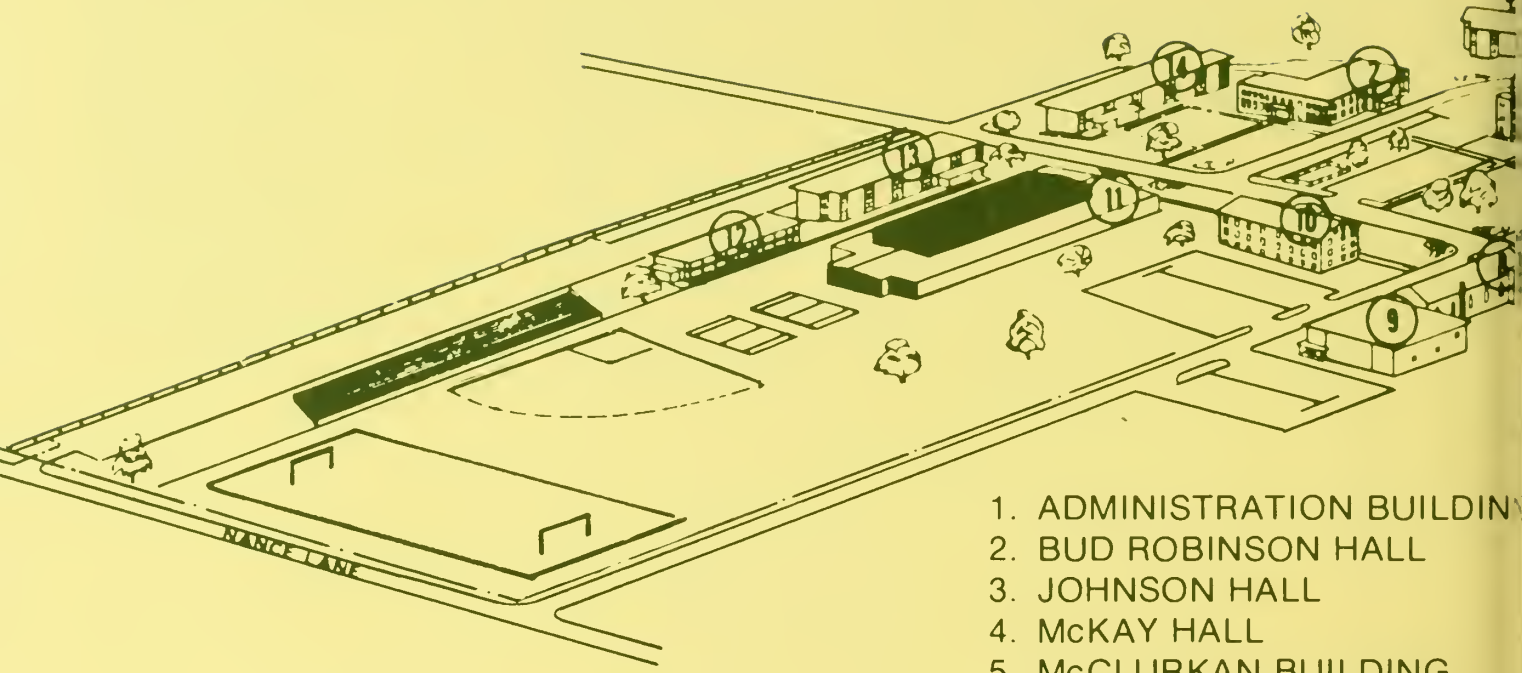
Lithography, Inside Text
Williams Printing Company
Paul Moore

Lithography, Front and Back Cover
Harris Press, Incorporated
Neal Harris and William Baggett

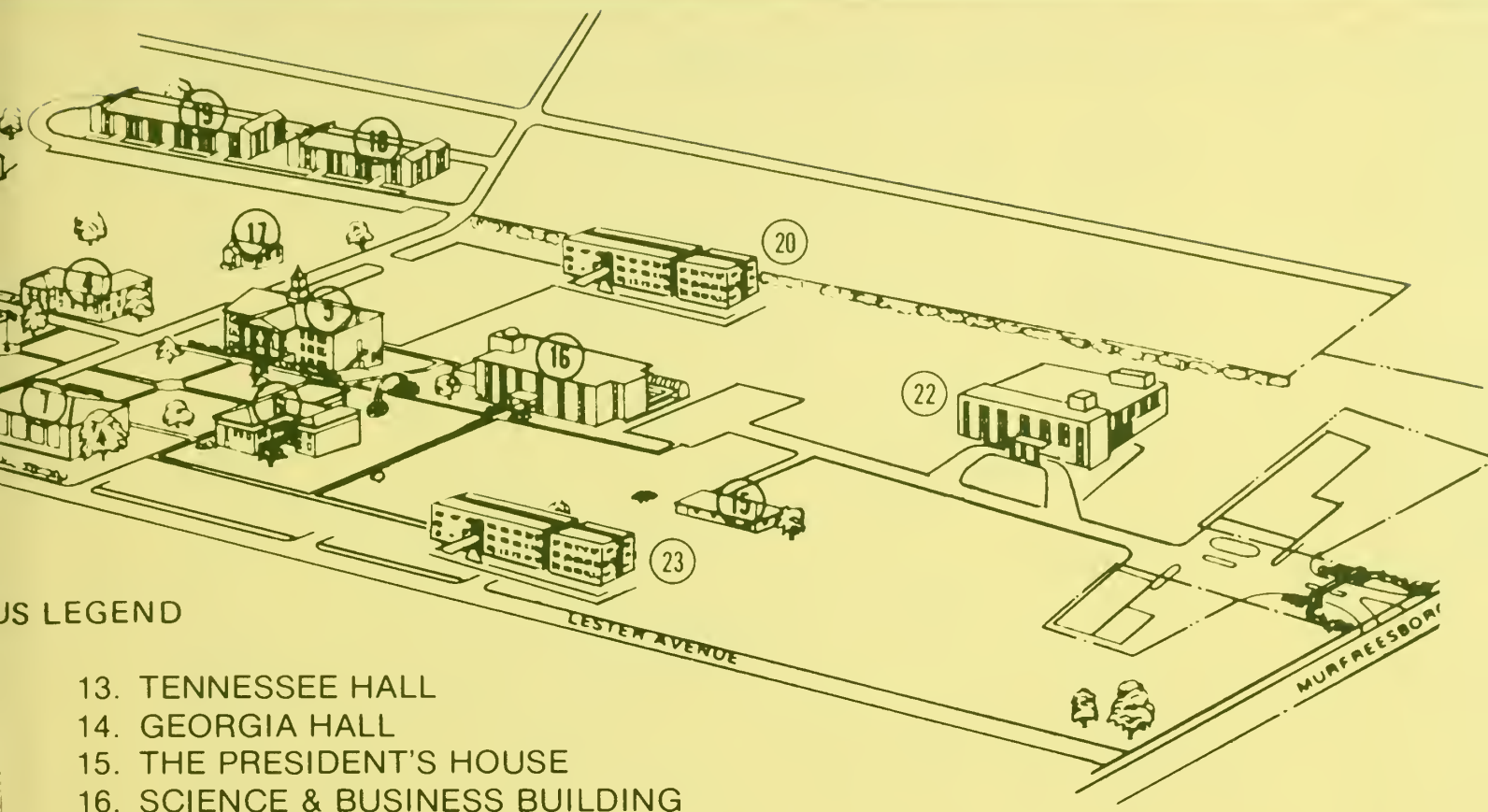
Text Paper
Dennis Paper Company
Morris Dennis

Book Binding
Nicholstone Bindery
Charles S. Nichols and Ralph Thompson

Layout and Design
John T. Benson, Jr.




1. ADMINISTRATION BUILDIN
2. BUD ROBINSON HALL
3. JOHNSON HALL
4. McKAY HALL
5. McCLURKAN BUILDING
6. WAKEFIELD FINE ARTS BUI
7. MACKEY LIBRARY
8. COLLEGE HILL CHURCH
9. CHURCH ANNEX
10. TIDWELL FACULTY CENTE
11. PHYSICAL EDUCATION CEN
12. WISE HALL




US LEGEND

13. TENNESSEE HALL
14. GEORGIA HALL
15. THE PRESIDENT'S HOUSE
16. SCIENCE & BUSINESS BUILDING
17. SMITH HALL
18. SHINGLER APARTMENTS
19. REDFORD APARTMENTS
20. BENSON HALL
21. BUSH APARTMENTS
22. TREVECCA HEALTH CARE CENTER
23. PROPOSED APARTMENTS

# TREVECCA NAZARENE COLLEGE CAMPUS

No institution can rightfully claim distinction without proper regard and respect for its founding and its early beginnings. Its "rootage" is important. The story of Trevecca Nazarene College needs to be told. To be sure, there have been dark and embarrassing days when obligations were piled high and salaries could not be paid. Our leaders, for the most part, did well with their limited resources. Mistakes were made—how could it have been otherwise? Mildred Bangs Wynkoop tells the story with complete honesty—revealing the good and poor judgments. She sticks close to the documentaries in the Archives at Trevecca and elsewhere. Every Nazarene family should have this book for *it is* history, and history gives to our young men and women a worthwhile dignity and pride in their forbears. This book should not be considered an expense, but a positive investment by our people who cherish and love the Church and Holiness traditions—and wish to pass along these ideals to their children and children's children.